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A. COMPLETE
DICTIONARY

OF THE

Greek and Roman Antiquities;

Explaining the Obscure PLACES in

Classic Authors, and Ancient Historians,

Relating to the

Religion, Mythology, History,

Geography and Chronology

OF THE

Ancient *GREEKS* and *ROMANS*;

Their SACRED and PROPHANE

Rites and Customs; Laws, Polity,

Arts and Engines of WAR:

Also an ACCOUNT of Their

Navigations, Arts and Sciences,

AND

The **INVENTORS** of them;

WITH THE

Lives and Opinions of their Philosophers.

*Compiled Originally in FRENCH, at the Command of the French KING,
for the Use of the DUCHESSE, the Dukes of BURGUNDY, ANJOU
and BERRY: By Monsieur DANET.*

Made ENGLISH, with the Addition of very Useful MAPPS.

L O N D O N :

Printed for John Nicholson, at the King's Arms, in Little Britain; T. F. Pemberton,
at the Golden Ball, in St. Paul's Church-yard; and John Bullard, And Sold by W. Barker,
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T H E P R E F A C E.

THE Greek and Roman ANTIQUITIES lying dispersed in so many huge and changeable Volumes, were almost lost to those who have not either Money to purchase, or Leisure to peruse them; and the few Compendiums which have been made, being either very imperfect, or so unmethodical, that it required a great deal of Time to be able to inform concerning any particular Antiquity: Our AUTHOR thought it very necessary to digest that sort of Learning Alphabetically, that that means it might be more readily consulted, and the Authors in both languages better understood.

This Design is very extensive, and comprehends both the Ancient Greek and Roman Religions, Mythology, History, Chronology and Geography; Sacred and Profane Rites and Customs; their Laws, the Opinions of their most famous Philosophers; their Polity, Architecture, Art of War, Warlike Engines and Navigation; the Lives of Men illustrious for Arms and Arts, &c. All which, with great Industry and Judgment, he has extracted from the Ancients themselves, and the best of the Moderns, well attested Medals, Inscriptions, Statues, Relievs and Basso-Relievs.

The Necessity of a Work of this Nature will be very evident to those who please to consider a few Instances, or a great many which might be produced. Every Scholar knows that Volumen is derived from volvo, to roll up, and that Volumen it self signifies a Book; but, perhaps, does not know, that before the Use of Paper, Men wrote on the Skins of Beasts, or Bark of Trees lengthwise, which they rolled up as fast as they finished their Lines; whence volvere Librum signifies, to read a Book, because the Manuscript being rolled up, it was impossible to read it without unrolling it.

Likewise how could that Expression of Horace, ad Umbilicum ducere Opus, be understood to finish a Work, if we did not know that the Romans used to roll up their Skins or Bark when written upon, and join them together at both Ends with Two Bands of Horn or Ivory, each like a Needle, and bound about the middle of the Statue?

Dens umbilicis decoratus Liber.

THE PREFACE.

Alfo another of the ſame Author ;

Multaque pars mei,
Vitabit Libitinam.

is very much illucidated, when we know that Libitina was the Goddeſs which preſided over Funerals.

Who again can well apprehend that other of Horace, Sat. ix. Lib. i.

Divina mota anus Urna.

without being inform'd, that in this place Horace ſpeaks of Divination, by the Urn and Lots, which was perform'd by throwing ſeveral Letters and entire Words into the Urn, which being well mix'd, what Chance produc'd by the Ranging of the Balots, compos'd the Divination and Answer?

Cicero calls the Letter A, litera ſalutaris, becauſe the Judges uſed it in publick Sentences, cauſing it to be inſcrib'd on the Balots, which they threw into the Urn, to expreſs their Abſolving the Perſon accus'd, for the ſingle Letter A ſignify'd Abſolvo.

Thus it appears, of what Importance it is to be acquainted with the Mythology and Antiquities of the Greeks and Romans, conſidering there are innumerable Difficulties which cannot be conquer'd, and Beauties which may be paſſ'd over and loſt, without a competent Knowledge of them.

Our AUTHOR having gain'd a ſufficient Reputation by his former Dictionary, and being by the Illuſtrious Duke of Montauſier, Governour to the Dauphin, thought very capable of Compiling this WORK, for the Uſe of his Royal Pupil, and his Sons the Dukes of Burgundy, Amjou and Berry: The TRANSLATOR had rather leave his Performance to the Judgment of the Learned, than anticipate the Reader by ſaying any thing in its Praise. He cou'd have wiſh'd he had found the Original illuſtrated with thoſe Mapps, which were abſolutely neceſſary to be add'd, and has only this to ſay, that Care has been taken to have them perform'd after the beſt Originals, and improv'd by the beſt Information that cou'd be procur'd.

The TRANSLATOR is ſenſible, that ſome Faults have eſcap'd Correſtion, but ſince they are merely Typographical, tis hop'd, they won't injure the Senſe of the AUTHOR.

H*AVING seen and consider'd this Alphabetical Dictionary of the Greek and Latin Antiquities, we cannot but approve of the same, and recommend it to all those who desire perfectly to understand the Classic Authors, and the Ancient Historians.*

AUGUST 1. 1700.

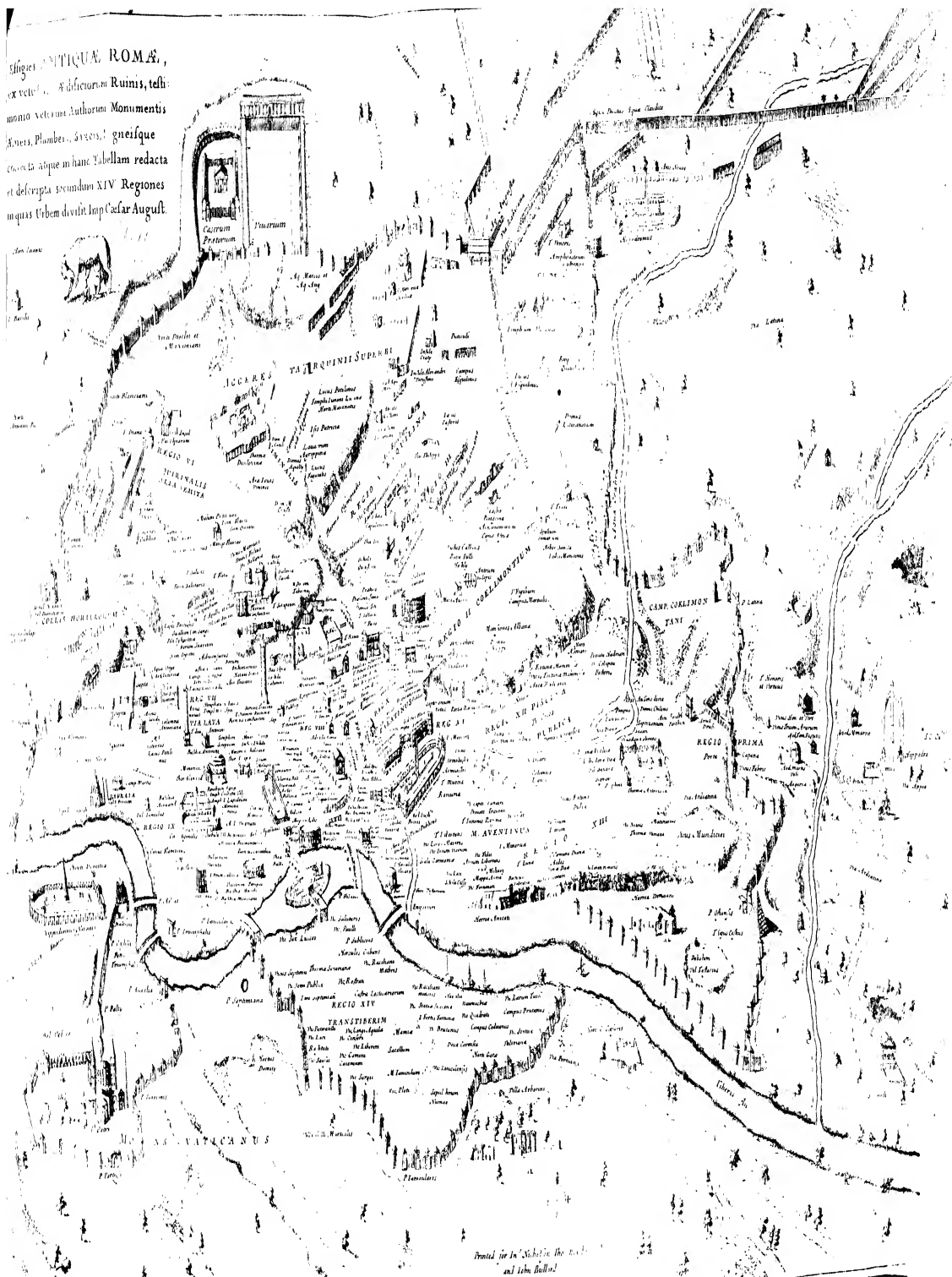
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Angles ANTIQVA. ROMA,
 ex vet. & delictorum Ruinis, testi-
 monio veterum Authorum Monumentis
 Aeneis, Plinibus, Strabonibus, & quibusque
 cunctis atque in hanc Tabellam redacta
 et delecta secundum XIV Regiones
 in quas Urbem dividit Imp. Caesar Augustus.







A

DICTIONARY

OF THE

Greek and Roman ANTIQUITIES.

A,

Is the first Letter of the Alphabet in all Languages. The Hebrews call it *Alcph*, and the Greeks *Alpha*, but our Nation as the Latins, call it simply *A*. Of all the Vowels it is

most open and simple, and that which is most easily pronounced, being the first articulation of Sound which Nature puts forth at the crying or smiling of Infants. It is often used to express the Passion of our Mind, as in case of Admiration, Joy or Grief, and to render the Expression more vehement, we sometimes prefix or subjoin the Letter *b* to it, and say *ba* or *ah*. When this Letter makes a whole Syllable the Children call it *A* by it self *A*.

The Antients distinguished exactly in their Pronunciation when this Syllable or Letter *A* was long, and in their Writing they did often repeat this Vowel, to signify that it was a long Syllable; which Usage, as *Quintilian* testifies, continued till the time of *Attius*. Sometimes they inserted the Letter *b* between the double *A* to render the Pronunciation more vehement, as in *Alala* for *Ala*, or *Aala*, and sometimes by striking out the first *a*, they made it *Mala*. But afterwards, for shortness sake, they only drew a small Line at the top of the Vowel, to shew that it was long, thus *ā*.

This Letter *A* does often signify an intire Word in the ancient Marbles, *A Aulus*, *A Augustus*, *A Ager*, *A Aunt*, &c. When it is doubled it denotes *Augusti* and when it is tripled it signifies *Auro*, *Argento*, &c. When it occurs after the word *Miles*, it denotes that he was Young, as *Isidore* affirms.

This Letter *A* was also used by the Ancients as a numeral Letter which signified 500, as may be seen in *Valerius Probus*. There are some ancient Verses related by *Barenus* and others,

which describe the Letters signifying Numbers, whereof this is the first,

Postulat A numeros quingentos ordine recto.

When a streight Line was drawn above the *A*, it signified 5000.

In the Tryal of Criminal Causes at Rome, an *A* drawn upon the Balots which were given to the Judges, and thrown into an Urn, signified the whole Word *Abjolvere*, or, *I absolve the Person accused*; whence *Cicero* calls *A* a saving Letter, *Litera salutaris*, because it was the sign of dismissing the Accused with Absolution. This we learn from *Alconius Pedianus* in his Commentary upon *Cicero's Orations*. The Judges (says that learned Interpreter) cast one Balot into the Urn, upon which was engraven or drawn the Letter *A*, to signifie, *I absolve the Person accused*; another upon which was the Letter *C*, to denote *Condemno*; and a third marked with the Letters *N* and *L*, *Non Lique*, to order, *That the Matter should be further enquired into*; for the Judges hereby testified that the Cause was not sufficiently plain, and that they could not decide it while it remain'd so; which they sometimes expressed, *viva voce*, by this word *Anplius*, as we may plainly see from this Passage of *Cicero*, *Causam pro Publicanis dixit Calpurnius Consul, re audita, amplius de Consilii sententia pronunciarunt*; *Calpurnius* pleaded for the Publicans, the Consuls, after they had heard him, by the Advice of the Senate, pronounced, *Let this Matter be further inquir'd into*.

In the Assemblies of the Romans, where the People gave Suffrage upon Scrutiny, by Balots mark'd with the Letter *A*, it signified *Antiquo*, and *Alrogo*, or *I reject the Law proposed*, *I abrogate that which is now in force*.

ALPHA is likewise the first Letter of the Greek Alphabet, which in Composition denotes sometimes Privation, and comes from *απρως*, without; sometimes Augmentation, from *αυξω*,

B *much*,

A B A

much; and sometimes Union, from *unus*, together. It was used for the most part for a Letter of Order to denote the First, and of Numeral Letter, a little Stroke or an Acute Accent was drawn above it thus 'A, to distinguish it from the A which was a Letter of Order.

Alpha and *Omega* in the Divine Writings signify the Beginning and the End, and therefore the Hieroglyphic of God is marked with these two Letters, A and Ω, as if you should say, that God is the Beginning and End of all things; and so God himself says in the Revelations, *I am Alpha and Omega, the Beginning and the End.* Thus *Virgil* having a mind to bestow a singular Encomium upon *Augustus*, by an Excess of Flattery, tells him,

A te principium, tibi desinet.

These three Characters were anciently engraven upon the Tombs of the *Catholicks*, to distinguish them from the *Arrians*: for the Name of *JESUS CHRIST* was signified, as he himself says in the Gospel, by these two Letters, A which is the first of the *Greek* Alphabet, and Ω which is the last of it; *Ego sum Alpha & Omega, principium & finis*: and from hence he proves that he was truly God as well as his Father, which the *Arrians* deny'd. They are also to be met with in the Letters Patents of Christian Princes, and on the Collars of Slaves.

Alpha mark'd with a *spiritus asper*, and an acute Accent 'A, is also used for the Pronouns *ea* and *sua*, in *Homer* and others: but with a *spiritus asper* and a circumflex Accent *Α̂*, it signifies the same with *ἄρα*, *ubi*, as may be seen in the Poet *Theocritus*. *Alpha* with a *spiritus lenis* and a circumflex Accent *Α̃*, is an Interjection of one who is in some trouble, which moves him to complain or admire; but when it is doubled with a *spiritus lenis* and a circumflex Accent, it is an Interjection of one who is in a mighty Consternation, being under some great Affliction; if it be doubled and mark'd with a *spiritus lenis* and a grave Accent *Ᾱ*, it is an Interjection of one who is transported with Joy, or the agreeable Surprise of something very pleasant

A B A is a *Greek* Word, from whose Gerundive *ἀβασις*, the *Latins* have formed their Word *Abacus*, which has many Significations: for it signifies sometimes an *AB C*, sometimes a Table of Numbers for casting up Accounts, which was of Brass, and called by the Ancients the Table of *Pythagoras*. It signified also the Figures of Numbers, and the Arithmetical Characters, which were drawn upon a Table cover'd with Dust or small Sand, according to the Testimony of *Martianus Capella*, and of *Persius* in Sat. 1. ver. 131.

A B A

*Nec qui Abaco numeros & scilicet in pulvere metat
Scit risisse vafer.*

It signifies also a Cupboard, which the *Italian* call *Credenza*, upon which were plac'd in order the Pots, Glasses, and the Dessert of a Feast, viz. the Salads and Sweet-meats, and on which the Carver cut out the several sorts of Meat, and serv'd up some part of them in Plates to each of the Guests. In *Vitruvius*, and all those who have treated of Architecture, *Abacus* is nothing else but the four-squar'd Table which makes the Capital at the top of a Column, and which, in the *Corinthian* Order of work, represents that kind of Square Tile which covers a Basket or Pannier when it seems encompass'd with Leaves, but in the *Corinthian* Composite, or the Modern *Ionick* Order, which was taken from the Temple of Concord, and other ancient Temples, it was dug and cut inwards.

AB-ADDIR (a Term of Mythology) is the Name of a Stone which *Saturn* swallow'd, according to the Fable, instead of *Jupiter*: for he knowing that the Fates had decreed he should be dethroned by one of his Children, eat them all up to preserve himself from them, till such time as *Ops* his Wife put a trick upon him, and made him swallow this Stone instead of *Jupiter* whom she had a mind to save. *Priscian* and *Isidore* in their Glosses make mention of it, and *Papias* testifies that this word does sometimes signify a God. And indeed, since that *Ab-addir* is as much as to say *Pater magnificus*, Therefore,

AB-ADDIRES is the Name of certain Gods. *St. Austin*, writing to *Maximus* of *Madaura*, says, that the *Carthaginians* had some Gods call'd *Ab-addires*, whose Priests were named *Eucaddires*. In *Sacerdotibus Eucaddires*, & in *Numinibus Ab-addires*: Thus the Gods *Ab-addires* of the *Carthaginians*, were without doubt those whom the *Greeks* and *Latins* sometimes called, *Magnus, potentes, scilicet Deos*

ABALIENARE, (a Term of *Roman* Law,) to make a pure and simple Sale to a *Roman* Citizen of the Goods which were called *Res mancipii* or *mancipia*, which were Estates situate in *Rome* or some place of *Italy*, and consisted in Lands of Inheritance, in Slaves and Cattel. This Sale or Alienation was not valid but between *Roman* Citizens, and for the Payment a certain Ceremony was observed, with a Balance and Money in hand, or else the Seller was to transfer and renounce his Right before a Judge, as we learn from *Cicero* in his Topicks, *Abalienatio ejus rei que mancipi erat, aut traditio alteri nexu, aut in pure casso*

ABATON, a *Greek* word which signifies a Building so very high that no Man can come at it, and which is inaccessible. We have a fine piece of Antiquity concerning this sort of Building

A B D

Building in *Strabon* l. 8. c. 2. The *Rhodesians* being vanquish'd by Queen *Antiochia* the Wife of *Macedon*, the Story says, that she erected a Trophy in the City of *Rhodes* with two Statues of Brats, whereof one represented *Rhodes*, and the other was her own Image, which imprim'd on the Front of that which represented the City the Marks of Slavery. A long time after the *Rhodesians*, who scrupled the demolishing of these Statues, because it was not lawful to destroy such Statues as were dedicated in any place, consulted how they might hinder the View of them, by raising a very high Building round about them, after the manner of the *Greeks*, who call'd it *αCαρυ*.

ABAZE A or **ABAZEIA**, ancient Ceremonies instituted by *Dionysus* the Son of *Cappus* King of *Asia*; to called from the Greek word *αCαCα*, which signifies *silence*, because these Feasts were observ'd with a profound Silence. *Cicero* speaks of them in his third Book Of the Nature of the Gods.

ABDERA, a City of *Thrace*, so called from one *Abdera* a Favorite of *Hercules*, who was torn in pieces by the Horses of *Diomedes*. *Hercules* reveng'd the Death of his friend, causing his own Horses to eat him up, and then beating out their Brains with his Club, he built also this City in his honour, which he called from his Name. It was afterwards called *Clazomenae*, because the *Clazomenians* who came from *Asia* into *Thrace*, enlarg'd it very much. It is now called *Pelissyla*, according to *Sophians*, and was the place where *Protagoras* the Sophist, and *Democritus* the great Laugher were born. Near to this Place is a Lake called *Bistonis*, in which nothing will swim, and the Pastures round about it, make the Horses mad that feed in them.

ABDIRITÆ or **ABDERITANI**. The Inhabitants of *Abdera* in *Thrace*, who were esteem'd stupid and dull because of the Grossness of the Air in which they breath'd, from whence comes that Expression of *Martial*, *Abderitane petens plus habet*, i. e. *You are a stupid Fool*. In which place he speaks to a certain Criminal, who was pardon'd upon condition, that in a full Theatre he would represent upon himself the Action of *Mitras Scandalis*, who burn'd his Hand, with a Stoical Constancy, in the presence of King *Porseus*, to punish himself because he had not kill'd him, but miss'd his Aim by striking one of his Courtiers instead of him. The Natives of *Abdera*, says *Lucian*, were formerly tormented with a burning Fever, which ceased on the seventh day, either by a Sweat or by Loss of Blood; and, which is very strange, all that was tormented with it repeated Tragedies, and particularly the *Andromeda* of *Euripides*, with a grave Air

A B D

and a mournful Tone, and the whole City was full of these Tragedians, who started up on a sudden, and running to and fro in frightful and horrid Disguises, cry'd out, *O Love, the Tyrant of the Gods and Men*, and in this mad Irollick acted the rest of *Porseus*'s Part in a very melancholy manner. The Original of this Mischief was the Actor *Archelaus*, who being in mighty Vogue, had acted this Tragedy with much Applause in the hottest time of Summer; for by this means it came to pass, that many upon their return from the Theatre went to bed, and the next day fell to imitating him, having then Heads still full of those tragical and bombast Terms they had heard the day before.

ABDICARE, (a Term of the *Roman Law*) to *Abdicare* a Son is to abandon him, to turn him out of your House, to refuse to own him for your Son, it is also a common Phrase, *abdicare Magistratum*, or *se Magistratu*, to renounce the Office of a Magistrate, to lay it down, to abandon it, either before the time prescribed, for some private Reason, or for some Defect that happened in the Election, or at last after the time is expir'd for the discharge of that Office. We read also in the Law, *Abdicare se statu suo*, to renounce his Condition, to become a Slave, and be degraded from the Privileges of a *Roman Citizen*, when any one was abandon'd to his Creditors, not being able to make them Satisfaction.

ABDICERE. (a Term of *Roman Law*) which signifies to debar any one of his Demands and Pretensions, or not to allow them. And in this Sense 'tis said, *Abdicere vindictam* or *vindicatam*, i. e. Not to allow one the possession of the thing which is controverted; on the contrary, *dicere & addicere vindictam*, is to grant and allow them the Possession of that which is contested.

Abdicere is also an Augural Term, and signifies to disapprove, to reject a Design or Enterprize, not to favour it. I or understanding this piece of Antiquity, we must know, that the *Romans* never undertook any thing of consequence, till they had first consult'd the Will of the Gods by the mediation of the Augurs; who, for this end, consider'd the flying and singing of the Birds, their manner of eating and drinking, and according to the Rules and Observations of this Augural Science they approv'd or disapprov'd of any Design, and answer'd those who consult'd them, *Idcirco disconsent*, the Gods disapprove this Design, whose Will has been manifested to us by the Birds which we have observ'd.

ABIGER and **ABACTORES**, (in the Law) are the *Stalers of Cattle*, who carry away whole Flocks, or at least a great part of them.

them. The Lawyers do put a great difference between the words *Fures* and *Abdoles*; for the former, say they, are those who steal only a Sheep or two, whereas the *Abdoles* are those who carry off a whole flock, or the greatest part of it.

ABIRE This Word, besides the Significations I have already given of it in my *Latin* and *French* Dictionary, has also some other relating to the *Roman* Law, as *Abire ab emptione*, to fall off from a Bargain, to break it, to refuse to hold it: so in *Cicero* we find, *Res abiit a Sempronio*, & *impronius* fail'd in this Affair, it slipped out of his hands.

Abire, a Term of Imprecation, as may appear from these Passages of the Comic Poets, *Abi in malam rem*, *Abi in crucem*, or *in maximum magnum malum*, Go in an ill hour, Go hang your self, Go to the Devil. The Word *Abire* is also us'd in the Form of granting Liberty to Slaves, as *Abito quo voles*, *quo libet*, *nihil te moror*, or, *Libus esto atque abito quo voles*, or, *Tu vero abis*, *neque te quisquam moratur*: I make you free, go now whither you will, no body detains you, you may go where you please. It is also used in the Law after this manner, *Abiit dies actionis*, the Time of Prosecution in this Cause is over, or, according to the common Phrase of the Court, There's an end of this Suit, it is quite out of doors, and cannot be brought on again.

ABJUDICARE, (a Term of Law) to take away something from a Person by a Sentence, to declare that it does not belong to him.

ABJURARE *Credat* or, *Si quid creditum est*, to deny a Deposition or Pledge in a Court of Justice, to make oath that there was no such thing left with me. *Plautus* says, *Quique in hoc aljurant pecuniam*, who deny in Court that the Money was left in their hands.

ABLUERE *sc.* (a Term of Religion us'd in the ancient Sacrifices) to wash and purifie our selves before we offer Sacrifice. The *Romans* look'd upon it as a part of Religious Worship, to wash their Hands and Feet, sometimes the Head, and oftentimes the whole Body, when they were to sacrifice to their Gods. And therefore *Virgil* brings in *Æneas* telling *Anchises*, that he could not discharge his Duty to his Household-Gods, till he was purified in some running Water, because he was defiled with Blood and Slaughter, at the Sacking of *Troy*, *Dona me flumine vico aluere*. We read also in the same Poet, that *Dido*, having a mind to sacrifice to the Infernal-Gods, told her Sister, that she must first wash and purifie her self in running Water,

De corpore propter sexuali spargere hydrops

The People and Assistants were also purified

with a Water which was called *Lustral*, according to the Practice of *Æneas* at the Funerals of *Mislaus* in *Virgil*, for he tells us that he sprinkl'd Lustral Water three times upon his Companions with an Olive-branch,

Idem tunc socios pura circumtulit unda

Spargens vire levis & ramo felici olivæ.

They us'd sometimes a sprinkling Instrument to throw that Lustral Water, which they esteem'd holy, because the Link or Torch which had been used at a Sacrifice was extinguish'd in it. It was their Custom also to place, at the Entrance into their Temples, Vessels made of Marble triumphant (as *Dr. C.* calls it) fill'd with Water, wherewith they wash'd themselves. A Custom which, without doubt, they learn'd from the *Jews*, since we read in Scripture, that *Solomon* plac'd at the Entry into the Temple, which he erected to the true God, a great Laver, which the Holy Text calls a *Sea of Brass*, where the Priests wash'd themselves before they offer'd Sacrifice, having before-hand sanctified the Water by throwing into it the Ashes of the Victim that was slain in Sacrifice.

ABOLERE, (a Term of the *Roman* Law) to abolish, to annihilate, to reduce to nothing, to destroy a thing after such a manner that nothing remains, not so much as the Remembrance of it. And according to this Notion of the Word is the Phrase *Abolere crimen*, to abolish a Crime, and *Abolere nomen reorum*, to rate or expunge the Names of the accused out of the Table or Register, to strike them out of the List of the Prisoners.

ABOLITIO, *Abolition*, the Remission of a Crime. Amnesty is a general *Abolition* of all that has been committed during a Civil War, or in any popular Commotion. This *Abolition* was granted after three different manners: Either by the Prince on a day of Triumph, and for some remarkable Victory obtained by the Commonwealth; or else it was granted by the Magistrate, when the Accuser desisted from his Prosecution before him; or lastly, it was granted to the Accused after the Death of the Accuser.

ABOLLA, a kind of Purple Garment doubled, which was very large, had many Plaits, and was adorned with great Buttons, which the *Romans* wore to defend themselves from Cold and the Injuries of the Weather. This Garment was used by Military Men, Persons of Quality, and even by Philosophers, as the Verses of *Martial* and *Juvenal* do plainly prove. We read in *Suetonius*, That the Emperor *Caligula* was much offended with King *Ptolemy* for appearing at the Theatre with this double Garment of Purple, which attracted the Eyes of all the Spectators towards him.

Abolomantes,

ABOMINANTES, (a Term of Execration) *Tolle videri* any bad Prefage, and pray the Gods to prevent its falling upon their Heads. They made use of certain Latin Expressions frequent in the Comic-Poets and others, *Quod Dii cuncti abominantur*; *procul omnia abestis*; *procul sit omnia*; *procul hac accipietis*. *Quod Dii probent*; *Dii meliora*; *Dii melius*. & *Dii melius dunt*, for *dote*. Which God forbid, which I pray the Gods to remove far from us, and to turn away from falling upon our Heads; which Mischief may it never come upon us; which may the Gods preserve us from.

ABORIGINES, a very ancient People of Italy, about whose Original there are four principal Opinions. the first is that of *Aurelius Victor* who calls them *Aborigines*, as who should say *Aberrigines*, i. e. Vagabonds, wherein he disowns that Division made by *Varro* of *Langones* and *Aborigines*, and affirms on the contrary, that these *Aborigines* were wandering and vagabond *Scythians*, who came and settled in that part of Italy. Nevertheless, against this last Opinion it may be said, that if these *Aborigines* had been *Scythians*, they would never have employed the *Greeks* against the *Latins*; but on the contrary, would have made use of them as safe Auxiliaries to aid them against the Natives of the Country, and against the *Greeks* who were lately come thither. *S. Jerom* and *Dionysius Halicarnassensis* think, that they were called *Aborigines*, as who should say *ab origine* or from the beginning, or rather as being the first Inhabitants of the Mountains, from these *Tiguri* and *Aborigines* words, according to the *Talians*, for *T* signifies a Father, or a Cavern or hollow place, and *Ab* signifies a Race or Posterity, as who should say, *Matrem in Caverna*. Some think that *Aboriginatus*, as *Cham*, the Son of *Noah*, who was the *Satrap* of the *Assyrians*, having gather'd together divers wandering and vagabond People, conducted them to that part of Italy which at present is call'd *Aboriginatus*, and at that time was call'd *Latium*. *Strabo* and *Dionysius Halicarnassensis* assert, that the *Aborigines* came from *Arundin* into Italy under the conduct of *Onotrus* the Son of *Epaphrus*, and that they learn'd the Letters of the Alphabet from *Evander*, who was their King at that time. *Concordia*, one very well vers'd in Roman Learning, thinks that the *Aborigines* were a People driven by a Flood out of the Land of *Assyria*, who cross'd over the Mediterranean Sea, and came and dwelt in Italy, where they lived for King *Arundin* or *Satrap*, who was cut over them by *Jove*, and remov'd there to the Tiber. They were banish'd beyond the Tiber, on account of the corruption of the *Maritima*. But as to *Janus*, he settled on the Mouth of the River, upon a Hill which he call'd *Janiculum*.

ABROGARE, (in the Roman Law) to *Abolere*, make void, annul, to bring into disuse any Law or Custom. This word has reference to these other words, *rogare*, &c. when they are spoken of Laws whose Confirmation was demanded of the People. First, *Rogatus* i. e. a Law was propos'd to the People for their Approbation, which they gave in these Terms; *Uti rogas*, I approve it. Be it so as is requir'd, *Uti rogatus*, it was abrogated. *Uti*, *Derogatio*, something was taken away from it. Sometimes, *Subrogatus*, some Clause was added to it. And lastly, *Obrogatus*, some Exception or Limitation was put to it. *Lex* and *rogatus*, i. e. *statutus*, aut *rogatus*, i. e. *prior lex tollitur*; aut *derogatur*, i. e. *prior prima tollitur*; aut *subrogatur*, i. e. *suppletur* aut *supponitur legi*; aut *obrogatur*, i. e. *limitatur* aut *ex parte tollitur*. *Uti in Leg. 1. De ad Leg. April.* And *Cicero*, l. 3. of *Ep. to Titius*. *Si quid in hac rogatione scriptum est, quod per legem C. etiam promulgare, abrogare, derogare, derogare, hoc statim per non licet.* And again, in l. 3. of the Republick: *Si a legibus abrogantur, hoc est, non derogantur, hoc est, abrogantur, neque tamen abrogantur, per se.* It was not lawful to change this Law, or take any thing from it, neither could it be wholly abrogated.

ABSOLVERE, (in the Roman Law) to absolve a Person accus'd, to acquit him of a Crime or any Accusation laid against him, to dismiss him with Absolution. The ordinary method in these Cases was this. After the Cause of the accus'd had been pleaded on both sides, the Pretor us'd the word *Quæritur*, i. e. the Advocates have said; and then three Balors were distributed to each Judge, one mark'd with the Letter *A*, to absolve the accus'd, another with the Letter *C*, to condemn him, and a third with the Letters *N* and *U*, to respite Judgment till further information. There was also a fourth, which *Varro* call'd *Tabula* *corrupta*, which was a pison for a Crime whereof the accus'd was found guilty. In a Suit concerning a forc'd Will (says the same Historian) all the Witnesses who had sign'd it, being declar'd guilty by the *Quæritur*, not only two Balors were given to the Judges for absolving or condemning the accus'd, but a third also for punishing the Crime in those who had been surpris'd or drawn in to sign it by fraud or mistake. *Com de testamento falsi agitur, omnes ipsi per testes Litem Conculia tenentur, non tantum ad condemnandum, sed et ad absolvendum, in fine condemnationis, in fine condemnationis, per se.* The Judges having receiv'd the votes, took in Oath, that they would perform their duty without partiality, without Partisanship to either side, whether for Love or Hatred. After which Oath, they threw one

of the Balots into the Urn, according as their Judgment was, either for absolving or condemning the Party accus'd. If the accus'd was condemn'd, the Judg gave his Sentence in these words, *Videtur scilicet*: The Crime is proved, he is attainted and convicted of it; and concluded his Sentence in these Words, *Uxor, lega ad patrem, expedit virgas*, when the Criminal was condemn'd to death: But if the Crime was not proved, he said these words, *I Lictor, collige manus, et a statu abice, infelix arbori suspendito, lege age*. Then he seiz'd the Criminal, cover his Face, and lay him up, by virtue of the Sentence now pronounc'd against him: But if the Person accus'd happen'd to be Absolv'd, the Judg pronounc'd Sentence upon him thus, *Videtur non scilicet*, or *Nihil in eo damnationis dignum invenio*, or, *Non invenio in eo causam*; which Exprellion was us'd by *Pilate*, being a *Roman*, in his Answer to the Jews, who had a mind to force him to put *Jesus* to death, whom he had declar'd to be innocent.

A B S Y R T U S, otherwise call'd *Healus*, (according to *Pausanias*;) the Son of *Astys* King of *Colchos*. 'Tis said, that his Sister *Medea*, when she fled from her Father's House with *Jason*, whom she lov'd, tore the Body of her Brother *Ablyrtus* in pieces, and scatter'd them up and down in the way, on purpose to hinder her Father from pursuing after her, by meeting with those sad Remains of his Son, which he was oblig'd to gather up. *Cicero* tells us in his Oration *pro lege Manilia*, *U. Medea illa ex ponio profuisse dicitur, quam praedicant in fuga fratris sui membra, in his locis quae pariter persequitur dissipasse, ut coram conspectu dispersa, marisque patris celeritatem persequendi retardaret*. *Valerius Flaccus*, Lib. VIII. *Argonaut.* says, That it was not her Father *Etefius* who went after her, but that he sent his Son *Ablyrtus* with a Naval Force to pursue her, and that coming up with her at the mouth of the *Danube*, when *Jason* and she were upon the point of Marriage, he broke off the Match by threatening to burn them both, together with their Ship,

*Qui nonis incaptos impedit Lymneen,
Tandemque toros, et sacra calatua rupit.*

Orpheus thinks that *Etefius* commanded *Ablyrtus* to go after his Sister and fetch her back again: but that he following after her, by a mischance fell into the River *Thyris*, and was drowned, and that his Body was afterwards cast by the Waves upon the little Islands which are call'd from his Name *Ablyrtides*. But *Pliny* on the contrary tells us, that he was kill'd on the Coasts of *Damathra*, where these little Islands are situate, which from his Name are call'd *Ablyrtides*. *Ablyrtides* *Græci dicte a fratre Medæ ibi interfecto, vocantur Ablyrtio*: lib. 3. cap. 2. Let us see how

Hyginus relates this Story: *Etefius*, says he, being inform'd that his Daughter *Medea* and *Jason* had fled away from him, he sent his Son *Ablyrtus* in a Ship after them, who pursu'd them as far as the *Adriatic* Sea along the Coasts of *Scythonia*, and found them out at the House of King *Alcinous*. At their first meeting they were ready to go to blows, but the King interpos'd his Authority, and offer'd them his Mediation, which they accepted of. The King resolv'd to restore *Medea* to her Father provided that *Jason* had not yet enjoy'd her. But *Jason* being inform'd of this by the Queen to whom the King had entrusted this Secret enjoy'd her that night, and by this means obtain'd *Medea* for his Wife. *Ablyrtus* fearing the Anger of his Father, continu'd still to pursue after them, when they retir'd into the Country of *Argos*; but *Jason* at last, by killing him was deliver'd from any further pursuit. There are some Authors who say, that it was his own Sister who cruelly tore him in pieces.

ACADEMIA, the *Academy*, a place built near to *Athens*, and planted with Trees by one *Academos*, according to *Diogenes Laertius*, or according to others, by *Cadmus* a *Phœnician* and the Restorer of Polite Learning among the *Greeks*. In this place *Plato* taught his Disciple Philosophy, who from thence were call'd *Academici*,

Atque inter silvas Academici querere verum id est, To enquire after Truth in the Academy at the School of the Divine *Plato*. *Cicero* call'd one of his Country-Houses by this Name, where he planted Groves, and made very pleasant Walks, for entertainment of his Friends with Discourses upon Philosophical Subjects, such as these, *Concerning the Nature of the Gods*, *Etrenship*; and *the Offices of a civil Life*, &c. particularly his *Academical Treatise*, so call'd from the place where they were compos'd. In process of time all places, where Youth were taught the Liberal Arts and Sciences, or other Exercises, were call'd by this Name.

ACADINA, a Fountain in *Gilead* near the Lake of *Delos* consecrated to *Cassio* and *Ptolemy*. The truth and sincerity of an Oath prov'd by the Water of this Fountain; for the Oath was written upon a Table and cast into this Fountain, and if the Table did swim above the Water, it was a sign that the Oath was true; but if it sunk to the bottom, the Oath was judg'd false.

ACANTHUS, *Ἀκανθῆς*, Bearsfoot, a Latin *Branchus*, *hæ*, so call'd, because its Leaves resemble Bears Feet; and in *Grecian* *Ἀκανθῆς*. Because one kind of it is prickly like a Thistle. There are two kinds of *Acanthus*, one which grows wild, and is full of Prickles, and another which grows in Gardens, which

ACC

Virgil calls molis, because it is soft, and without Prickles. The Greek Sculptors adorn'd their Works with the Figure of the latter, as the Gothic did with that of the former, which bears Prickles; which they represented not only in their Capitals, but also in their Ornaments. The occasion of their so doing, according to the relation of *Pliny*, was this, A young Woman in *Corinth* happening to dye when she was just upon the point of Marriage, her Nurse laid upon her Tomb, in a Casket, some Vessels which she had priz'd in her lifetime; and because they lay open to the Weather, to preserve them from wasting too fast, she cover'd the Casket with a Tile: But this happening by chance to lye upon the root of an *Acanthus*, it so happen'd that in the Spring-time, when the Leaves began to shoot forth, the Casket which lay upon the middle of the root, was encompass'd with the Leaves of the Plant growing up about the sides of it, till it was ting with the Tile that cover'd it at top, their extremities were forcibly bent into spiral Lines, like a Skrew. *Calpurnius*, the Sculptor, passing by this Tomb, observ'd how the growing Leaves encompass'd this Casket, and represented the manner of it in those Pillars which he afterwards made at *Corinth*.

ACARON, the God of Flies. See *Accaron* and *Achor*.

ACCA LAURENTIA, the Wife of *Faustulus*, who was Shepherd to *Namptor*, and the Nurse of *Rome* and *Romulus*: This latter in gratitude erected an Altar to her after her death, and appointed a Feast, which he call'd *Laurentia*, which was celebrated in the Month of *April*, according to *Varro*, or in the Month of *December*, according to *Ovid*, *Lib III* *Fast*. *Plutarch* attributes this Festival in the Month of *December* to another *Acca*, who was a famous Courtesan, and had amass'd great Riches by her lewd Practices; for she at her death left the People of *Rome* her Heirs, who in grateful acknowledgment of the Favour, consecrated Plays and a Festival to her Memory. *Macrobis* tells us, that *Acca Laurentia*, who serv'd as Nurse to *Romulus* and *Romus*, was this same prostitute Whore, which gave occasion to the Fable, That a Wolf nurs'd them: the Latin using the word *Lupa* for a debauch'd Woman. She married afterwards a very rich Man, who gave her vast heaps of Wealth, all which she left to the People of *Rome*, who therefore bestow'd great Honours upon her. This Relation appears to be true, which *Macrobis* had extracted from some ancient Authors.

ACCARON, the God of Flies, according to *Pliny* *Lib. c. 28*. *Plautus* relates in his *Legnacks*, That *Hercules* sacrificing one day

ACC

to *Olympus*, was much annoy'd with Flies, but that having involk'd *Aspidochelone*, or the Fly-Chester, he was deliver'd from them, these Insects flying all way to the other side of the River *Asinus*. From that time the *Fem* continually offer'd the same Sacrifice to *Aspidochelone* the Fly-Driver, to obtain of him the same Favour. See *Achor*.

ACCEDERE and **ACCESSIO**, (in the *Roman Law*) regard a thing which tho' separated from the Bulk or Gross of any Estate, Commodity, &c. yet of right belongs to it. The Isles, for instance, which are taken off a House to be laid on again, are an Accessory when the House is to be sold. *Regule que utraque sunt ut responderentur, adibus accedunt, l. 1. c. 18 de Aclon Empti & Venditi*. The Cask which contains the Wine that is left for a Legacy, is an Accessory to a Legacy, and not a Legacy. *Ubi, accessio legatæ penus, non legata sunt, Leg. A. de Pen. Leg.*

ACCENSUS, an Officer of the *Roman* Magistrates, and of the Military Men.

ACCENSI *torques*, Officers of the *Roman* Magistrates, viz. of the Consuls, Decemvirs, Prators, or Proconsuls and Governors of the Provinces of the Republick, They were taken out of the number of the Enfranchis'd, and their Function was rather laborious than honourable, as *Cicero* testifies in a Letter to his Brother *Quintus*, Proconsul of *Asia*. *Accensis to et in numero, quo cum Magistris nostris esse voluerunt, quod hoc non in beneficium, sed in laboris aut mercedis, non tamere nisi illorum essent, quibus non multis secus quam servis impendunt*. They walk'd before the Magistrates, and received their Orders, which they executed. Their chief Business was to call the People together to Assemblies; and from this part of their Office, says *Varro*, they were call'd *Accensi ab accendo*. The Form used by the Magistrates for calling any to a Meeting, was this, *Vocati ad concionem omnes*. *Quintus* *hic ad me*, Summon, call an Assembly of the People, cause them to meet together immediately. The *Accensi* cry'd, *Omnes Quirites ad concionem*, Go to the Assembly, Gentlemen Citizens. Their Office was also to assist the Prator, when he sat on the Bench, and to give him notice with a loud Voice every three hours what a Clock it was, as, for instance, that it was nine a Clock in the Morning, that it was Noon, and that it was the ninth Hour or three a Clock after Noon. *Accensi enim, ut homines afferturum, inordinem quoniam*. For three a Clock, among the *Romans* was the ninth hour, as nine a Clock was the third hour, because they did not begin to reckon the first Hour of the day till six a clock in the Morning, so that the third hour was nine a Clock, according to us, and

and their ninth hour of the day was our three a Clock in the Afternoon.

A C C L E N S I, in the *Roman* Armies, according to the opinion of *Eufus*, were the supernumerary Soldiers, who serv'd to fill the places of those who died, or were disabled to fight by any Wound they had received. *Accensi dicuntur, quia in locum mortuorum militum subito subrogantur, ita dicitur quia ad censionem adijciuntur.* *Asconius Pedianus* assigns them a Station in the *Roman Militia*, like that of our Sergeants, Corporals, or Trumpeters. *Accensi nomen est ordinis in militia, ut nunc dicitur Princeps, aut Commendatensis, aut Cornicidius.* *Flavius Livius* informs us, that Troops were made of these *Accensi*, that they were plac'd at the Rear of the Army, because no great matter was expected either from their Experience or their Courage. *Tertium locum dedit minimæ fideiæ mæmæ.*

A C C L E N T U S, an *Accent*, signifies a certain Mark which is set over Syllables, to make them be pronounced with a stronger or weaker Voice. The *Greeks* were more curious Observers of the Accents than the *Moderns*. Cardinal *Perron* says, that the *Hebrews* call'd the Accents *Gusha*, which is as much as to say, the Savée of Pronunciation. There are three sorts of Accents, the *Acute*, the *Grave*, and the *Circumflex*. The *Tow* have Accents of Grammar, Rhetorick and Musick. The Accent of Musick is an Inflection or Modification of the Voice or Word, to express the Passions or Affections either naturally or artificially. Mr. *Christiaan Popp*, a *Hollander*, wrote a Dissertation to shew, that the *Greek* Tongue ought not to be pronounced according to the Accents, wherein he says, that they were invented only to make some Distinction of Words; that Books were formerly written without any such Distinction, as if they were only one Word, that no Accents are to be seen in Manuscripts which are above 800 years old; that none are found in the Pande'ts of *Alexandria*, which were written about the time of *Jughenan*, that they were not commonly used till about the tenth Century, or in the time of *Eubarium*, and then they were take to be the Rule of Pronunciation, that there is no use of Accents in most Nations, neither in *Chaldaea* nor *Syria*, nor among the *Sassanians*, *Moslems*, or *Christians*, nor was among the ancient *Phœnicians*, *Germans* or *Dutch*; and that they were unknown to all Antiquity. He believes that they were an Invention of the *Ionians*, which was perfected by *Demetrius* about the Death of *Minerva*. He adds, that the *Moslems* of *Alexandria*, about the middle of the sixth Century adopted the *Latin* Accent, and introduced it into the Bible with the Vowels, in the time of *Jughenan*; and that

he who perfected the Accents, was *Rabbi Juda Ben David Chug*, a Native of *Fez*, in the eleventh Century; and that they were first used among the *Greeks*, only in favour of Strangers, and to facilitate the Pronunciation of Verse.

A C C E P T I L A T I O, (a Term of the *Roman Law*) *Acceptation*. A Discharge which is given without receiving of Money: a Declaration which is made in favour of the Debtor, that no more shall be demanded of him, that the Debt is satisfied and forgiven, and he is acquitted of it. The manner of doing this was by a certain Form of Words used by both Parties, *Quod ego promissi facisse, or habesne acceptum?* said the Debtor; Do you acknowledg that you have received that which I promis'd you? Are you satisfied, do you acquit me of it? the Creditor answered, *habeo et facio*, I confess I have received it, I discharge you of it. But this was anciently used only in Obligations contracted by word of mouth.

A C C L P T U M, a Receipt. *Tabula accepti et expensi*, a Book of Receipts and Disbursements. *Ratus accepti*, an Account of Receipts.

A C C E P T O f r e, (in the Law) to hold for received, to write Received upon the Book. *Accepto et acceptum f r e*, *accepto et acceptum facio*, to confess that 'tis received. *Expensum f r e*, to write down what is disbursed, to keep an Account of what is laid out and expended.

A C C I A or **A T T I A**. *Acca* the Mother of *Cæsar Octavius Cæsar*, surnamed *Augustus*. *Suetonius* relates, in the Life of this Prince, that *Acca* his Mother, having gone one night, with other *Roman* Dames, to solemnize a Feast of *Jephé* in his Temple, the fell asleep there, and thought in her sleep, that she saw a Serpent creep under her, which soon after disappear'd. when she awoke, having a mind to wash and purify her self, she perceiv'd upon her Belly the Track of a Serpent, which could never be obliterated, and upon the account of this Mark she was oblig'd for ever after to forbear the publick Births. She became afterwards big with Child, and was brought to bed, at the cool of ten Months, of *Cæsar Octavius*, making the World believe, that she had conceived by *Aspid*. *Augustus* also gloried in it, that he was his Son; and *Virgilius* mentions a Silver Medal of this Imperour, upon the Reverse whereon was seen the Figure of *Aspid* holding a Harp in his hand, with these words, *Cæsar Divi Julii Filius*, the Son of the God *Aspid*.

A C C I P I O, (being spoken of a Law) to receive, approve and hold fit: as *Regnum in acceptum* to accept a Law proposed. *Accipio Omen*, I take or hold this for a good Omen.

Accipiter,

A C C

ACCIPITER, any Bird of Prey in general, as an *Hawk*, &c. O^r informs us, that an *Hawk* was a Bird of ill Omen, because it was very carnivorous.

Od n e l p r o m q u i d / n f r e . t . t . m e n

But the same Bird was a good Omen in Marriage, according to *Pliny*. I conceive it never calls the Hens of other Birds, which gives us to understand, that no Differences, in a married state, between Husband and Wife ought to go so far as the Heart; and Cure was always taken, in the Sacrifices for Marriages, that the Gall of the Animals which were flain, should be taken out.

ACCIUS, a Latin Poet, who wrote Tragedies in a very harsh style, according to Cicero. He was of an illustrious family, being descended of two Centurs, *Murina* and *Sorana*. *Donat* held him in great esteem, took great pleasure in adorning the Temples with his Poets Verses, and erected a Statue to him in the Temple of the Muses. *Suetonius*.

ACCILIUS was one of the most celebrated Augurs who liv'd in the time of *Tarquinius Priscus*. He oppos'd the Design which that King had of adding new Centuries of the *Roman* People, to those which were already established by *Numa*, representing to him, that he ought first to consult the Will of the Gods by the Flight of Birds. *Tarquinius*, in idleness, bid him consult them, to know whether his present Design was feasible or no. *Numa* did it, and brought him back word that it was *Feasible* to know, replied the King, whether you can cut that Stone with this Razor which was whetted upon it. The Augur immediately took the Stone and cut it in two with the Razor. This wonderful Act obtained great Credit and Authority to the Augurs in the following Times, and the King caused a Statue to be set up in the place of their Assembly, having a Head cut off, and holding in his Hand a Stone which he had cut, to perpetuate to Posterity the Memory of this Action.

ACCLAMATION. *Acclamation*, a loud expression of Joy, the Acclamation given to Persius for the new medicine used upon several Obstructions. The wife never failed to use the Acclamations, which she led their Prayers, for the Welfare of their Imperious, then they bestowed upon them, by Laurence for his Victory obtain'd over the Enemies of the Empire.

These Acclamations were often expressed by one word, *hail*, or by many,

Or in these words,

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Many other Forms to this purpose may be seen in *Brit. Tenues de Form. etc.*

The Senate in like manner made Acclamations to the Emperours, either at their reception to the Throne, or in Acknowledgment of some Favours they had received from them, which they very often intited into their public Registers, or caused to be engraven on Plates of Brass, or Tables of Marble. They frequently desired their Emperours, and chose their Magistrates by sudden Acclamations, or which I shall relate some Examples.

Aurelius Pater informs us, that Divine Honours were decreed to the Imperial *Potitus*, after his Death; and that the whole Senate cry'd great Acclamations in his favour: *Adulatione ejus Potitum, imperite, securis armata, novatione sanguinis, Pro populo, Patris Senatorii, Patri honorum omnium;* We liv'd in perfect Security under *Potitus*; cry'd the Senate, we fear'd no People, *Potitus* was to us a Father full of Tenderness, the Father of the Senate, the Father of all good Men. *Lactantius Porcius* relates the Acclamations which were made at the Election of *Falerianus* to the Office of Conſor: *Adulatione ejus Falerianus inter ceteros Praefatus Conſor, prudens Senator, modestus Senator, amicus hominum, inimicus tyrannorum, in his criminibus, hostis veterum. Hoc Conſor in omni, hunc metus volumus. Primum potest, nobilis sanguine, ornamentis vestis, dedit nomen clarum, moris est popularis, exemplum antiquitatis;* These Acclamations were made, *Falerianus* was a just Conſor during his whole Life, a prudent and a modest Senator, a Friend to good Men, an Enemy to Tyrants, an Enemy to Crimes and Vices. We have all chosen him to be our Conſor, he is illustrious for his Nobility, regular in his Life and Conversation, commendable for his Institutions, and an Example of Antiquity. The same thing happened at the Election of *Tacitus* to the Empire, for after the first, who gave testimony for him, proclaim'd him Imperour, the whole Senate cry'd with a loud Shout, *Omnino, Omne.* And this cord old Man endeavouring to excite himself upon the account of his great Age, which render'd him unfit to bear the Weight of the Empire, they shout'd out an odd cry, *caput impium, impudens, etiam ut totum non capiat deus, inde angustis, Partem solum.* If I could give the Head to rule, and not the Body, so shall you have Mind on Earth yet, Body. Ourselves, says the Gods, preferre ye before us. But the Actors, the *Prætor* Soldiers did then confute the Flatterers, and their Generals by sudden Acclamations, without waiting together for the Consent of the Senate or the Consent of the People, as I happen'd at the Election of the Emperor *Nero*. For the Consul having observed the

ACC

Souldiers to chuse for Emperour a Man of Probity, *probum*; all on a sudden they made a great Noise with confus'd Voices, which proclaimed *Probus* to be Emperour, *Probe Imperator, Diu te servent*. These Acclamations were also us'd at Shows in the Theatres when they pleas'd the People's Humour, as it happen'd at the new Comedy of *Pacuvius*, *Qui clamores populi et cuncta exultis sunt in M Pacuvius nova tabula*; The like Acclamations were often heard over all the Pit, when the new Play of *Pacuvius* was acted.

As the *Romans* were accus'd to make these Acclamations to testify their Joy and signify their Satisfaction, so they were also sometimes us'd in Imprecations, to express their Indignation, as they did after the Death of the Emperour *Commodus*; Let this Enemy of his Country, cry'd they, be despoil'd of all Honour, let this Parricide, this Gladiator be cut in pieces in the place where Gladiators are laid up, when slain or wounded: *Husti patrie honores detrahantur, parricida, gladiator in spoliario laqueus, &c*.

ACCUSO, the Name of a foolish and ridiculous Woman, who pleas'd her self with speaking to her own Image in a Looking-glass, and made a shew of refusing that which the most passionately desired; from whence *ακκισσομαι* is us'd for Pretending to refuse, for Disimulation and Disguise.

ACCUMBERE, to lie upon Couches for eating, to sit down, to seat your self at Table, as the *Greeks* did, and in imitation of them the *Romans*. For at the beginning the *Romans* did eat sitting at a Table as we do, before the *Grecian* Luxury and Softness had corrupted them, as may appear from this Verse,

Perpetuus soliti patre consistere mensis.

But afterwards they were went to eat after the fashion of the *Greeks*. For this end, in a lofty Hall a Table was fix'd, of a round or oval Figure, which the richer sort made of some precious Wood, adorn'd with Plates of Gold and Silver, or rather inlaid with some pieces resembling Mother of Pearl: this Table was supported with Feet of Ivory, or some other matter, which represented the figures of divers Animals: round about it were plac'd two or three Couches, from whence it was call'd *Brechium* and *Trichium*: these Conveniencies for leaning at Table were cover'd with richer or meaner Stuffs, according to the Quality of the Persons: and adorn'd with Quilts and Pillows that they might lie more soft and easily upon them. They did commonly place no more than three upon a Couch, and to try a greater number upon it, was accounted a sign of sordid Avarice, as *Horace* tells us,

Sæpius trinus lectis, videns canare quatuor.

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In eating they lay along on their sides, having their Heads rais'd up with Pillows: He who fill'd the middle place was in that which is most honourable, as we learn from *Virgil*,

— Auleus jam se regina superbis

Aurea composuit sponda, mediamque locavit.

He who was at the head held the second place, and the third was at the lower end, or in the last place. They went into a Bath before they plac'd themselves at Table, and chang'd their Cloths, putting on a Garment which they call'd *Vestis canatoria*, and putting off their Shirts, that they might not dirty the Beds. They bound about their Heads Fillets of Wool, to prevent the Distempers of the Head, when the Fumes of Meat and Wine might catch, for which reason they used afterwards Garlands of Flowers. Their Women did not eat lying after this manner, such a Posture being esteem'd indecent and immodest in them, except at a Debauch, where they appear'd without any Shame or Modesty; yet in an ancient Marble which is at *Rome*, we find the figure of a Woman lying at a Table upon a Bed as her Husband does; and *Virgil* also seems to attest this, when he represents *Dido* lying at Table at a Feast which she made upon the Arrival of *Aeneas*, unless he means that she was already smitten with Love with her new Guest.

ACCUSARE, (in the Law) to accuse, to draw up or lay an Accusation, or Process. The ancient Lawyers put a difference between these three words *Posulare*, *Deferre* and *Accusare*: for first leave was desired to lay an Action against one, and this was call'd *Posulare* and *Pessilatio*, after this he against whom the Action was laid was brought before the Judge, which was call'd *Deferre* and *nominis Delatio*; and lastly the Accusation was drawn up, *accusabatur*.

The Accuser was obliged by the Law to sign his Accusation, at the head of which he plac'd the Name of the Consul, which signified the Year, when the *Romans* reckon'd Years by their Consuls; he set down also the Day, the Hour, and the Judge before whom he intended to prosecute his Accusation. We learn from *Tacitus* that the Accusers had two days given them to make their Complaint in, and the Accused three days to make his Defence; and that six days were allow'd between them both to prepare themselves. From the very moment that any Person was accus'd of a Capital Crime that deserved Death he was strip'd of all his Marks of Honour, and appear'd in a careless Habit: he was obliged to give Sureties that he would appear in Court when there was occasion, which if he did not, he was laid up in Prison to secure his Person. The Libel being drawn, the Accused was summon'd to appear at three Market-days, in *triumdium*; and he always came

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came attended with his Neighbours and Friends who were concerned for him, and threw themselves at the feet of the Magistrates and People to beg favour for him in case he were found guilty. If the Accus'd refus'd to appear, he was summon'd with the Sound of a Trumpet before his House or Castle, and after the time allow'd was expir'd, he was condemn'd for Contumacy. The Accuser had two hours wherein to speak against the Accus'd, and three hours were granted to the Accus'd to make his Defence, which was measured by an Hour-glass of Water, called *Ulysia*, of which I shall give an account in its proper place; which made a Greek Orator say to the Judge, when he had a mind to signify to him the Goodness of his Cause, *That he would Uflow part of his Water on his Adversary*, i. e. of his Time, which the *Lex Pompeia*, made by *Pompey* in his third Consulship, allow'd him to his Defence. If the Accus'd was found guilty, Sentence was pronounced against him in these words *Videtur scilicet*, i. e. *he is convicted and convicted of having committed the Crime*. If, on the contrary, he was found not guilty, he was then declared innocent in these terms, *Videtur non scilicet*, i. e. *he is cleared from all Suspicion of Guilt*. All these Circumstances with which we are observ'd in Accusations, are related by *Cicero* and *Quintilian*. But if it appeared by the Event, that the Accuser was a Calumniator, i. e. that he had falsely accus'd one other Party; or that he was a Prevaricator, i. e. that he had betray'd his Cause, to make way for the Criminal to escape and obtain Absolution; or at least, that he had desisted from and given over Protection without the Leave of the Magistrate or the Prince, and without a lawful Cause, then he was sentenced by the Magistrate to suffer the same Punishment which the guilty Person deserv'd.

ACERRA, a little Pot which held the Incense and Perfumes for Sacrifices, such as are now made in the form of a small Boat, and are still in the Church of Rome at this day. An *Incense-Box* for burning Perfumes upon the Altars of the Gods, and before the dead Bodies. The Rich, says *Plutarch*, fill'd Boxes full of the finest Perfumes to their false Deities,

Plutarchi superbia contrarius dicitur.

And the Poor, according to *Lucian*, were executed for making a Bow, and throwing some grains of Incense into the Fire that burn upon the Altars.

ACCUSSEUS, the Name of a certain Seaman who was very careless, and always attributed the bad Success of his Voyages to the Moon, from whence comes the Latin Proverb, *Accusare Lunam*, to signify a lazy and negligent sort of People, who always throw off the blame from themselves, in case of any bad

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Success, tho' their own Negligence was the only Cause of it.

ACE **CABULUM**, a to all ancient Measure, which contained about the fourth part of an *Itroine*, being about 100 ounces and in bulk of either liquid or dry things, as *Pliny* explains it towards the end of his twelfth Book. This Measure held a Cup and an half, and answers to our *chamberlain*, but is now more in use among Druggists and Apothecaries than Victuallers, both for Liquids and Solids.

It was also a kind of Spices, which contained all sorts of Spices, when of the Ancients used to make their Sauces, to season their Victuals together with Vinegar and Vespugee. It was made in the form of a Pyramid, and had several Drawers, wherein were put different sorts of Spices, as Pepper, Nutmegs, &c.

ACHELOUS, a River whose Spring-head rises on Mount *Pindus* in *Thessaly*, and from thence flows over *Acmanania*, which separates from *Thessaly*, and then dividing it into two Streams, it runs into the *Gulph of Corinth*. This River was called *Phaon*, according to *Strabon*, and afterwards *Phaon*, from one *Phaon* who came from *Thessaly* to inhabit in these parts, with *Phaon* the Son of *Asopos*, whom he killed his Mother *Enphile*. (He is commonly called *Asopos*, and a cousin to others *Chiron*.) He was, according to the Poets, the Son of the Ocean and the Earth, or of *Themis*, as *servant* would have it, who makes him the Father of the *Syrinx*. He wrestled with *Hercules* for the fair *Deianira*, whom her Father *Oeneas* King of *Calcydon* would not bestow in marriage upon any Man but him who was victorious in this kind of Exercise. *Achelous*, finding himself too weak, was put to his shifts, and changed himself sometimes into a Serpent, and sometimes into a Bull; but this avail'd him nothing, for *Hercules* overcame him and pluck'd off one of his Horns, which the *Nymphs* took up, and having fill'd it with Fruits and Flowers they call'd it *Cornucopia*, the Horn of Plenty. He therefore being confounded with this Deceit, for shame hid his Head, that had lost a Horn, under the Waters of the River *Thes*, which ever since bear his Name.

Strabo, lib. 10. interprets this Fable historically, and says, That *Achelous* is said to be changed into a Serpent, upon the account of the Course of that River, which is winding like a Serpent, and into a Bull, because the Noise which the Waters make resembles the Bellowing of a Bull. And because the River destroy'd all the Country round about by frequent Inundations, *Hercules* confin'd it within its Channel by cutting a Stream for it, which is the Horn that he pluck'd off, and that became the Horn of Plenty, by reason of

the Fertility of that Earth which was enrich'd for a long time after by the fat slime it left behind.

Virgil takes the Waters of the River *Achelous* for Water in general, in this Verse in the first Book of his *Georgicks*,

Poculaque iuvantis Achelota miscent uvis.

Which gives sufficient ground to suppose, that *Scaliger* did not without reason affirm, That the Latin word *Aqua* came from a word like it in the ancient Greek Language, from which the River *Achelous* took its name, viz. *Aqua* and *λέγω*, *lavare*. *Maximus Tyrius* the Philosopher mentions also a Contest between this River and *Hercules*, who pluck'd off from it one Horn, whereof the Nymphs made theff Horn of Plenty, having fill'd it with Fruits and Flowers. *Servius* explaining this Verse of *Virgil*,

Coniger Hesperidum fluvius regnator aquarum.

says, That the Floods were painted with Horns because of their winding Course, which twines about the Land like a Serpent. Thus the River *Achelous* was represented with Horns as well as the *Go*, whereof *Virgil* speaks. *Diodorus Siculus* gives an account how this River falling down at first from Mount *Pindus*, ran over the Rocks and made a great Devastation in the Country, whereupon *Hercules* opened a more large and united Channel, and so well water'd one Field with it that it became very fruitful. This is the Meaning of the Fable, and what *Ovid* has express'd in describing the Horn of Plenty,

Dum tenet, infregit: truncatque a fronte revolvit.

Nascentes hoc pomis & odore flore repletum

Sacrarunt, divelsque meo bona copia cornu est.

Metamorph. lib. 9.

ACHERON or **ACHERUNS**, according to *Plautus*, a River of Hell, which *Homer* places in the Country of the *Chimerians*, thinking that Country to be Hell; being a day's Journey from *Circe*, which is a Mountain in the Country of the *Latins*. *Circe* speaking to *Ulysses* when he embark'd in the Country of the *Chimerians*, *Navem quidem illic sisto in Oceano pro-*

Andarum vortutem. Ipse autem in Plutonis eis domus est scuram, ubi in Acherontem fluunt, & Coeyrus qui Stygia aqua est emanatio. Servius explaining these words of *Virgil*,
Tenebrosa palus Acheronte refusa,
seems to confirm what *Homer* says, and to place these dark Cavities and Rivers of Hell in the Country of *Italy*. All Geographers place the River *Acheron* in *Epirus*, which joins to *Arctia*. *Diodorus Siculus* shews, that the Hell of the Greeks was nothing but an Imitation of the Funerals of the *Egyptians*. For thus he discourses about them, *Procerum vero & habitatorum Dis-*

formam & habitum, ut locum iuxta paludem Acherusiam. Per quem cum in maribus Aegyptiorum su-

Acherusiam paludem deportata in cryptis illis seorsim deponunt; The Field which the Souls of the dead inhabit, is a place joining to the Morass of Acherusia near the City of Memphis, whither the Egyptians carry the Bodies of the dead to inter them. Which gave occasion to the Fable, that the Souls of the dead pass'd the River Acheron in a Boat. This River is encompass'd on all sides with high Mountains, so that the Sun never shines upon it; and this gave occasion to the Name of Acheron, which is deriv'd from the Greek words, ἀχρησιον, or from ἀχρησιον, i. e. the River of anguish and Pain, or at least ἀχρησιον, to be deprived of Joy and pleasure, so much as the Sun, which is the Father of Nature, never shines there. The Poets make this River the Son of Titan and the Earth, and say that he was banished to Hell by Jupiter for turning the Titans with Water in the War against the Gods.

ACHILLES the Son of *Peleus* and *Thetis*: he was a very magnanimous Grecian Prince, whom his Mother dipt in the Waters of *Syxo* while he was very young, and by this means made him invulnerable in all parts of his Body but his Heel, by which she held him when she dipt him. She caused him to be educated by *Chiron* the Centaur, a Man very skilful in the Noble Arts, as in Medicine, Musick and Drav- ing the Bow, who instructed him in these Sciences and Exercises with great Care, and fed him only with Honey and the Marrow of Lyons and Boars to make him the more stout and formidable. *Thetis*, whom his Mother consulted about the Destiny of young *Achilles*, having foretold that he should be kill'd in the War which the Greeks were to undertake against the *Trojans*, to revenge the Rape of *Helen* by *Paris*, the Son of King *Priam*, she address'd her Request to *Neptune*, conjuring him to sink the Boat that carried that Princess; but this being deny'd, because the Decree of Destiny was inviolable she resolv'd to send him, under the Disguise of a Girl, into the Isle of *Syxo*, to the Court of King *Lycomedes*, that he might there be educated with his Daughters, and by this means be stoln away from the Greeks, and hindred from going to that Fatal War. While he sojourn'd there he became very intimate with the young *Deidamia*, the King's Daughter, insomuch that she became big with child, and was brought to bed of a Son, who was call'd *Pyrrius*, from the disguised Name of *Achilles* who was call'd *Pyrrius* by reason of his Hair, which was of a shining red colour. Nevertheless he was discover'd by *Ulysses* and *Diomedes*, who landed on the Isle of *Syxo* in the habit of Merchants, and having expos'd the Merchandize they had brought with them to Sale at the King's Court, which were nothing but Trinkets for Women

with some Arms; *And* *Paris*, tho' under his Disguise, never concern'd himself about the Trojans, but presently seized upon the Arms, and thereby discover'd himself, and follow'd *Ulysses* to the Wall of *Troy*. *Paris* his Mother seeing this fatal Necessity, obtain'd of *Heaven* a Suit of Armour for him, so excellently temper'd that it was impenetrable. He signaliz'd himself at the Siege of *Troy* by many brave Exploits; but out of indignation against *Agamemnon* for robbing him of his Mistress *Briseis*, he retir'd from the *Graecian* Camp, and laid down his Arms, which he would never take up again till the Death of his Friend *Patroclus*, who was kill'd by *Hector*, which did so sensibly touch him, that he return'd to the Camp, and reveng'd the death of his Friend upon *Hector*, by killing him and dragging his dead Body about the Walls of *Troy*; but he, falling in love with *Polyxene* the Daughter of *Primas*, and having demanded her for his Wife, was treacherously slain by *Paris* with an Arrow thro' the Heel, which was the only place of his Person wherein he was mortal. Divine Honours were decreed to him after his Death to be perform'd upon his Tomb, and in obedience to the Oracle of *Dodona*, the *Trojans* offer'd there every year a Sacrifice of two Bulls, one white, and the other black, which they brought from their own Country, whither also they took care to bring Wood from Mount *Pelion*, and Water from the River *Speius*, together with Garlands made of Flowers, which were call'd *Immortals* because they never faded. *Philoftratus* on the Picture of *Achilles*, and *Quintus Calpurnius* in his *Paraphrase*, do not agree to all the Circumstances in the History of *Achilles* here related. The common Opinion is, That he was educated in the Island of *Skyros* with the Daughters of King *Lycetes*, which is the Sentiment of *Virgil*. But *Philostratus* thinks that he was sent by his Father to the Island of *Skyros*, to revenge the Death of *Thersites*, whom *Lycetes* had cruelly put to death. *Pausanias* in his *Attica* is of the first Opinion, for he tells us, That *Skyros* is taken by *Achilles*. This the King *Lycetes*, *Philostratus Calpurnius* maintains that *Achilles* killed *Achilles* with an Arrow; *Apollonius* says he, being angry at the insolent Answer which *Achilles* gave him, drew a Bow and shot him in the Heel with an Arrow, of which Wound he died. And *Virgil* tells us, that *Apollo* did give him this Wound, attended the Thrice *Paris*.

ACHOR, otherwise call'd *Myrica* or *Myrica*, the Goddess of Fies, to whom the *Cretans* and *Libyans* sacrific'd, to drive away the Thieves which annoy'd them, and infected their Country. *S. G. in Pausanias* in his first Invention; and *Julian*, in his *Myrica*, became the *Myrica*, a People of *India*, made an Idol of him,

whom they call'd *Myrica*, i. e. the Goddess of Fies. *Pausanias* says, that *Myrica* had been very much annoy'd by the Thieves of *Oxyria*, but after he had sacrific'd to her, under the Name of *Achior*, or *Myrica*, they slew all the Thieves, and *Myrica* was ever annoy'd no more. Every day of these who sacrific'd to him on the Temple built for him after he was plac'd among the number of the Gods. *Plutarch* tells us, that no Thieves nor Dogs could ever enter into a Chappel built to *Myrica* at *Rhodes* or *Myrica*.

ACHILIA, an Epithet given to *Venus* the Goddess of Love, because she was the cause of great Uncleanliness and Vexation to those who were in Love. Some think that she was also borrow'd from a Churn of that Name, wherein the Three Graces, which always attended her, used to bath themselves.

ACHIA, the Name of a very illustrious Roman Family, from which was descended the generous Consul *Achillius*, to whom the People of Rome erected a Statue cover'd with Plates of Gold, for having defeated the Army of *Antiochus* in the narrow passage of *Rhyndacus*, and made a great slaughter of the *Antiochians*. This Consul erected a Statue on horseback of pure Gold, which he plac'd in the Temple of *Pietas*, and consecrated to the Memory of his Father, whose Images it was. This was the first Statue of that precious Metal that was ever seen at Rome, from the time of its first foundation.

ACINACES, a kind of Cutlafs or Scimitre used among the *Perians*.

ACNUA, a sort of Measure of Land, among the ancient Measurers call'd otherwise *Achiquadrans*, which was a Square, whereof each side was 26 foot long, which contain'd, as Authors tell us, the moiety of a *jugum*, or, of the Acre of the *Latins*. *Varro* says, that it is plainly read *Acna* in the Manuscripts, yet he would have it read *Acna*, to give credit to his own Etymology, which derives it from the word *ἀκνυα* or *ἀκνυα*, which is a Measure of twelve feet, *Plutarch* tells us; he adds afterwards, that *Acna* contain'd also a Measure of 26 feet, but that he does not prove.

ACONITUM, *Wolfsbane*, an Herb very venomous, whereof there are many kinds; 'tis said that its Name comes from *Acon*, a City of *Thrace*, round about which it grows in great abundance. The Poets feign, that this Herb sprung up from the Froth which the Dog *Cerberus* cut off from *Heracles* drag'd him by force out of Hell, for which reason great quantities of it are found near to the rocks of *Pontus*, which is the Cavern by which *Perseus* descended thither. 'Tis said, that all its Venom is in its Root, for there is no hurt in its Leaves or Fruit. The Symptoms of this Poyson are these,

It makes the Eyes water very much, oppresses the Stomach, causes frequent breaking of wind backwards. Nevertheless the Antients us'd it as a Medicine against the biting of a Scorpion, the burning heat wherof, the bare touch of Wolvesbane did presently extinguish.

ACONTIUS, a young Man of the Isle of Cea, who coming one day to Delos to the Sacrifice of *Diana*, fell in love with the fair *Cydippe*; but fearing a Denial, if he should desire her in Marriage, upon the account of the inequality of his Birth and Fortune, he contriv'd this Stratagem to win her; he wrote these two Verses upon an Apple,

Tu mihi fane per mystica sacra Diana,

Me tibi venturam comitem sponsamque futuram.

and then threw the Apple at the Feet of *Cydippe*, who taking it up, read these Verses, and bound herself to the Oath which was upon it. Whereupon every time she had a mind to marry, she was presently taken dangerously sick, which the interpreted to be a just Punishment for the Violation of her Faith, and therefore to appease *Diana*, the married *Acontius*.

ACRATES, the Genius or Demon of the *Rachantes*, whose Mouth only was represented in Figures, as *Pausanias* tells us.

ACRISIUS, the last King of the *Argives*, and the Brother of *Praxus*, to whom he succeeded, according to *Eulubus*. He understanding by the Oracle that he was to be kill'd by a Son of his Daughter *Danae*, shut her up in a Tower of Brass, to preserve himself from this Mischiefe. But *Jupiter* falling in love with this unfortunate Princess, found a way to come at her; for he changing himself into a shower of Gold, unaccountably pass'd through the Tiles of the House, and she was found with child of a Son, who was call'd *Perseus*. *Acrisius* being inform'd of this, caus'd his Daughter, with her Child, to be shut up in a Chest, and commanded them both to be cast into the Sea: The Chest swimming for some time upon the Water, was at last thrown up upon the Isle of *Seriphos*, where *Polydectes* reign'd, who receiv'd them graciously, and fell in love with *Danae*: But she refusing to agree to his love, and yield herself up to his passion, he resolv'd at last to force her; and the better to cover his Design, he remov'd her Son *Perseus* a great way off, and lent him to the *Gorgones*, with an Order to bring back to him the Head of *Medusa*, that he might make a Present of it to his Mistress *Hippodamia*, hoping that *Perseus* would be kill'd in this Enterprize, and then he should be in a condition to prevail with his Mother to consent to his Desires. But things fell out quite otherwise than he imagin'd, for *Perseus* by good luck return'd safe from this Expedition, brought back the Head of *Medusa*, and was married in

his Voyage to *Andromeda*, whom he deliver'd from the Sea-Monster, which was just ready to devour her. He returning to *Argos* with his new-married Spouse, to present her before *Acrisius*, his Grandfather, found him celebrating Funeral-Games; whereupon he having a mind to exercise himself with throwing a Bar of Iron, it happen'd unluckily that the Bar hit against *Acrisius's* his Leg, and gave him a Wound whereof he died in some days after; and thus the Oracle was fulfill'd.

ACROBATES, a sort of Dancers upon the Rope. We learn from *Boulanger*, in his Treatise of Dancers on the Rope, that there were Four sorts of 'em: The First were those who vaulted about a Rope, as a Wheel turns about its Axeltree, and hang'd upon it by the Feet to the Neck. *Nicephorus Gregora* says, that in his time these Dancers vaulting about a Rope were to be seen at *Constantinople*. The Second sort of them were those who flew from a high place down to the ground upon a Rope, which supported their Breast, their Arms and Legs being extended. Of these *Mamilius Neetas*, and *Popiscus* speak in the Life of *Carinus*. The Third sort were those who are mention'd by the same *Mamilius*, who run upon a sloping Rope, or can down it, from a higher to a lower place. The Fourth sort were those who not only walk'd upon a distended Rope, but jump'd high, and cut Capers upon it as a Dancer would do upon the ground at the sound of a Flute: And of this kind *Symposium* is to be understood.

ACROSTOLIUM, a kind of Ornament for a Ship, made in the form of a Hook, which was plac'd at the end of the Stem or Stern. To these may be compar'd those polish'd and sharp pieces of Iron resembling the Neck of a Duck, which the *Venetians* use at the Stern of their Gondoles. It may also be that Ornament of a Stern, which they call'd *Asterculus*, a little Goose, whereof *Baysius* gives us the Figure like the Head of a Goose.

ACROTIRIA, *Acroteria*, the extremities of any thing: This word in Greek signifies generally any extreme part, such as are in Animals, the Nose, the Ears, and the Fingers; and in Buildings, the Turrets or Battlements of Houses, and the little Pedestals on which Statues were plac'd, and which were situated at the middle, and the two Extremities of the Frontispiece, or the Statues of Earth or Copper which were plac'd on the top of Temples to adorn 'em; in Ships, this word signifies the Beaks, which are call'd *Restra*; they are also *Promontories*, or high places which are seen aloft at Sea.

ACTA, which has in the Genitive *Actae* *Cicero* and *Virgil* use this word, speaking of a Meadow pleasant for its greenness, and *Virgil* thinks

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thinks that it must only be us'd in speaking of Sicily, as these two Authors did.

ACTA PUBLICA, the Records or publick Registers, wherein were written what concern'd publick Affairs, to preserve the Memory of 'em.

ACTA DIURNA, a Diurnal, wherein is set down what passes every day.

ACTA CONSISTORII, the *Edicts*, the Declarations of the Council of State of the Emperors, which were express'd in these Terms;

IMPERAT. DIOCLESIANUS ET MAXIMIANUS A. A. IN CONSISTORIO DIXERUNT: DECURIONUM FILII NON DEBENT BESTIIS OBJICI.

The August Emperors Dioclesian and Maximian, in Council declar'd; That the Children of the Decurions ought not to be expos'd to wild Beasts in the Amphitheatre.

The Senate and Soldiers swore often, either through Flattery or by Compulsion upon the Edicts of the Emperors. Tacitus tells us, that Nero raz'd the Name of *Apollus Murea* out of the Register of the Senators, because he would not swear upon the Acts of the Emperor Augustus.

ACTEUS, one of the six envious and malignant Demons, whom the Greeks call *Telchines*, who bewitch Men out of their sense, and of whom fabulous Antiquity would make us believe, that they sprinkle the Earth with the infernal Stygian Water, from whence arose Pestilence, Famine, and other publick Calamities.

ACTEON, the Son of *Arifteus*, and *Antenor*, the Daughter of *Cadmus*, who was brought up in the School of *Chiron* the Centaur. He was a great lover of Hunting, and continually follow'd this Sport. One day as he was pursuing a Hart, he spy'd *Diana* bathing her self with her Nymphs. But the Goddess enrag'd to be seen in that condition, threw Water upon him, which chang'd him into a Hart, and afterwards he was torn in pieces by his own Dogs. *Pausanias* mentions a Fountain of *Acteon* near *Megara*, on the side whereof the Hunter was wont often to repose himself when he was tyred with the Chase; and there it was that he saw *Diana* bathing her self.

Plutarch mentions another *Acteon*, the Son of *Megabus*, a *Corinthian*, who was carry'd away by force, and whom his Friends tore in piece while they endeavour'd to recover him out of the hands of his Kidnappers.

ACTIACA VICTORIA, the *Actiac Victory* which Augustus obtain'd over *Mark Antony* near the Promontory and City of *Actium*. This Prince to perpetuate the Memory of that Victory to Posterity, built the City *Nicopolis*, i. e. the City of Victory, he adorn'd with great Magnificence the old Temple of *Apollo*, where-in he dedicated the Beaks or *Rosstra* of the En-

ACT

mies Ships; he increas'd also the Pomp of the solemn Games, call'd *Ludi Actiaci*, which were celebrated every fifth Year in Honor of this God, after the manner of the Olympic Games: *Stephanus* would have 'em observ'd every Third Year, and thinks they consisted of a Race by Sea and Land, and Wrestling.

ACTIUM, a City and Promontory of *Epirus*, a place famous for the Defeat of *Antony* and all the Forces of the East, by *Cesar-Augustus*, who built there a new City, call'd *Nicopolis*, i. e. the City of Victory.

ACTIO, (in the Law) an *Action* in a Court of Justice, a Process entred either by the Prosecutor or the Defendant. There were many Formalities observ'd in judicial Actions that were commenc'd against any Person: First, A Petition must be presented to the Judge, to have leave to bring the Person before him: The Judge answer'd this Petition by writing at the bottom of it, *Actionem do*, I give leave to bring him. On the contrary, he wrote *Actionem non do*, when he deny'd the Petition. All Actions, especially Civil and Pecuniary, commenc'd after the Petition was presented, by a Citation or summoning the Party, which is call'd in Law *Vocatio in jus*, and *in suo loco*. This was anciently done *verbo voce* by the Party himself, who meeting him against whom he intended to bring his Action, declared his Intention to him, and commanded him immediately to go before a Magistrate and make his Defence: if he would not go willingly, he might force and drag him along against his will, unless he gave Security to appear at a day agreed upon: but if he fail'd to appear at the day appointed, then the Plaintiff, whensoever he met him, might take him along with him by force, calling any By-standers to bear witness, by asking them, *Vis antestari*, who presently turn'd their Ear towards him, in token of their Consent to do it. This *Horace* expresses in these Verses in his Satyr against the Impertinent, lib. 1. Satyr. 9.

— *Casu venit obvius illi*

Adversarius. Et quo tu, turpissime? magna

Exclamat voce. Et hec antestari. Ego vero

Oppono auriculam rapit in jus; clannor utroq;

By chance, says *Horace*, he meets his Adversary, and cries to him with a loud voice, Whither art thou flying, thou infamous fellow! and then addressing himself to me, he prays me to bear witness, whereupon I turn my Ear to him; and then he seizes upon the Party, and drags him before a Court of Justice, with a great Noise on both sides. The Verses preceding these discover that he had fail'd to appear at the day and hour appointed by the Citation: but because this kind of Proceeding was attended with some sort of Outrage and Violence, therefore Persons of Honour who were

ACT

were advanced to any Dignity, were not thus to be summoned into Court without desiring express leave of the Magistrate by a Petition, as we have remarked before. Afterwards this manner of proceeding was changed, and that other introduced of summoning the Party by a Sergeant and a Writ, *per Libellum*, which they call in Law *Libellum Conventiois*, a Writ of Summons. This Writ was to contain the Pretensions of the Prosecutor, that the other Party being made acquainted with them, might either resolve to satisfy them, or else come prepar'd to defend himself. And so the Summons was to express the Cause of Action, *i. e.* to contain the Complaint of the Prosecutor, which they called *edere Actionem*.

ACTOR (upon the Theatre) *an Actor*; one who acts a Part, and represents some Person in a Tragedy or Comedy. In former times many Regulations were made about their Salary, and for punishing those who indulg'd themselves in too great a Liberty. The chief of them, as *Zoetus* says, were these, That a Senator could not visit them at their Houses, nor a Roman Knight walk with them in the Street; That they could not act but upon a publick Theatre. The Senate had a mind to give the *Prætor* a Power of chastising the Actors with Rods: But *Haterius Agrippa*, the Tribune of the People, oppos'd it, and by his Opposition gain'd the point; because *Augustus* had declar'd the Actors exempt from whipping, and *Tiberius* would not violate his Orders.

ACTOR, (in the Law) He who has an Action against another, he who prosecutes another in a Court of Judicature.

ACTOR, the Name of one of *Hercules's* Companions in the War against the *Amazons*. He was married to the Nymph *Egina*, the Mistress of *Jupiter*, by whom he had *Menestius*, who was the Father of *Patroclus*, who from thence was call'd *Achilles*.

ACTUARIOLUM and **ACTUARIUM NAVIGIUM**, a *Bergantine*, a little Vessel at Sea, very light for sailing or rowing.

ACTUARIUS, a Notary or Scribe, who in former times wrote very swiftly at the Bar the Pleadings of the Advocates, and for that end used Cyphers, or single Letters, or certain Abbreviations to signify a whole word.

ACTUARI PALI, *Stakes*, which were set up in a piece of Ground of twenty six feet, which was the Length of one of the sides of the Measure for Land, which the *Latins* call'd *Actus quadratus*.

ACTUM EST (a Phrase antiently used in the Comic Poets) *It's done*, there is no Remedy.

ACTUM NE AGAS, *It's done withal*, it cannot be help't.

ADD

ACTUM AGIS, *'Tis lost labour*, this to begin a thing after 'tis done withal.

ACTUS, a piece of Ground of 120 feet: There were three sorts of this Measure; *Actus minimus*, the least, which contained 120 feet in Length, and four only in Breadth; the second which they call *Actus quadratus*, a Square had 120 feet every way; and the third was a double Square, being 240 feet long, and 120 broad, which made an Acre of Ground, or as much as a Yoke of Oxen could plough in a day.

ACTUS, *an Act*; the name of certain Divisions which are made in Dramatic Poems, to give some Respite to the Actors and Spectators. Comedies sometimes consisted of three Acts, but generally of five.

ADAD, the Worship which was given to *Adad*, *i. e.* to the Sun, was easily transfer'd to *Adad* the King of Syria, and the Founder of many Temples dedicated to the Sun in the City of *Damas*, as *Josiphus* tells us. Some think that the Prophet *Isaiah* speaks of this Worship of the Sun under the name of *Achad*; for the Hebrew word *Achad* is the same with the Chaldee *Adad*, and it signifies *unicus*, *i. e.* One only, which agrees to the Sun.

ADDICERE, (a Term of the Roman Law) to adjudge a piece of Land, or an Inheritance to any person. *Licetur Ebutius, detentur emptores partim gratiâ, partim pretio, fundus addicatur Ebutio*; *Ebutius bid money, the Buyers were hinder'd by Favour and Money, whereupon the Land was adjudg'd to Ebutius for the Price he had offer'd*. The Custom was then, as it is at this day, not to adjudge a piece of Land to any Person upon the first Offers that are made, but to prescribe a certain time for admitting Buyers to come in, which being expir'd, the thing was adjudg'd for the Price that was offer'd. And upon this account 'tis commonly said at this day, *'Tis adjudg'd, saving the eighth or fifteenth day, i. e.* provided that in eight or fifteen days no more is offer'd. *Ille fundus centumq; sto tibi emptus, si quis intra Calendas Januariæ proximas in locum venditionem non fecerit, quo r. a domino abeat*; *this Land shall be yours for an hundred Crowns, provided another do not give more for it before the first day of January*.

ADDICERE, (an Augural Term) to approve, to authorize an Enterprize. After the *Augurs* had consulted the Will of the Gods by the Flying of Birds, if the Signs were favourable, they answer'd thus, *Id addicant aves*, the Gods favour this Enterprize. *Cum omnium Sacrorum exaugurationes admitterent aves, in Termini Jano non addicere*; *The Birds having approv'd the Propagation of all the other Temples, did not approve of this Propagation in the Chappel of the God Terminus*.

ADDICTIO

ADDICTIO, a Judgment for delivering the Goods of the Debtor into the hands of his Creditor, when he had not satisfied him according to the Sentence of the *Prætor*, who condemn'd him to pay the Debt: for then the *Prætor*, by a second Sentence, deliver'd over him and all his Family into the hands of his Creditor.

ADONA, an ancient Deity, worship'd by the *Romans*, as *St. Augustine* tells us, she enabled People to walk

ADIGERE ARBITRUM, or *Arbitrium*, or *ad Arbitrum*, and *ad Arbitrium*, (Forms of Speech which were used by the ancient Lawyers) to constrain, to force, to oblige one to submit to Arbitrators. They used also to say, *Adigere aliquem in sua verba per jurandum*, to oblige a Person to take his Oath.

ADJICIALIS COLNA and **ADJICIALES EDULE**, a solemn Banquet or Feast which the *Romans* made at the Consecration of their Pontifices, or on a Day of Publick Rejoicing.

ADDER, *Pat. Mag. fons*, this Word is often attributed to God: even the *Phœnicians* themselves gave him this Name for smiting them with many Plagues.

ADMI. PUS, a King of *Thessaly*, who entertain'd *Apollo*, when he was driven out of Heaven by *Jupiter*, to take care of his Flocks. In acknowledgment of this Favour, he assisted *Admetus* in his Anceurs with *Alceste*, Daughter to King *Peleus*, who resolv'd never to bellow her in marriage but to one who should have a Chariot drawn by two disproportion'd Animals. *Apollo* therefore furnish'd him with a Lyon and a Bear to draw the Chariot wherein he was to carry off *Alceste*. This God obtained also of the *Parce*, or three fatal Sisters, that he should die by Proxy, and so, when he fell dangerously ill, his Wife died in his stead. But *Hercules*, going down to Hell, brought her back again, and restor'd her to her Husband. or *Proserpina* her self restor'd her to Life again, being mov'd by the Complaints of *Admetus* for losing her.

ADMISSIVÆ AVES, Birds of a happy Omen, which approv'd of an Enterprize: on the contrary, they were called *Avæule Avæ*, when they discourag'd and disapprov'd it.

ADOD, *Phil. Biblos*, explaining the Theology of *Sanchenathon*, says, that *Adod* is the King of Gods, *Adod* & *Samas* & *Sîn*. The Kings of *Assyria* assum'd this Name. For *Isidorus* recites the words of *Nicolas of Damascus* the Historian, when he mentions *Adad* King of *Syria* and *Darius*. *Isidorus* also says, that *Adad* King of *Syria*, and *Haza* his Son, received Divine Honours for adorning the City of *Damascus* with magnificent Temples. See *Adad*.

ADOLERI and **ADOLERE THURA**

(a Term belonging to Sacrifices) to burn Incense upon the Altars of the Gods, to pay them Divine Honours.

ADOLESCENS, and **ADULSCENS**, a young Man, who is not yet past the age of growing. They commonly reckon'd this Age from twelve years to twenty five for Boys, and to twenty one for Girls. But if we consider the Use of this word among the Antients, we shall find that they used indifferently the word *Adolescentem* and *Juvenem*, for such as were not yet forty five years old. *Cicero* lib. 2. ep. 2. calls *Cato* *adulescentem*, who was more than thirty years old. In lib. 2. de Oratoribus, he says, that there were some Works of *Lucius Cæsar* which he wrote in his Youth, & *Caipia* *adulescentem* scripta reliquisse. *Sallust* calls *Cæsar* *adulescentem*, when he obtained the Pontificate, and he was then at least thirty five years of age. *Valerius Maximus* calls *Scipio* *Emilianus* *admodum adulescentem*, who was more than thirty four years old. And lastly, *Cicero* calls *Brutus* and *Cassius* *adulescentes*, in the year of their Prætorship, i. e. in the fortieth year of their age. All which Passages plainly prove, that it was not only in Writing that this word was used for one so far advanced in years.

ADONIS, the Fair Adonis, born of the incestuous Conjunction of *Cynthia* King of *Cyprus* and his own Daughter *Myrrha*. *Venus* and *Proserpina* fell both in love with *Adonis*, and the former descended often upon Mount *Libanus* to see him, but *Proserpina* transported him into Hell: but afterwards, being mov'd by the Tears of *Venus*, she gave him to her for one half of the Year, and the other half he remain'd in Hell. The Worship of *Adonis* and *Venus* his Mother, says *Macrobius*, was very ancient and famous among the *Assyrians* or *Caldeans*, who were the first Astrologers in the World, and from them it pass'd to the *Phœnicians*. *Adonis* the Sun, who during the six superiour Signs of the Summer is with *Venus*, i. e. in that Hemisphere of the Earth which we inhabit; and, during the other six inferiour Signs of the Winter, is with *Proserpina*, i. e. in the inferiour Hemisphere of the Earth which is inhabited by our *Antipodes*. These are the Physical Reasons of the Earth's alternative Sadness and Joy, according as the Sun retires from it in Winter, as if it fell into the hands of Death or *Proserpina*; or approaches nearer to it during the Summer, as if *Proserpina* had restor'd it to *Venus*. When the Poets figur'd that a wild Boar gave *Adonis* his Death wound, they design'd by that to represent the Rigor of the Winter. *Ammonius Marcellinus* says, that the Mysteries of *Adonis* represented the Corn, which is hid six months under ground before the time of Harvest approaches, wherein he

does only transfer the Mysteries of the Sun to the Corn, which is a Symbol of it. St. Cyril, Archbishop of *Alexandria*, relates at large, in his Commentaries upon *Isaiah*, the History or Fable of the Greek Poets about *Adonis*; That *Cinarus* being passionately enamour'd with the Charms of his Daughter *Myrrha*, had a Son by her of extraordinary Beauty, called *Adonis*, with whom the lascivious *Venus* fell in love; but *Mars*, being jealous of her, transformed himself into a Boar, and kill'd *Adonis* at a Hunting Chace. Whereupon *Venus* descended into Hell to fetch him back again, but *Proserpina* would not release him: Yet at last, being mov'd with Compassion for her Tears, they agreed together, that each of them should enjoy him alternatively for one half of the Year. This is the occasion of the Grief and Joy that appear at the Festivals of *Adonis*. This Father adds, That it was this sort of Uncleanness which the Jews imitated, of which *Ezekiel* speaks when he says, the Women lamented *Thammus*, which is *Adonis*, *Exponitur autem Thammus, Adonis*; And that the Letters and Messengers mentioned by *Isaiah*, are nothing else but the Letters and Messengers which the Cities of Egypt sent interchangeably to one another, to give notice that *Adonis* was found again: *Quod ubi ille famina Veneris amice, una cum Epistola vagavissent, perinde ac si repertus fuisset à Veneris Adonis, luctum ponebant.*

ADONIA SACRA, the Mysteries and Sacrifices of *Adonis*, which were celebrated every year at *Byblis*, in the great Temple of *Venus*: for in this Country, says *Lucian*, in his *Dea Syria*, he was kill'd by a Boar, and in memory of this Misfortune every year a publick Mourning was observed, at which the People beat themselves, and lamented, (and celebrate his Funerals as if he had been dead, tho on the next day his Resurrection was solemnized, because, they say he flew into Heaven,) they have their Heads as the Egyptians do at the death of their Ox *Apis*. The Women, who will not be shav'd, are forc'd to prostitute themselves a whole day to Strangers, and the Money they get by that Debauch is consecrated to the Goddess. There is also another wonderful thing in this Country, a River, which goes by the Name of *Adonis* and descends from *Libanus* into the Sea, changes its colour at certain times, and dyes the Sea as red as Blood; which is look'd upon as a Miracle, this being the time which is dedicated to the Celebration of the Mysteries of *Adonis*, because 'tis believ'd that then he was wounded in the Forest of *Libanus*.

ADOPTARE, to Adopt, to take a Stranger, and incorporate him into your Family, to take him for your Son, to design him for your Heir. He who was adopted was enter'd under the Paternal Power of the Adopter, and was

taken from that of his own Father. 'Twas a Custom to put the Children who were adopted under a Mantle or Gown, says *Furetiere* in his Dictionary, as if they would thereby represent that they were the proper Children of those who had adopted them. And from thence came the Custom of putting Natural Children under an *Umbrella* when they are legitimated at a Marriage.

ADOPTIO, Adoption, an act by which any one is adopted. The Custom of Adopting was very common among the Romans, yet it was not practis'd, but for certain Causes express'd in the Laws, and with certain Formalities usual in such Cases. He that would adopt any Person, was to have no Children of his own, or to be past the Age of getting any. In the Infancy of the Republick he was to address himself to the Pontifices, that he might have leave according to Law. This Right of the High-Priests lasted but a little while, and after that application made to the People to obtain it, in the presence of his Father who was to be adopted, to whom the Question was put, Whether he would abandon his Son, together with the full extent of his paternal Authority, and surrender up the power of Life and Death over him, which Question was call'd *Adrogatio*. The usual Form upon such occasions was this; *Vultis jubeatis, uti L. Valerius Licio Titio tam lege jureque filius sibi fiet, quam si ex eo patre matreque familias ejus natus esset, utique ei vitæ necisque in eum potestas, sicut uti pariundo filio est. Hoc ita, ut dixi, ita vos, quirites rogo.* In the last Age of the Republick, when it was just expiring, Adoptions were made by the Sovereign Authority of the Emperors, who granted that Privilege even to Women who had no Children, by their Letters of Concession, the words whereof were these; *Quoniam in solatium amissorum tuorum filiorum cupis privignum tuum vicem legitimæ sobolis obtinere, annuimus votis tuis, & eum perinde atque ex te progenitum ad vicem naturalis legitimæ filii habere permittimus, Imper. Dioclesianus & Maximianus A. A.* "Since, for your comfort, under the Loss of your Children, you desire to adopt your Son-in-Law, we grant your Request, and permit you to take him for your natural and lawful Son. Adoptions also were practis'd in their last Wills, either as for Name or Goods; In smâ cerâ C. Octavius etiam in familiam nomenque adoptavit; "He adopted into his Family, and to bear his Name C. Octavius" in the last page of his Will. *Titus Livius*, tells us, that *Cæcilius* adopted *Atticus* when he was dying by his last Will, *Cæcilius moriens testamento Atticum adoptavit.* Those who were adopted assum'd the Name and Surname of him who adopted them, and to denote their Family and Birth, they added only

at the end the Name of the Family from which they were descended; or the Surname of their Family, with this difference nevertheless, that *Lipius*, that if they us'd this Surname, they add an Adjective of it: As for instance, *Brutus* being adopted by *Servilius*, *Capto Agala*, he assum'd all these Names, and retain'd only the Surname of his own Family, calling himself *Servilius Capto Agala Brutus*. *Brutus*, on the contrary, retain'd the Name of his House, and chang'd it into an Adjective, calling himself *C. Julius Caesar Octavianus*, which yet did not hinder but they might retain the Surname which they had assum'd, as *Atticus* did, who being adopted by *C. Cæcilius*, was Surnam'd *S. Cæcilius Pomponianus Atticus*, or acquire a new one by their brave Exploits, as *Octavius* did, who was afterwards surnam'd *Augustus*. We with reference to this Rule of Adoption, that we must understand what *Suetonius* says of *Seneca*, That being adopted by *M. Gallius*, a Senator, took possession of his Goods, but would not assume his Name, because he was a contrary Party to *Augustus*. *Tacitus*, Lib. XV. Chap. 8. of his *Annals*, tells us of the feign'd Adoptions which were condemn'd by the Senate: *A pernicious Custom*, says he, *was introduc'd, of making many feign'd Adoptions, when the time drew near of chusing Magistrates, and dividing the Provinces among them by Lot; for when they had obtain'd their Offices and Employments, they emancipated those whom they had adopted: Whereupon the Persons aggriev'd came and made their complaint to the Senate, alledging the Law of Nature, and the Want of Education against these short and fraudulent Adoptions: And therefore it was ordain'd, That for the future no regard should be had to these Adoptions, either in Offices or in Successions to an Inheritance.*

ADOR, or ADUS, a kind of Corn which was usually offer'd to the Gods at their Sacrifices. The word comes from *Adæg, arista*, changing the *g* into *s*, as from *Deus*, comes *Deus*; or from the word *edo*, whence it came to pass, that they us'd formerly *Edor* for *Ador*, according to *Festus*, or lastly from *aduro*, because it was roasted.

ADOREA, the Goods of this World, in *Plautus* and *Varro*; Glory, Honour, and Riches, in *Solinus* and *Apuleius*; a Present which was made to Soldiers when they were victorious, according to *Pliny*; and Victory it self and Triumph, according to this Verse of *Horace*, Lib. 4. Od. 4.

Ille dies qui primus alma vixit Adorea.

A Day celebrated upon the account of the first Victory obtain'd by the Romans over *Hannibal*.

ADORARE, to adore; a kind of Worship which the Romans gave to their Deities, by putting their Hand to their Mouth and kissing it, as we learn from *Pliny*, *Adorare, manum ad os admovere*. The Romans ador'd their Gods

both standing and kneeling, with their Heads cover'd; and after they had turn'd to the right hand and gone round about their Statues and Altars, they prostrated themselves before them, and lifted up their Hand to their Mouth and kiss'd it. *Saturn* was the only God whom they ador'd with an uncover'd Head, that being a Custom which they learned from the *Greeks*, which gave occasion to *Festus* to say, *Lucem facere Saturno sacrificantes*, i. e. *capita detegere*, to uncover the Head when they sacrifice to him. And we are inform'd by *Apuleius*, in his *Saturnalia*, that it was accounted a strange Custom to sacrifice to this God with a bare Head, *Hinc est quod ex instituto peregrino, huic deo sacrum aperto capite faciunt*: For 'tis certain that the Romans did never sacrifice to their Gods, but with their Head cover'd, and their Face veil'd, for fear lest in this principal Action of Religion, they should either be diverted by the sight of an Enemy, or distracted by some Objects, or interrupted by some sinister Omen. This we learn from *Virgil*, Lib. 3. *Æneid*. V. 403. "For when your Ships are come into the Harbour," says the *Sibyl* to him, and you have erected Altars by the River side to sacrifice to the Gods, cover your Head and your Face with a purple Veil, for fear lest in the time of sacrificing, you should be interrupted by the presence of some Enemy: Remember always to adore the Gods after this manner, and command your Posterity to observe the same way.

*Quin ubi transmissæ steterint trans æquora classes,
Et positæ aris jam vota in litore solvet:
Purpureo velare comas adaperitis amictu;
Ne qua inter sanctos ignes in honore Deorum.
Hostilis facies occurrat, & omnia turbet,
Hunc socii morem sacrorum, hunc ipse teneto,
Hac vestri manant in religione nepotes.*

Aurelius Victor also tells us the same in his *Abridgment of the Roman History*, where speaking of *Æneas*, he relates, That this *Trojan Prince* sacrificing by the Sea-side, perceiv'd the Navy of the *Greeks* approaching, wherein was *Ulysses*, and fearing lest the sight of his Enemy should disturb him in this Action, he cover'd his Face, and so ended his Sacrifice, without one minutes interruption.

In the Second place, The Romans turn'd to the Right Hand round about the Statues of their Gods, and their Altars. *Plautus*, in his *Curculio*, makes *Phædromus* say, *Quo me vertum nescio?* I know not to which side to turn me. *Palimirus* answer'd him, playing upon the word, *Si deus salutas, dextro versum censeo*, "If you mean to adore the Gods, I advise you to turn to the Right; alluding to the Custom of the Romans, of turning to the Right when they worship their Gods. *Pliny* confirms the

me thing; "When we adore the Gods, says he, we carry our Hand to our Mouth, and we turn round about the Altar, *In adorando extra ad osculum referimus, totumque corpus circumagimus*. In the following Times they prostrated themselves before their Gods, which is the most humble manner of adoring them. *Lucius Livius*, speaking of the *Carthaginian* Ambassadors, tells us, That when they arriv'd at the *Roman* Camp, and came into the General's Tent, they prostrated themselves at his Feet, in the posture of those who adore the Gods, *Mare adorantium procubuerunt*; from whence come these Latin Phrases, *Adulus aris, Prostrare ad aris*. "To prostrate themselves at the feet of the Altars. The proud and haughty Emperors exacted the like Adorations from those who came to make their Reverence to them; but the wise and modest Emperors rejected this kind of Adoration, as did the Emperor *Alexander*, by the relation of *Luciprides* as well as *Maximianus*, who said, "God forbid that any one should adore me, "by prostrating himself before me; *Dei prohibent ut quicquam ingenuorum pedibus meis osculum fiat*.

ADORATI IMBRES, Sen. *Distributio*. The largesses which the Emperor gave to the People of *Rome*, which descended like a Shower of Gold, for which they returned Thanks, by Adoration and very submissive bowing before them.

ADRIANUS, surnam'd *Elius*. *Adrian* whom *Emperour* adopted, and who was the Son of *Elius Adrian* his Cousin-German. At his accession to the Empire, being willing to gain the good Will of the Senate, took a solemn Oath, That he would not punish any of that Body, but by a Sentence of their own. He remitted all the Arrears of Taxes and Revenues which were due from private Persons either to himself or the publick Treasury of the Empire. He burnt publickly the Bonds of some private Men to the value of Two Millions of Gold. He persecuted the Christians outrageously, until *Quadratus* and *Aristides*, two Christian Philosophers, allay'd the Fierceness of his Rage, by their Apologies written in Favour of the Christians, which prevail'd so far with him, that he wrote to the Governours, forbidding them to punish the Christians for their Religion. The *Jews*, in his time, shook off the Yoke of the *Romans*, under the Conduct of a notable Impostor, call'd *Barabbas*, i. e. the Son of a Star, who call'd himself the Star of *Jacob*, foretold in the Scriptures, who was to deliver their Nation. The Cause of this Revolt was the Temple of *Jupiter*, which *Adrian* had caus'd to be built over against the Ruins of the Temple of *Jerusalem*. *Adrian* having notice of it, sent some Troops to *Rufus* the Go-

vernour of *Syria*, wherewith he defeated the Rebels in many Battels: Those who remain'd after the Defeat, were sold as Slaves at a very mean rate, and were never suffer'd to return again to *Jerusalem*, whose Name *Adrian* chang'd, and call'd it *Ælia Capitolina*. He caus'd also, says *Eusebius*, to be plac'd in *bas reliefs*, upon the Gate of *Beth'chem*, the Figure of a Swine, which was an Animal that was most abhorr'd by that Nation, either to signify the Impurity of this People, or to denote that they were now subject to the Yoke of the *Romans*, who had a Swine for one of their military Signs, or lastly, to shew the Contempt he had for their Religion. The Emperor being not yet satisfied with this mark of Slavery, built also a Temple in Honour of *Venus* on Mount *Calvary*, and another to *Jupiter* in the place from whence our Saviour ascend'd, and a Third to *Adonis*, in *Bethlehem*, where the Son of God was born, which continu'd there until the time of the Emperor *Constantine*. *Adrian* was seiz'd with a Bloody-Flux, whereof he dyed with intolerable Pain, after he had reign'd Twenty Years and Eleven Months. He was a Prince endow'd with excellent Qualities both of Mind and Body, he affected much the Reputation of a learned, and Writing well. The Look of his Life which he publish'd under the Name of *Phlegon* his freed Man, do plainly prove this. *Phlegon* says, that he had seen Declamations of his making, whose style was easie and agreeable. A little before he gave up the Ghost, he compos'd some Verses, wherein he address'd himself to his Soul, and speaks of its Departure. He wrote also a long Letter against the *Phariseans*, whom he accuses of having hasten'd his Death. By the knowledge he had of Astrology, he has left us a Journal of all things which were to happen unto him, being besides mightily addicted to the Superstitions of Magick. The Senate were upon the point of abrogating all that he had done, and hindering him to be rank'd among the Gods; but *Antoninus*, his Successor, prevented it, and built him a Temple at *Pont*, founded a College of Priests to sacrifice to him, and appointed Games to be observ'd every fifth Year in Honour of him.

ADROGATIO, and **ADROGATIO** (Terms of the *Roman* Law) *Interrogatio*, a Demand made in the presence of the People of Adoptions. It was ask'd of the Father of him who was to be adopted, Whether he consented that his Son should pass under the Power of another to be his Son, and of him who was to adopt him? Whether he consented to do it? *An vellet cum quem adoptaturus esset, per suum liberum esse?* And of the Son, *An id fieri patet?* Whether he would submit to it? See *Adrogatio* and *Arrogatio*.

ADSERERE *aliquem manu*, To set one at liberty, To give him his liberty. It was one of the ancient ways of granting liberty to Slaves. To take him by the hand and say, *Hunc manum affero*, or *Liberali causa manum affero*, & *asere manu in libertatem*, I declare him free.

ADTESTATA *fulgura*, Redoubled Thunder, which seems by the redoubling of the noise, to confirm the good or bad Portages that were made from it.

ADVELITATIO, (in a Fight) a Skirmish, the action of shooting off an Arrow, or throwing a Javelin to begin a Battel.

ADVENTITIA *bona*, Windfalls, Goods that come to us besides our expectation, *Fructus praediorum adventitii*, Fines, Leases, or two Fifths of an Estate paid by the Tenants.

ADVERSARIA, *Papers*, or *Table-Books*, in which a thing was hastily set down for a help to the Memory, which was afterwards to be written fairly. A Memorandum, or *Stone-Book*, a *Paper-Journal*. This word was deriv'd from *adverso*, because things are noted down in it, to put us in mind of 'em; or rather, *ab adversa pagina*, wherein were written the Disbursements, as the Receipts were written on the backside. But if the Disbursements and Receipts were found to be equal, this was call'd *Utramque paginam facere*, or *perjare* among the Romans; the contrary was call'd *Reliquari*, to be behind-hand.

ADULTERIUM, the Crime of Adultery, which was always detested by the generality of Mankind, and even by those People that were most barbarous. The Greeks, as well as the Romans, enacted severe Penalties against those who were guilty of it, as *Horace* informs us in his Book *De Arte Poetica*, v. 400.

— *fuit haec sapientia quondam*

Concubitu prohibere vago, dare jura maritis,

Oppida velur. hinc incidere ligno,

Ne quis fur esset, neu latro, ne quis adulter.

Solon, the wise Law-giver of the Lacedemonians, would have a Woman taken in Adultery to be punish'd, by stripping her of all the Ornaments that belong to her Quality, by banishing her from all religious Assemblies, and from the Society of Ladies of Honour. The *Thurians* ordain'd, by an express Law, That the Persons who should be found guilty of this Vice, shou'd be personated upon the Theatre, that so they might be expos'd to publick Infamy.

We have a famous Law among the Roman Laws, call'd the *Lex Julia*, which was made by *Augustus*, and not by *Julius Caesar*, as some have imagin'd, being deceiv'd by the word *Julia*; since 'tis evident, that *Octavia*, who was furnish'd *Augustus*, having been adopted by the testament of his Great Uncle, was afterwards call'd *Julius Caesar*, according to the custom of

Adoptions, to assume the Name of the Families of the adoptive Fathers. This Law enacted very severe Penalties against Adulterers, condemning 'em to be fin'd, and to be banish'd into some desert Island; to be scourg'd, and to be made Eunuchs, as we may perceive by these Verses of *Horace*, Sat. 2. lib. 1.

Hic se praecipitem telto dedit: ille flagellis

Ad mortem caesus; fugiens hic decedit acrem

Prædonum in turbam: dedit hic pro corpore nummos;

Hunc perminxerunt Calenes: quænam etiam illud

Accidit, ut euidam testes, causamque sulacem

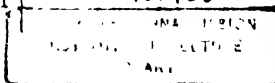
Demeteret ferrum.

One, finding himself surpris'd in the Act of Adultery, threw himself headlong from the House-top; another was whipt to death; another bought his Pardon; the other was piss'd upon by the most abject Slaves; and lastly one was made an Eunuch.

Lucian, in the Death of *Peregrinus*, tells us, That this Philosopher, being taken in Adultery, was forc'd to throw himself from the Top of a House down to the Ground, with a Radish at his back, after he had been severely beaten. The Laws declare Adulterers infamous, and incapable of giving any Testimony in a Court of Judicature. The *Athenian* Laws allow'd the Father of the Woman, the Husband, and even the Brother, to kill a Man taken in Adultery, with Impunity. Upon this Subject we have a very eloquent Discourse of *Lyfias*, which is extant. *Tacitus* gives us an Account, that *Emilia Lepida*, being accus'd of Adultery, was condemned to the Punishment of being interdicted Fire and Water, which was a kind of Banishment. The same Author informs us also, that *Augustus* called the Adulteries of Princesses trayterous and sacrilegious Crimes. *Tacitus* further tells us, that Adultery was very rare among the Germans; and when it was discover'd, it was immediately punish'd: The Husband shav'd his Wife, and having stript her in presence of his Neighbours, he drove her out of his House, beating her with a Stick, and thus led her about in Disgrace through the whole City. By the Law of God, a Woman taken in Adultery was to be ston'd to death, as we learn from holy Writ. The Roman Laws did not grant any one Liberty to kill an Adulterer, but only the Father of the Woman: But if the Husband was so far transported by his just Resentment to revenge the Disgrace by killing him who had debauch'd his Wife, or even his Wife her self, the Fault was pardon'd, and neither he nor his Slaves were punish'd as Murderers: *Si Maritus uxorem deprehensam uxorem occiderit, quia agnoscat, non tenetur maritus, sed etiam uxoris servus, nisi liberari, si justum dolorem exequenti domino non resisterunt.*

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ADVOCATI:



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ADVOCATI, those who in antient times petitioned at Rome, that they might assist at Trials with their Presence and Authority, and provide the Expences of the Law for those who were to plead a Cause, which were called *Oratores*.

ADVOCATI, are also the Witnesses which are fetch'd to be Spectators of a thing. *Ebutium cum armatis fuisse pluribus, cum Advocatis perpaucis ed venisse Cæcinnam*, says Cicero, *Ebutius came thither with many armed Men, and Cæcinna appear'd with a small number of Witnesses*.

ADVOCATUS, in Quintilian and Tacitus is an Advocate who pleads Causes, and defends the Widow and Fatherless. Let us see what Tacitus says of Advocates, in the eleventh Book of his Annals, Of all the Villanies which were committed with Impunity, there was none more common than that of Advocates, who betray their Clients for Money: for an illustrious Roman Knight named Samius, after he had given ten thousand Crowns to Suillius to undertake his Defence, ran himself through the Body with a Sword, in his presence and at his House, after he understood that he had betray'd him: which occasioned all the Senators unanimously to demand, That the Lex Cynica might be restor'd, and that the Advocates for the future should be forbidden to take Presents or Money. But Suillius and others being concern'd in point of Interest, oppos'd this Advice; against whom Silius maintain'd it, and shew'd, by the Example of antient Orators, that they propos'd to themselves no other end of their Labour and Study but Honour and Reputation: He alleg'd, that we must not desile the most noble of all Professions with filthy Lucre, nor make a Trade of Eloquence; that Fidelity was always to be suspected when it was bought; and that this would foment Discord and prolong Suits, if they were made gainful to Advocates, as Disenses are to Physicians; that they should set before themselves, for a Pattern, Alinius and Messala, and these later Orators Arruntius and Eseruinus, who arriv'd at the greatest Dignities without taking any Fee for their Eloquence. This Advice was unanimously received, and the Senators were just ready to condemn all those of Bribery, who should be convicted of taking any Money, when Suillius, Cossutianus, and others compass'd the Emperour to beg his Pardon; and after he had signify'd the Grant of it, they prosecuted their Defence after this manner; They represented, that there was no Advocate so vain as to promise himself eternal Fame, as the Reward of his Labours; that they sought by this means on'y to maintain their Credit and their Family; and that it was the Interest of the Publick, that Men should have some to defend them; that, after all, their Eloquence had cost them something, and while they took pains about the Affairs of another they could not mind their own; that no body

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propos'd to himself an unprofitable Employment, and a fruitless Profession; that it was easy for Alinius and Messala, being enrich'd with the Spoils of the Civil Wars, and for Eseruinus and Arruntius, being Heirs to great Families, to make Honour and Glory the end of all their Pains and Study; but withal, there wanted not Examples of Orators who had received Benefit by their Studies, and that all the World knew that Curio and Claudius took great Sums for pleading; that, after all, there was no other Gate but this by which the People could enter into Dignities, and that by taking away the Reward of Learning, it would in time be wholly neglected. The Emperour being moved by these Reasons, altho they were rather profitable than honourable, permitted Advocates to take Money in a Cause, as far as the Sum of two hundred and fifty Crowns; and order'd that those who took more should be punish'd as guilty of Bribery.

ADVOCARE, (in the Law) to pray any one of his Kinsfolks and Friends to assist him in his Affairs with their Presence, Advice and Credit, and to furnish him with means to defend himself. The Person thus requested waited upon the Judges at their Houses, to follicite them, and was present at the Tryal.

ADYTUM, ἄδυτον, a Secret Place, a Retirement in the Temples of the Pagans, where Oracles were given, into which none but the Priests were admitted. It was the Sanctuary of the Temples,

Isque adytis hæc Tristia dicta reportat.

Virgil. *Æneid.* 11. v. 115.

Æ, was in old times written and pronounc'd as A and E separately, and sometimes as A and D, and at this day is pronounc'd as a single E. It was also written AI, and afterwards *Æ*; *Musai* for *Musa*, *Kaisar* for *Cesar*, *Julias* for *Julia*, and in other the like Instances: from whence it came to pass that in some words the A remain'd alone, as *Aqua ab Æquando*, says St. Isidore. It cannot be deny'd but upon the Corruption of the Language *Æ* was pronounc'd as a single E, whence an E was often put for an *Æ*, as *Eger* for *Æger*, *Etas* for *Ætas*, *Es alienum* for *Æs alienum*: and sometimes, on the contrary, an *Æ* was put for a single E, as *Evocatus* for *Ævocatus*, and the like, whereof the old Glosses are full: and for this Reason *Bede* in his Orthography puts *Æquor* among the Words that were written with a single E.

ÆACUS, the Son of *Jupiter* and *Egina*, the Daughter of the River *Afopus*. *Jupiter* fearing lest *Juno* should discover his Passion for *Egina*, transported her into the Isle of *Delos*, and had by her this Son called *Æacus*: But *Juno* having discover'd the Intrigue, convey'd a Serpent into a Fountain of which the People drank, which so poisoned it, that all who drank of it died instantly. *Æacus* seeing him-

self

depriv'd of Inhabitants, pray'd to *Jupiter*, that he would turn a heap of Ants into so many Men; which *Jupiter* granted him, and the Men were called *Myrmidons*, because *Myrmex* signifies an Ant; and the Isle was call'd *Myrmicon*, as we learn from *Pausanias* in his *Corinthiacus*. *Æacus* had for his Sons *Peleus* who was the Father of *Achilles*, and *Telamon* the Father of *Ulysses*. *Lucian*, in his Dialogue Of Mourning, speaking of Hell, At first after your Descent, you shall see a Gate of Adamant, which is kept by *Cerberus*, the Cousin-german of *Pluto*. And in another place he brings him in saying, That he was frighten'd from thence for fear lest some Death should be sent him. This is certain, that he makes him one of the Porters of Hell, in company with *Cerberus*, who was a Dog with three Heads. Yet *Lucian*, lib. 13. *Metamorph.* makes him one of the Judges of Hell, together with *Minos* and *Rhæmanthus*, upon the account of his Wisdom and Integrity,

Æacus huic pater est, qui Jura silentibus illic Reddit.

ÆDEPOL, See *Ædes*.

ÆDES in the singular, or ÆDES in the plural number. *Varrus* thinks that it was used for *Ædes*, quod eas plano pede adirent; but since it was formerly written *Aides*, it seems rather to come from the Greek *Αἶθρᾱ*, an old Word, which is to be met with in *Pindar* and *Eustathius*, and signifies the same with *Ædes*.

ÆDES, in the singular number, is commonly taken for an Holy Place, a Temple; and *Ædes*, in the plural number, for an House, altho this Rule is not without Exception. When the word is used for an Holy Place, 'tis commonly join'd with some other word which determines it to that Sense, as *Ædes Sacra*, *Ædes Sacre*, *Ædes Jovis*, *Ædes Pacis*, *Ædes Deorum*, the Temple of *Jupiter*, the Temple of Peace, the Temple of the Gods. If no such word be join'd to it, 'tis commonly to be understood of a Private Place, altho in strictness of Language, *Ædes Sacra* and *Templum* were two different things, for *Templum* was a place dedicated by the *Augurs*, and designed by them for some private Use, but not consecrated; whereas *Ædes Sacra* was an Holy Place, and consecrated to some Deity, but not founded by the *Augurs*. But if this Place was dedicated by the *Augurs*, and consecrated to some Deity, it was call'd *Templum* and *Ædes Sacra*. And for this reason doubtless we find these words confounded by *Cicero* and others, and used one for the other: for the Temple of Vertue and Honour, which *Cicero* call'd *Templum*, was call'd by *Aurelius Victor* *Ædicula*, by *Titus Livius* *Ædes* and *Cella*, and *Pliny* only *Ædes*; unless they mean hereby to shew that the *Romans* us'd these words indifferently. Another remarkable Dif-

ference betwixt *Ædes* and *Templum* is this, that *Templum* was built upon an high Place to which Men ascended by many Steps, having a large compass of Ground about it, which afforded an unbounded Prospect; *Ædes*, on the contrary, was built in a low Place, the Entrance was without any Aicent, and it was encompassed with Houses.

ÆDES, in the singular number, is a House in general, whether publick or private, in the City or the Country: yet according to exact Propriety of Speech, *Ædes* was used for Houses in the City, and *Villa* for those in the Country. Nevertheless, in the Numbring of the People made by the Censor, *Villa* were call'd *Ædes*.

The *Romans*, till the time of *Pyrrhus*, i. e. for more than four hundred Years, had their Houses built after a very plain fashion. They were made like a Terras, cover'd with Slates and Straw, according to the Testimony of *Varro*, *scandulus robustioris & stramento tectæ*. But in after-ages the Magnificence of their Buildings grew to such an Excess, that the Author of the Preface to *Vitruvius* says, the House of a private Person was found to amount to near fifty Millions; and an *Ædile* caus'd to be built, in less than a year's time, a Theatre, which had three hundred and sixty Pillars, whereof the lowermost, which were of Marble, were forty feet high; those in the middle were of Brass; and those in the third rank were of Crystal: 'tis said also that this Theatre was adorn'd with three thousand Statues of Brass; and, after all, that this so magnificent Building was to serve only for six Weeks.

We shall elsewhere give an account of the Magnificence of their publick Building.

The Pomp and Accommodations of the *Roman* Houses were remarkable for their Height; the great number of Apartments they had for Summer and Winter, for divers Ornaments of Architecture used about them, as well as for the Beauty and scarceness of the Materials of which the Bulk of the Building consisted. They rais'd their Houses to such a monstrous Height, that to prevent the Ruine of many Houses, *Augustus* confin'd their Height to seventy feet, and *Nero* to sixty only. The Orator *Aristides* considering this excessive Height, says, That if one should take asunder all the Roofs of their Houses, and range them in order one beside another, they would cover all Italy from *Tiber* as far as the *Ionian Sea*. These Houses had many Partitions consisting of several Apartments, which made them to be taken for so many Towns. 'Tis a strange thing, says *Valerius Maximus* upon this occasion, that the *Grandees* of *Rome* thought their Houses were confin'd within too narrow bounds, tho they were of as large extent as the Inheritance of *Cincinnatus*; *Augustus* se habi-

ture credunt, quarum domus tantum patet, quantum
Circumscriptura patuerunt. Seneca adds, That they
built Courts as large as Towns, and Houses as high
as Mountains. Ovid informs us, That Vedius
Pollio having left, as a Legacy by his Last Will,
to Augustus, a very magnificent and sumptuous
House; this was Pollio, who then discharged the
Office of Consul, thought that the excessive Magni-
fence of this House was a bad Example, and
therefore caused it to be demolished. After this
Livia built in the same place a Temple, which
she dedicated to Concord. We scarce
read any thing else in the Historians and Poets
but Invektives against the Houses of the
Grandees of Rome, which had coop'd up the
Country Farmers within a very narrow com-
pass, which took up whole Countries, and en-
closed Canals of Water, round and four-squa-
red, of very large extent upon the great Lakes
of Italy; whereas in former times, the Houses
of private Men were small, and the Republick
great, all sumptuous Buildings were reserv'd
for the publick Conveniencies of Cities, or the
Adorning of Temples. This is what Horace
tells us in these Verses,

*Jam parva aratro iugera regie
Moles relinquit: undique latius
Extensa visentur Lucina
Stagna lacu, plantisque cablis
Erinct ulmos. — Non ita Romula
Praescriptum, & intonsi Catonis
Auspiciis, veteraque norma
Præcatus illi censis erat brevis
Commune magnum — oppida publico
Sancta jubentes, & Deorum
Templa novo decorare sacra.*

Od 15 lib. 11.

This Poet elsewhere blames one of his Friends,
who had reason to apprehend the approach of
Death, and yet was still projecting to build
Works of Marble; Tho his whole thoughts ought
to be employ'd upon Death and the Grave, yet the
Earth was not large enough for his Design, and he
undertook to turn back the Sea, to make way for his
Buildings; he drove away his Neighbour, whose
Lands were added to his own, instead of thinking in
how few days he himself should be laid in a Grave,
which would take up no more room than those he had
driven away from their Possessions. The same Com-
plaints we may make at this day, of the great-
est part of the Grandees, who enlarge their
own Lands at the expence of private Men:

*Non ebur, neque aereum
Mœi reuocat in domo lacunar —
Te secunda marmora
Locas sub ipsam sanctas: & sepulcri
Immemor fruit domos.
Murusque Bais obstrepentis urges
Summove litora,
Parum locuples continet ripa.*

*Quid quæd usque proximos
Reuellis agri terminos? & ultra
Limite clientum
Sals æquus? —
— Quid ultra tendis? æqua tellus
Pauperi recluditur,
Regumque patris, &c.*

OL. 15. lib. 11.

ÆDEPOL, as if one should say, per-
den Pollux, by the Temple and Duty of Pollux
an Oath of the antient Romans, common bet-
ween Men and Women. This God was the Pro-
tector of the Romans, who built him a Temple
at Rome.

ÆDICULARIDICULI, the Chap-
pel of the God of Joy and Laughter, built
two miles distance from Rome, without the
Gate Capena. The Occasion of the Building
of it was this; Hannibal, after the Battle of
Canna, came and besieged Rome, on that side
where was the Gate Capena; but being forc'd
to raise the Siege with great Disgrace, because
of the Inundations and Storms which happen'd
at that time; the Romans, upon this Occasion,
rais'd a very loud Laughter, and therefore
built a little Oratory, under the Name of the
God of Joy and Laughter. 'Tis true they were
not the first who built a Temple to him; but
Plutarch tells us, in the Life of Lysander, the
Lacedæmonians rear'd up a Statue to this God,
and the Inhabitants of Hydrunt in the Ægean Sea
sacred to him every year. Pausanias also makes
mention of a God called Διὸς γέλαστον,
God of Laughter. The Romans kept a Festival
to him every year, during which they did no-
thing but laugh and play childish Tricks.

ÆDILES, Roman Magistrates, who
the over-seeing of Buildings, both holy and
profane, and of Baths and Aqueducts. There
were three sorts of Ædiles; the Ædiles of the
People, who were called Ædiles Plæbei, or
Plebeian Ædiles; the Ædiles Curiæ, or Major
Ædiles; and the Ædiles of the Corn, call'd
Ædiles Cereales.

The Ædiles of the Commonalty, or Plebeian
were taken from among the People, were
in number, and officiated the same time as
the Tribunes of the People. For these Plebeian
Magistrates foreseeing that they should be en-
cras'd with the multitude of Affairs, desired
the Senate that they would allow them
Officers, with whom they might intru-
st the management of the publick Affairs, at
the least moment, for which they should
be accountable to them. Thus the Senate
forc'd to grant them, and they were chosen
every year, in the same Assembly, with the
Tribunes. This Office of the Ædiles includ-
ed several Functions, which render'd it con-
siderable in process of time. Besides the care
of Buildings, both publick and private, holy
and profane, they took care also that the

should be built in due proportion, and in a straight Line, without suffering any of them to jert forth beyond the work, into the Streets and publick Places. And it was chiefly upon the account of this part of their Office that they were called *Ædiles*, according to the Opinion of *Varro*, *Ædilis qui sacras Aedes & privatas procuraret, dictus*. In the second place, they took care of the Streets, the High-ways and publick places, of keeping up the Bridges and Banks, of cleaning the Streets and Sinks, and lastly, of providing for *Aqueducts* and publick Works, about which they made *Edicts* called *Ædictiones*, *Ædilitia*. Thirdly, the taking care of Weights and Measures was part also of their Duty; they destroy'd false Weights and Measures, and laid great Fines on those that used them; they confiscated Commodities which were found to be decay'd, and threw such as were naught into the River *Tiber*: which made *Plautus* say in his *Rudens*,

Ita solet Neptunus, quamvis fastidiosus Ædilis est,

Si quæ improbe sunt merces, jactat omnes.

Alluding, without doubt, to this part of the *Ædiles* Office. In the fourth place, they had the Oversight of the Victuals for the City and Provisions for the Army: they set a price upon them, and took care that no Monopoly should be made to burden the Publick: they permitted no Usury in Commerce, and when they discover'd any Usurers, they summoned them to appear before the *Tribunes*, that they might be punished, as *Titus Livius* informs us, They took cognizance of Debauches that were usual in Taverns, and forbad the selling of any extravagant Delicacies, according to the Testimony of *Suetonius*, in the Life of *Tiberius*, l. 34. They punish'd debauch'd Women, and such as play'd in Gaming Houses. They kept the Orders of the People, which were lock'd up in the Temple of *Ceres*. And *Polybius* relates, that the Treaty of Peace between the *Carthaginians* and the *Romans* was intrusted with the *Ædiles*, who plac'd it in the Temple of *Jupiter Capitolinus*. 'Twas one part of their Office to review Comedies and other pieces of Wit, they also were obliged to grant to the People, at their own Expence, magnificent Sports, such as those of the *Circus*, and of the Goddess *Flora*; and because they were once excus'd from doing it, this gave occasion to the Creation of the *Ædiles Curules*, of whom I shall next speak.

The *Ædiles* of the People being arriv'd to so high a pitch of Honour, by so many considerable Offices; the *Patricians* or Sons of the Senators, had a mind to have a share in them, and to this purpose a favourable Occasion presented it self: for the *Tribunes* having obtain'd

a Consulship for the People, and the *Patricians* a *Prætor* of their own Order, the Senate thought fit, for appealing all Differences on both sides, that publick Thanks should be given to the Gods by Sacrifices and magnificent Games, which they order'd the *Ædiles* to grant: But they excusing themselves upon the account of the great Expence they were forced to be at; the *Patricians* said, they were ready, for the Honour and Service of the Gods, to be at the Expence, if they would admit them to the Office of the *Ædiles*. Whereupon their Offers were received, and *M. Furius Camillus*, being then *Dictator*, nam'd to the People, by order of the Senate, two *Patricians* who were created *Ædiles Curules*, in the year 385, or 388 from the Building of *Rome*. The two first *Patrician Ædiles* were *Cornelius Quintus Capitolinus* and *P. Cornelius Scipio*, according to the relation of *Titus Livius*, in the beginning of his seventh Book. These *Ædiles* were called *Majores* and *Curules*, because they had the Privilege to be carried in a Chair of State which was adorn'd with Ivory, and to sit upon it in a Chariot, when they gave Audience; whereas the other *Ædiles* sat only upon Benches, as the *Tribunes* and *Quæstors* did. They had also the Privilege, according to *Africanus Pedianus*, of wearing the Garment called *Prætecta* adorn'd with Purple, and of having *Lictors* walk before them with Bundles of Rods, as *Apuleius* says; but *Aulus Gellius* seems to contradict him, when he remarks, that the *Ædiles* never punish'd any Person, nor beat him with Rods; which may be understood of the *Ædiles* of the People and not of these superiour ones. The chief Office of the *Ædiles Curules* was to look after the Celebration of the great *Roman* Sports, to be at the charge of Plays, and the Shows of Gladiators to the People; the publick Farms and Fines, which were allow'd to defray the Expence of them, being but a small matter, they chose many times to make no use of them, to the end they might the more insinuate themselves into the Favour of the People by this Disinterestedness and Liberality, and by that means be the more easily promoted to other Offices of the Republick. They had a share in all the other Offices of the Plebeian *Ædiles*, whereof we have already spoken. Above all, they took care that no new Religious Worship should be introduc'd either into publick or private Assemblies, nor any new Doctrine taught without the Order of the *Pontifices*, and of this they were bound to inform the Senate. They were careful also, at least under the Emperors, to prevent the publishing of any ill Book, and when any such appear'd, they order'd it to be burnt, after they had examin'd it, and condemn'd it as pernicious to the State. *Labienus*

publish'd some Books of this sort, according to the Relation of *Seneca*, *Libros Labiani per Ædiles cremandos censuræ Patres*.

Ædiles Cereales, the *Ædiles* that presided over the Corn, were also appointed and taken out of the Order of the *Patricians* by *Julius Cæsar*, to supervise the Corn. 'Tis probable that these two last were created only to ease the four former, who were oppress'd with a multitude of Business. There were also *Ædiles* in municipal Cities, like those at *Rome*.

ÆDILITAS, *Ædility*, the Magistracy of the *Ædiles*, which lasted a year. It included many Magistrates and their different Offices, such as these, of the *Consul*, the *Chief Justice*, *Surveyor of the High-ways*, and the *High Treasurer*. This Office continued in the Empire, according to *justus Lipsius*, till *Constantine's* time, who suppress'd it, together with other Magistracies of the Empire.

ÆDITUUS or *ÆDITIMUS*, a *Sacerist*, or *Sexton*, a Treasurer to the Temples of the False Gods, who took care of the Offerings and other Ornaments of the Gods.

ÆDITUA, a *Sacerist* of the Female Deities, with whom was intrusted the keeping of the Treasures of the Temple.

ÆDON, the Wife of King *Zethus*, the Brother of *Amphiron*; she by mistake kill'd her own Son *Iylus*, instead of the Son of her Brother-in-law, whom she hated. She designed to have kill'd her self when she found her mistake; but the Gods in compassion chang'd her into a *Linnet*, who is always complaining of this Misfortune in her Song.

ÆGEON, a Giant. See *Briareus*.

ÆGEUS, the Son of *Pandion* King of *Athena*, who begot *Theseus* upon the Nymph *Æthra*. *Minos* King of *Candia* declar'd War against him, to revenge the Death of his Son *Antrogeus*, whom some of the *Athenians* had kill'd. In this War the *Athenians* had considerable Losses, which forc'd them to desire a Peace, and it was granted them, on condition that they should send every year six young Men, of the better sort of Families, to be expos'd to the *Minotaur*, for appealing the Ghost of his Son. The Lot fell upon *Theseus*, the Son of King *Ægeus*, who escap'd the Fury of this Monster: But *Ægeus* seeing the Ship return, which had carry'd this cruel Oblation, and not perceiving the white Blag set up, (as had been agreed between them) he suppos'd his Son was dead, which put him into such a Bit of Despair, that he threw himself headlong into the Sea. The *Athenians* instituted Feasts to his Honour, and sacrific'd to him as a Sea-God, and an Adopted Son of *Nephele*.

ÆGEUM MARE, the *Ægean Sea*, o-

therwise call'd *Archipelago*, or the *White-Sea*. 'Tis a part of the Gulph of the *Mediterranean Sea*, which begins at the Eastern part of the *Isthmus of Corinth*, or the Promontory *Sanium*, and reaches as far as the *Hellaspont*, dividing *Greece* and *Europe* from *Asia*. *Suidas* would have this Sea call'd the *Ægean*, upon account of *Ægeus*, who threw himself headlong into it, supposing his Son *Theseus*, who went to fight the *Minotaur*, had been slain. Others give this Name upon the account of a Rock, which lies between the two Isles of *Tenedos* and *Chios*, having the shape of a Goat. The Isles of this Sea were divided by the Antients into *Cyclades* and *Sporades*: they reckon'd fifty of the *Cyclades*, which encompass'd the Isle of *Delos* like a Circle, but the *Sporades* were scatter'd here and there towards the Isle of *Crete* or *Candia*.

ÆGERIA, a Nymph, or Deity that was worship'd in the Forest *Arctina*, which *Virgil* places seven miles from *Rome*, but *Apollonius* says it lay only a little way without the Gate *Collina*. *Numa Pompilius*, the second King of *Rome*, feign'd that he had frequent Conversation with this Deity, that he might add greater Weight and Authority to his Laws and Ordinances, and root them deeper in the Minds of the *Romans*, making them believe that the Nymph *Ægeria* dictat'd them to him. Ovid makes her the Wife of *Numa*, who was changed into a Fountain by *Diana*. *Past. lib. 3. v. 275*.

Ægeria est quæ præbet aquas, Dea grata Comænis:

Illic Numa conjux, consiliumque fuit.

She was reverenc'd by the *Romans* as a Deity; and the Women with child pray'd to her, in the time of their Travel, that by her Aid they might be safely deliver'd of their Children, as we learn from *Virgil*: *Ægræ nymphæ sanctæ habant prægnantes, quod cum petant, facile accipiunt alio ægeria*. She was also call'd *Thetis*, because she stop'd the Bloody-flux in Women.

ÆGIALA, the Wife of *Diomedes*, whom *Venus* inspir'd with so brutish a Passion, that she prostituted her self to all Comers, in revenge for the Wound she had receiv'd from her Husband at the War of *Troy*. *Diomedes* was being able to endure the Whoredoms of his Wife, abandon'd her, and retir'd into *Italy*, where he agreed with *Danaus* for one part of his Kingdom, which was call'd *Græcia Magna*. He built there a City call'd *Argos Hippium*, and in after times *Argyrrippa*, as *Servius* says upon the eleventh of the *Æneids*.

ÆGINA, an Island with a City of the same Name, near to *Peloponnesus* and *Attica*, which was distant only four Leagues from the famous Port *Pyræum*, in the lower part of *Attica*.

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It was also so call'd from *Ægina* the Daughter of *Æolus*, King of *Æolia*, by whom *Jupiter*, in a *Disguis* of Fire, had two Sons call'd *Æacus* and *Rhadamanthus*.

ÆGIOCHUS, a Surname given to *Jupiter*, from a Goat, which the *Greeks* call *Αἴς*, *Gm. αἴς*, upon the account of the Milk with which he was nourish'd in his Infancy, by the *Nymphs Amalthea* and *Melissa*. The Poets tell us, that when this Goat died *Jupiter* cover'd his Shield with its Skin; but afterwards he brought it to life again, and plac'd it among the Celestial Signs.

ÆGIS, the Goat-skin of *Jupiter*; a Buckler cover'd with the Skin of the Goat of *Amalthea* the Nurse of *Jupiter*. This Buckler he gave to *Pallas*, who painted the Head of *Medusa* upon it, the bare Sight whereof petrifi'd both Men and Beasts. *Jupiter* took upon him the Name of *Ægioculus*, i. e. the Goat-skin-Bearer.

ÆGIS, a frightful Monster, born of the Earth, which vomited Fire, wherewith all the Forests of *Phrygia* were consum'd, from Mount *Taurus* as far as the *Indies*. This forc'd the Inhabitants to abandon the Country: But *Mercutio* kill'd this Monster and cover'd her Buckler with its Skin, that it might serve not only for Defence, but also for a Mark of his Victory. Thus *Natalis Comes* relates the Fable, lib. 4. cap. 3. *Ægidem feram vocam monstrum prope inextinguibile obtruncavit, &c.*

ÆGISTHUS, born of the incestuous mixture of *Thyestis* with his own Daughter *Pelopia*. He was expos'd to Beasts by his Father, in order to conceal his Crime; but the Shepherds sav'd him, and fed him with the Milk of a Goat, from whence he was call'd *Ægysthus*. When he came to age, he kill'd his Uncle *Atreus*, the Father of *Agamemnon*, and afterwards *Agamemnon* also at a Feast, by the help of his own Wife *Clytemnestra* whom he had abus'd. But *Orestes* the Son of *Agamemnon* reveng'd the Death of his Father, by killing *Ægysthus* and the faithless *Clytemnestra*.

ÆGIOCHUS, *Αἰγίοχος*, the Surname of *Jupiter*, the same with *Ægioculus*. There are several Medals of the Emperours *Philip* and *Valerian*, upon the Reverse whereof is represented a Goat, with this Inscription, *Jovis Conservatori Augusti*, and on the other side a Goat carrying *Jupiter* an Infant on his back, with these Words, *Jovis crescenti*.

ÆGLE, the Daughter of *Hesperus* King of *Italy*, and one of the *Hesperides*, who had a Garden near to *Lixia*, a City of *Mauritania* towards the Frontiers of *Æthiopia*, where there were Trees laden with Apples of Gold, which were guarded by a Dragon; but *Hercules* kill'd it and carry'd off the Fruit. There is also another *Ægle*, the Daughter of the *Sun* and *Neaera*,

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mention'd by *Virgil* in his sixth Eclogue. This is a Greek word, which signifieth *Light* or *Splendor*.

ÆGOBOLUS, an Epithet given to *Bacchus*, upon the account of a Goat which the *Potnians* sacrific'd to him instead of an Infant, to expiate the Murder they had committed on one of the Priests of his Temple. For *Pausanias* relates, That one day when the *Potnians* were sacrificing to him in his Temple, they got drunk, and in that drunken Fit kill'd one of his Priests, who in revenge sent a Plague among 'em, which made their Country desolate: To put a stop to this Mischief, they had recourse to the Oracle, who order'd to sacrifice to him every year a young Boy, to appease him; but some time after the God was contented with the Sacrifice of a Goat instead of a Boy.

ÆGYPTUS, the Son of the antient *Belus*. He had fifty Sons which he marry'd to the fifty Daughters of his Brother *Danaus*, who all cut their Husbands Throats the first Night of their Marriage, *Hypermetra* only excepted, who follow'd not this cruel and barbarous Direction, but preserv'd her Husband *Lyncus* alive, who drove *Danaus* away from the Kingdom of the *Argives*. *Ægyptus*, according to *Eusebius*, gave name to *Egypt*, which was formerly call'd *Oceana*, *Aerea* and *Osirina*.

ÆGYPTUS, *Egypt*, a large Country of *Africa*, water'd by the River *Nile*, which renders it very fruitful. It was at first inhabited by *Misraim*, the second Son of *Cham*, which signifies *Egypt*. 'Tis divided into two parts, the Upper and the Lower. The Upper contains *Thebais*, which the Prophets *Ezay* and *Jeremy* call *Phetres*: The *Greeks* call the Lower *Egypt*, *Delta*, upon the account of the likeness of its figure to that of their Letter Δ. The Original of the founding a Kingdom in this vast Country is uncertain and fabulous: only we know that it had Kings from *Abraham's* time. *Misraim* was the Father of *Ludim*, from whom the *Ethiopians* are descended, who dispute the Antiquity of their Original with the *Egyptians*; but this they did out of vanity only, and upon very bad grounds. The first Kings were called *Pharaohs*, and the latter *Ptolmies*. *Egypt* was represented in the antient Medals by the Goddess *Isis*, the great Deity of the *Egyptians*; she held in one hand a Sphere, as being the Mother of Arts and Sciences, and in the other a Vessel or *Amphora* fill'd with Ears of Corn, to shew its Fertility, which proceeds from the Overflowing of the *Nile*, that waters it, and fattens it with the slime it leaves behind when it retires into its Channel. *Egypt* was reduc'd into a Province by *Augustus Cæsar*, after the Detest of *Cleopatra*, who was the last Queen of it, in the year of the World 4015, according to *Petavins*, or in 3915, according

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en Calvisus, and in the year 717. from the Building of Rome.

ÆGYPTII, the Egyptians. *Who were the first of all the Nations that we know of* (says Lucian in his Syrian Goddess) *that had any knowledge in Divine matters, and who founded Temples, and instituted Mysteries and Ceremonies; for the Assyrians learned these things of them some time after, and added to the Worship of the Gods, the Adoration of Idols, because there was none of them at first amongst the Egyptians. These are they* (says the same Lucian in his Judicial Astrology) *who have cultivated Astrology, measur'd the Course of each Star, and distinguish'd the Year into Months and Seasons, regulating the Year by the Course of the Sun, and the Months by that of the Moon: They divided then Heavens into twelve parts, and represented each Constellation by the Figure of some Animal, from whence comes the Diversity in their Religion; for all the Egyptians did not make use of all the parts of the Heavens for their Gods: Those who ador'd the Properties of Aries ador'd a Ram, and so of the rest. 'Tis said also that they worshipp'd the Ox Apis, in memory of the celestial Bull; and in the Oracle, which is consecrated to him, Predictions are taken from the nature of this Sign; as the Africans do from Aries in memory of Jupiter Hammon, whom they ador'd under that figure. The Egyptians worshipp'd Water in publick, but they had other Gods whom they ador'd in private: some worshipp'd a Bull or an Ape; others a Stork or a Crocodile; some worshipp'd Onions, others a Cat, or a Monster with a Dog's Head; some ador'd the Right Shoulder, others the Left, or half of the Head; and some an Earthen Platter or a Cup. Lastly, Diodorus tells us, That they ador'd the Privy Parts; and even the very Excrements, according to Clement, in his fifth Book of Recognitions. Their Custom was to salute their Gods in the Morning, which they call'd Adoration. They sang Hymns to their honour, which were describ'd in Hieroglyphic Characters upon sacred Parchments, and none but those who were initiated into their Mysteries could read or decipher 'em, as being Figures of different Animals, whereof each had its proper Signification, which none else could penetrate into, at least not til they were explain'd.*

ÆLIUS, a Name common to many illustrious Romans of the *Ælian* Family; as to *Ælius Gallus*, a Roman Knight, who carry'd the Roman Arms into Arabia; to *Ælius Pater*, a Consul, who having a mind to raise the siege before *Arctium* in *Tuscany*, lost there his Army and his Life in the view of the besieged; to *Ælius Pertinax*, who succeeded the Emperor *Commodus*, and enjoy'd the Empire only Three Months, to *Ælius Adrianus* and *Ælius Verus*, who were likewise Emperors. See *Adrianus* and *Verus*.

ÆLIA CAPITOLINA, the City of *Jerusalem* was thus call'd by *Ælius Adrianus*, who caus'd it to be rebuilt, after he drove all the Jews from thence who had rebell'd against the Romans.

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ÆLIANUM JUS, the *Ælian* Code, which contain'd a Treatise of Personal Actions; It was compos'd by *Sextus Ælius*, a Lawyer and Philosopher.

ÆLLO, one of the Harpies to whom this Name agrees, because it signifies One that carries all away by force.

ÆMILIUS, the Name of a Roman Family, from which many great Men were descended, and among the rest *Paulus Æmilius* the Consul. *Tacitus* relates of him this piece of History; *The dissolute Life of the Priests of Ibis, who were call'd Galli, oblig'd the Senate to order, That the Temple of this Goddess, and of Serapis, should be raz'd to the ground. There was no person found so bold as to execute this Order, because every one scrupled its Lawfulness in point of Religion. Paulus Æmilius seeing this, put off his magistratical Robe, and was the first who, with an Axe, began to demolish this Temple, which had serv'd for a Retreat to the most infamous People, and by his own Example he encourag'd the Workmen. When he was Pro Consul, finding himself belieg'd in his Camp by the *Ligurians*, who had amus'd him in vain, he try'd all ways possible to disentangle himself; but being very much press'd, without any hopes of receiving Succours, he forc'd his way through the Enemies, and then defeated 'em, reduc'd 'em to beg a Peace, and to deliver him Hostages. *Perseus*, King of the *Macedonians*, having pitch'd his Camp advantageously upon Mount *Olympus*, *Paul Æmilius* endeavour'd by all means to dislodge him from thence and having discover'd a Path which led to a Hill, whereon was built the Temple of *Apollonius Pythius*, he sent his Two adopted Sons, *Scipio Africanus*, and *Fabius Maximus*, to seize upon *Perseus* having notice of it, stopt up their Passage, but was forc'd to decamp, and give him battel, which *Paul Æmilius* joyfully accepted. The Fight was well maintain'd on both sides, but at last the Victory fell to the *Romans*, who left 20000 *Macedonians* dead upon the place. *Perseus* escap'd with the Cavalry, but distrustful of their Fidelity, he came and surrender'd himself to the Proconsul, who led him in triumph to *Rome*, with Three of his Children: The youngest, call'd *Alexander*, became very skilful in the Art of Turning, and Joyous Work. Such was the Fate of the last Successor to *Alexander* the Great, and by his Death *Macedonia* was reduc'd into a Province, and made tributary to the *Romans*, after it had been govern'd by Thirty Kings, during the space of 923 Years.*

ÆNEAS, a *Phrygian* by Nation, descended from the Kings of *Troy* in this order: *Dardanius* was the Father of *Erichonius*, and he was the Father of *Tros*, who had Three Children, *Ilus*, *Assaracus* and *Gemimedes*. From *Ilus* descended *Laomedon*,

Laomedon, and from *Laomedon*, *Priam*, the last King of *Troy*. *Affaracus* married his Grand-Daughter *Clytadora*, the Daughter of *Laomedon*, by whom he had *Cappys*, and *Cappys* had *Anchises*, the Father of *Aeneas* by the Nymph *Nais*; and *Anchises* had *Aeneas* by the Goddess *Venus*. Whether it were that the Perfections of the Mother of *Aeneas* caus'd the Name of the Goddess of the *Greeks* to be given unto her, or that *Anchises* had a mind to conceal her true Name, and invented this Fable to render his Son the more venerable, or that he thought thereby to raise the Value of his own Merits; I say, whatever was the cause of it, this is certain, that no other Name of the Mother of *Aeneas* is to be met with, but that of *Venus*. From hence it appears, that *Virgil* had reason to call *Aeneas* a *Dardanian*; for besides that he descended from *Dardanus*, there was also occasion to call him so, because his Fathers ordinary abode was in *Dardania*. Upon the first noise of the Descent upon the *Greeks*, *Aeneas* threw himself into *Troy* to defend it. *Dyctis Cretensis* expressly accuses him of giving the *Palladium* to *Diomedes*, and betraying the City. *Titus Livius* does not accuse him of Treachery, but he is of opinion, that the *Greeks* treated him favourably, as well as *Antenor*, because these two Princes were for Peace, and for restoring *Helena*, who was the cause of that War to her Husband *Menelaus*. *Sabellicus* having rejected the Opinion of *Dio*, advances another of his own: *Aeneas*, says he, not being able to persuade the *Trojans* to Peace, and being otherwise discontented, treated secretly with the *Greeks*, and let them in by one of the Gates of the City, upon which was the figure of a Horse. This gave occasion to the Fiction of a Wooden Horse, which is mention'd by *Homer*, and after him by *Virgil*. *Dionysius Halicarnassensis*, on the contrary, affirms, That *Aeneas* made extraordinary Efforts to defend *Troy* and the Palace of King *Priam*; that he seeing himself abandon'd, the Citadel forc'd, and *Priam* kill'd, retir'd, with all his Family, and those who escap'd death at the sacking of the City, to Mount *Ida*, by the favour of the Night, while the Enemy was busy in taking the Spoil; that then he built many Ships with the Trees he found upon that Mountain, and after he had equip'd 'em with Necessaries, he embark'd with the rest of the *Trojans* upon the *Hellepont*, and made his first Descent into a Peninsula of *Thracia*, call'd *Pellena*, where he built a City of his own Name. From thence he sail'd to *Delos*, and from *Delos* to *Cythera*, from *Cythera* to *Zacintha*, from *Zacintha* to *Leucada*, from *Leucada* to *Ithium*, from *Ithium* to *Ambraeia*. After this he coasted along the Sea-side, and cast Anchor at *Buthrota*, from whence he transported himself to *Dodona*, and there having consulted the Oracle, he was confirm'd in his design of going into *Italy*; whereupon he re-embark'd, and steer'd his

course towards *Sicily*, and made a Descent upon *Laurentum*, after he had pass'd through many Dangers at Sea, which proceeded from the Hatred of the implacable *Juno*. After he landed in the Country, he discover'd in it many Springs of Water, and perceiv'd a Sow in a Wood, with Thirty small Boar-Pigs, as the Oracle of *Dodona* had foretold to him:

Littoreis ingens inventa sub Illeibus sus
Triginta caputum satus enixa jacebit,
Alba solo recubans, albi circum ubera nati:
Is locus urbis erit.

Æn. l. 3. v. 390. & seq.

King *Latinus* and the *Rutuli* being alarm'd at the arrival of these new Guests, came forth to fight 'em, and drive 'em out of their Country: But the *Latines* having suffer'd many Losses, and *Turnus* being overcome by *Aeneas* in a Duel, at last a Peace was concluded, by the Marriage of *Lavinia* to *Aeneas*, who built a City call'd *Lavinium*, from the Name of his Wife. This for the present united the *Aborigines* and *Trojans* under the common Name of *Latines*, in Honour of his Father-in-Law *Latinus*. (This has no relation at all to the Etymology of *Latium*, à *latendo*, in which there is some reference to the Prophecies of Numbers of *Daniel*, which are justifi'd by the Event.) *Aeneas* was kill'd in a Battel against the *Rutuli*, on the Banks of the River *Numicus*; and because he did not appear again after this Fight, this gave occasion to the common Report that he was carried up into Heaven, tho' 'tis much more probable, that he fell into the River when he was fighting, and was detain'd at the bottom by the weight of his Armour: Nevertheless, a little Temple was built to him with this Inscription, *Patri Dei indigeri, qui Numici amnis undas temperat*. And here it may be observ'd, that the Kingdom of *Latium* seems rather to have given Name to *Latinus*, than that this King should give his Name to this Kingdom; for *Latium* was before *Latinus*, who reign'd 43 Years over the *Latines*. *S. Austin* has abridg'd the History of *Aeneas*, *Lib. 8. De Civ. Dei, cap. 19.* After the sacking of *Troy*, *Aeneas* came into *Italy* with Twenty Ships, which carried thither the surviving *Trojans*. *Latinus* was then King of it, but after his death *Aeneas* reign'd Three Years in *Italy*: Because his Body did not appear after his death, the *Latins* made a God of him. *Homer* makes *Aeneas* appear very glorious among the great Heroes of his *Idads*, and says, That the *Trojans* reverenc'd him as a God. The younger *Philostratus*, in his *Heroicks*, equals him with *Hector* for his size and Mien, but says, that he surpass'd him in Virtue and good Sense; and that the *Trojans* call'd *Hector* their Arm, and *Aeneas* their Head. 'Tis agreed among all these Authors, that *Aeneas* came into *Italy* under the Reign of *Latinus* the

the Son of *Fœvus*; but the difficulty is, to know what Year he came, of which *Titus Livius*, and many others say nothing. *Dionysius Halicarnassensis* thinks, that it was in the Forty Fifth Olympiad; *Cassiodorus* in the Twenty Fifth; and *Vigenre* in the Twentieth; inasmuch that 'tis difficult to determine in a matter so much contested; yet there is some reason to believe, that *Æneas* landed in *Italy* in the Thirty Fourth Year of the Reign of *Latinus*.

ÆNEAS Secundus, or *Latinus Sylvius*, as *Sextus* *Liber* calls him, or *Silius* and *Posthumus*, as *Messala* calls him, was the posthumous Son of *Æneas* and *Lavinia*. The Name of *Sylvius* was given him because he was brought up in the Woods, whither his Mother retired for fear of *Ascanius* her Son-in-Law. He had a great Contest with *Julus*, his Nephew, the Son of *Ascanius*; but the *Alborigines* favour'd in his Person the Blood of their antient Kings, and advanc'd him to the Throne, and pacifi'd *Julus* by promoting him to the chief Honours and Employments of the State. The *Cæsars* glory in their descent from him. *Silvius* reign'd 29 Years. 161733

ÆNEAS Tertius Sylvius reign'd 31 Years.

ÆOLUS, the Son of *Jupiter* and *Æthra*, or *Sergeia*, the Daughter of *Hippotas*, a *Trojan*, who is thought to have liv'd at the time of the *Trojan War*. He commanded the little Isles, call'd *Æoliana*, and was by the Poets made King of the Winds. *Virgil* speaks of him as such, *Æneid. Lib. 1. v. 6.*

Hic vasto rex Æolus antro
Lustrantes ventos, tempestatesque sonoras
Imperio premit, ac vinctis & carcere frenat.

But the Worship of the Winds was more antient than the Reign of *Æolus*. The *Persians* and *Scythians* ador'd them, according to *Strabo* and *Lucian*, and yet they never heard a word of the King of these little Isles. All the Eastern Idolaters gave Honour to the Winds, before ever the Fable of *Æolus* was forg'd. 'Tis probable that the *Sicilians* and *Italians* took occasion, from the nature of these Isles, to make them the Dominion of the Winds, because they frequently saw storms of Smoke, Wind, and Fire issued out of them. *Diodorus Siculus*, and *Varro*, suppos'd that the Poets attributed the Government of the Winds to *Æolus*, because he perfectly understood the Nature of them, and was the first that invented Sails for Ships. *Pelorum usum docuit, nauticæ rei studiosus: ex ignis quoque prodigiis diligenter observatis, qui ventis ingruunt essent imiguis certo prædixit. Unde ventorum præses & dispensator a fabula declaratus est.* *Servius* said that there are Nine Isles in the *Sicilian-Sea*, whereof *Varro* tells us *Æolus* was King: And from hence came the Fiction, That the Winds were under his Government,

because he foretold Storms that should happen by observing the Vapors and Smoke which proceeded from these Isles, and chiefly from that which takes its Name from *Vulcan*. But this learned Grammarian, after he has related this Fable, confesses it was founded upon Reason. *Pliny* says, That the Isle *Strongyle* was one of these burning and smoking Isles; that the Inhabitants, by its Smoke, foretold the Wind, Three Days before, and that upon this account it was feign'd, that *Æolus* was Lord of the Winds. *Strabo* remarks out of *Polybius*, concerning the Isle of *Lippara*, which is the greatest of the Seven *Æolian* Isles, that before the South-Wind blew, it was cover'd with so thick a Cloud, that it hindred the near Neighbour of the sight of *Sicily*; but before the North-Wind blew, that then this great Isle vomited up clear Flame, and made an exceeding great noise and roaring; upon which account, the King of these Isles was called the King of the Winds.

ÆOLIAE INSULÆ, the *Æolian* or *Vulcanian Isles*, near the Promontory of *Pelorus* in *Sicily*, where *Æolus* reigns. They are Seven of which, the most considerable is that of *Lippara*, from whence proceed Winds, and storms of Fire and Flames, together with terrible Earthquakes, which occasioned the Poets to say, That it was the Habitation of the Winds, and the Forge of *Vulcan*, who, with his *Cyclops*, were the Smiths of the Gods.

ÆQUIMELIUM, a great place in *Rome* before the Temple of the Goddess *Tellus*, at one end of the Street call'd *Exercrable*. This place was so call'd from *Septimius Melius*, a *Roman Knight*, who had a House there which was raz'd to the ground by the Sentence of the Dictator *L. Quintius Cincinnatus*, because he aim'd at usurping the Sovereign Power, by bestowing Largesses on the People. *L. Minucius*, Commissary General of the Provisions, discovering the secret Intrigues of *Melius*, gave notice of 'em to the Senate, who judg'd it an Affair of so great consequence, that immediately they created a Dictator, call'd *Cincinnatus*. The next day after *Melius* was cited to answer the Accusation, but he refus'd to appear, and endeavour'd to make his escape, but was pursu'd and kill'd by *Servilius*. The Dictator order'd that his House should be raz'd to the ground, and that no person for the future should build upon the place where it stood. And to perpetuate the memory of this Perfidiousness of *Melius* and of his Punishment, the place was call'd ever after *Æquimelium*, quia æquata domo Melii, pro domo sua. *Cicero*, in his Oration, relates the Story thus; *Melii regni appetentis domus est complanata, & quid aliud æquum accidisse Melio P. R. judicaret? Nominis æquum*

Æquum stultitie pena comprobata est. Titus Livius relates the Story at large, Book IV. Dec. 1.

Æ R A. See it after *Ærarius*.

Æ R A, a Number stamp upon Money, to signify the current Value of it, according to *Ærarius*; it signifies also the same with *Spick*, i. e. A certain Time from whence to compute or begin the new Year, or some particular way of reckoning Time and Years. And in this last sense the word is thought to be corrupted, and to come from the custom of the *Spaniards*, who reckon'd their Years by the *Reign* of *Augustus*, who, for shortness sake, they commonly set down thus, A. E. R. A. to signify *Annus erat regni Augusti*. The Transcriber not understanding this sufficiently, in process of time, made of these Letters the word *Æra*; in the first sense the word comes from *Æs*, and *Æra* in the Plural Number, from whence was made the *Æra* of the Feminine Gender, either because in their Accounts to every particular Sum, they prefix'd the Word *Æra*, as we do now *Item*, or because the Number of Years was mark'd down in Tables with little Brass Nails.

ÆRA MILITUM, in *Suetonius*, the Soldiers Pay, because that Money was antiently made of Brass.

Æ R A R I U M, the publick Treasury, the Revenues of the *Roman* Common-wealth, for defraying their necessary Expences both in time of Peace and War.

Æ R A R I U M MILITARE, the Funds settled by *Cæsar-Augustus*, for maintaining the *Roman* Armies, which were manag'd by Three Treasurers.

Æ R A R I U M VICESIMARUM, a Treasury or Fund which arose from the Twentieth part, and was kept as a Reserve for the extreme Necessities of the Common-wealth. As soon as the People of *Rome* became powerful enough to enlarge the Bounds of their Empire, and conquer almost all the World, they held it their utmost Policy to make themselves absolute Masters of the Conquer'd and their Possessions; and therefore all the Gold and Silver, and even the precious Moveables which could be carried away, after some part of 'em had been distributed among the Soldiers, were carried away to *Rome*, where they serv'd, first to make up the Pomp of their Triumph, and then were lock'd up in the publick Treasury, to be kept as an eternal Monument to Posterity of the Glory of the Conquerors, and the Shame of the Conquered. The Victors reserv'd to themselves the entire Propriety of the Lands and Immoveables, permitting the Vanquish'd to be *Usu fructuarii*, which was only to enjoy the Products of the Earth, on condition that they cultivated it, and paid them an-

nually a part of the Produce. These Lands were call'd *Agri vestigales*, or *Prædia tributaria & stipendiaria*, because they paid a sort of Tribute or annual Acknowledgment. The Inhabitants, but especially those who refus'd to capitulate or surrender themselves, were made Slaves, and sold; but because there was not always a quick Market for them, and it was thought disadvantageous to the Republick to depopulate whole Countries, they often left a part of them free in the enjoyment of their Estates, charging them with a Tax and annual Acknowledgment, besides a Poll, and Service and Homages, which they were obliged to render to the *Romans* as their Masters: This Capitation was indifferently levied upon all sorts of persons, without respect to Sex or Condition, the Males from Fourteen, the Females from Twelve to Sixty Five Years; the Fathers were oblig'd to pay for all their Children. The People of *Rome*, as *Pliny* informs us, were not deliver'd from this Tribute till after *Paulus Æmilius* had conquer'd *Macedonia*, and led *Perseus*, its King, Captive to *Rome*, *Ann. Rom. 586. Paulus Æmilius Perseus rege Macedonico devictis, &c.*

— *a quo tempore Populus Romanus tributum pendere desit.* This Poll-Tax was only paid upon account of each particular Persons Estate, and therefore, every Fourth Year, a strict account was taken of all the Subjects of the Empire, and their Estate, by certain Officers, who were call'd at first *Censores*, and afterwards, under the change of the Government, *Censitores, Peræquitores, & Inspectores*, because they numbred the Citizens, and valu'd their Estates, in order to tax 'em the Hundredth part annually. Hence it was, in the *Roman* Common-wealth, there were Two sorts of Taxes, one that was paid for their Head, and another which was paid for their Goods or Lands: *Census sive tributum aliud præstii, aliud capitis.* There was also another Tax paid for every Head of Cattel. 'Tis not ealie to tell exactly what these Five sorts of settled Taxes amounted to yearly, which made up the Revenue of the Common-wealth; but we may easily judg, that these Taxes amounted to vast Sums, since they contain'd the Eighth or Tenth part of the whole Revenue of those vast Provinces, which reach'd from *Hercules* Pillars as far as the River *Euphrates*, without reckoning the Money they made of their Pastures. Many have endeavour'd to make a Calculation of it, but they have not done it with any Exactness. To this common Revenue a Fourth was added, which accru'd by the Impositions on the importing and exporting of Commodities, not only on the Frontiers of the Empire, but at Havens, Sea-Ports, Gates of Cities, Bridges, High-ways, and Rivers; but this was not so certain as the former, being very uncertain

on the account of the Diversity of places and Alteration of Trade: Yet the most common way was to pay the Twentieth, sometimes the Fortieth or the Fiftieth part, the least that ever was paid was the Hundreth, and the highest was the Eighth part. Foreign Commodities, which serv'd only for Luxury and Delicacy, paid the greatest Tax: But we must distinguish betwixt this Duty and what was paid as Toll-Money at Bridges and Gates, since they were Two different things. The Officers and Magistrates of the Common-wealth paid nothing for the Carriage of Goods which were for their own use. There was also another Revenue, which was no less considerable than the former, which was rais'd from Mines of Gold and Silver, and other Metals, as also from Marshes and Salt-pits.

All this may give us a general view, wherein the Revenues of the *Roman* Common-wealth consisted, which serv'd to maintain all publick Offices and Expences under the popular State, and whereof a great part was return'd into the publick Treasury: But when the Government was chang'd by Civil Wars, which consum'd the Revenues and exhausted the Treasury, and the Supreme Power was vested in the *Cæsars*, this was the occasion of a new Expence for maintaining the Princes Family and his Officers; and therefore *Augustus* made a Partition of all the Revenues we have now mention'd, allowing one part of it to the People, and reserving the other to himself: From whence there arose Two sorts of Treasuries, one for the People, which was call'd *Ærarium publicum*, and another for the Prince, which was call'd *Fiscus*, the Exchequer, whereof we shall speak in its proper place. And so Authors do commonly put a difference between *Ærarium* and *Fiscus*; as *Suetonius*, who in the Life of *Vespasian*, says of that Prince, *Necessitate compulsus, summi ærarii fiscoque inopit*: Yet there are some who confound these two words, because the Prince did equally dispose of 'em both, although they were divided for preserving some Memory of their antient Liberty.

At the beginning of their Conquests under a popular State, there was no other Method of raising them but this; the People of *Rome* having made both the Persons and Estates of the Conquer'd tributary to 'em, after the manner we have already declar'd, sent into each Province a Governour, who was call'd *Proconsul*, *Prætor*, or *Pro-Prætor*, because he exercis'd in that Province the Office and Authority of a *Roman* Consul and *Prætor*, with whom was join'd another Magistrate, who was a kind of Treasurer, whom they call'd *Quæstor*, who levy'd the publick Revenues: These Two Magistrates having under 'em a Company of

Archers and Guards, made use of 'em as Ministers for executing Justice and levying of Taxes, which were laid up in a Chest, out of which they took what was necessary for the Governors and military Men, and for all publick Affairs, and then sent the remainder to *Rome*, to be kept in the publick Treasury, which was in the Temple of *Saturn* under the Care of a *Quæstor*, whom they call'd *Præfectus ærarii*, the Treasurer; and out of this Treasury was taken whatever was necessary for the publick Buildings, for Games and Shows, for the Maintenance of their Armies by Sea and Land, and for the Reception of Ambassadors from foreign Nations.

This first Custom of gathering Taxes by the *Quæstors* did not last always: for a new way was introduc'd of Letting out all the publick Revenues in each Province to private Men, who farm'd them commonly for five years at a certain Sum, payable every four Months, for which they gave good and sufficient Security. Nevertheless the Governors and *Quæstors* of Provinces were not changed; they still gave Authority to these Farmers, had the Oversight of them in levying the Taxes, and determin'd all Differences that arose about them; they took care also that the Farmers should pay the full Value of their Leases, notwithstanding any Deficiencies that might happen, which they run the risque of. Of these Farmers Companies were made, whereof some were Farmers for one kind of Tribute, and others for another; some were Farmers of the twentieth, the tenth, the eighth, some of the hundredth part, and of the other Taxes before-mention'd, and were therefore call'd *Gladiarii*, *Decuriones*, *Vigilantes*, &c. Those who farm'd the gathering of the Tribute were call'd *Manus*, *Redemptores vestigalium*, and *Publicani*; this last Name, which at first was honourable, according to the testimony of *Cicero*, in his Oration for *Manlius*, became afterwards very odious for their Harshness and Injustice in exacting upon the People; insomuch that *Nero* was fully resolv'd to abolish them, and had done so if he had not been hinder'd by the Remonstrances of the Senate; but he oblig'd them to set up Writing-Tables in their Places of meeting, to specify what Tribute was to be paid for each thing.

This way of Farming the Publick Revenue lasted a long while under the Emperours, and from hence it comes to pass, that in the Law-Books and chiefly in *Pandects*, there is a Title *De Publicanis*, or *Of Men of Business*. But after the Seat of the Empire was translated to *Constantinople*, this Method of collecting the Tribute was wholly chang'd for that which follows. Every year towards the End of Summer

those who had the supreme Administration of Affairs under the Prince, drew up a general Account of all that was to be impos'd and levied upon the People, and after they had shewn this among the Præfectures or Provinces, they stated the particular Sum which each Province was to pay, they sent Commissions, which they call'd *Delegationes*, to the four Lieutenant-Generals of the Empire, who were call'd *Præfetti Prætorio*, among whom it was divided; but they had under them many Provinces, and each Province had its own peculiar Governour. These Lieutenant-Generals having received that Account which belonged to their share of the Empire, sent particular Commissions to each Governour of a Province, and he sent them to the Municipal Magistrates in each City, call'd *Decuriones*, who in each City made a kind of Corporation, or *Municipal Senate*, and took care of the Affairs of that City. These Magistrates, whom we may after a sort compare to our Mayors, Sheriffs, Aldermen, Common-councilmen and Judges of the City, were bound, upon receiving the Tax which was to be impos'd, to name some Persons of their Corporation, who were to lay it equally upon each particular Person, upon which account they were call'd *Perequatores* or *Discussores*; and after this was done, the Publick Notary or Town-Clerk enter'd down every Man's Name in a Roll, and the particular Sum he was to pay; which was afterward's publish'd, that every one might know what he was rated at, and what he must pay to the Collectors, who were call'd *Susceptores*. The Sums of Money which were rais'd by these Taxes, were first employ'd to pay off those who bore any Office in the Province, and the Remainder was sent to Rome, to be kept in the publick Treasury, which was under the Care of a Treasurer, who in the times of the first Emperours was call'd *Præfectus Aerarii*, and after Constantine's time, *Comes sacrarum largitionum*; or else it was put into the Prince's Privy-Purse, and intrusted in his hands, who took care of it, and was call'd *Comes Rei Private*. The Treasurer sent into the Provinces one of his Officers, who was to press the sending of the Money, and a month after another Officer, who was call'd *Compulsor*; and both of these were maintain'd at the Expence of the Governour.

These were the ordinary ways that were us'd in the Roman Empire for levying the Taxes which were laid upon Persons and Lands in the conquer'd Provinces: But as for the Customs upon Goods imported or exported, these were collected, by those that farm'd them, at the Sea Ports, or the Gates by which they enter'd into or went out of a City, according to the Tax which was laid on them.

ÆRARIUS, he who was liable to be tax'd, from whence comes the Phrase *Ærarium fieri*, to be made subject to Taxes, to want the Right of voting in his Tribe, to be depriv'd of the Privileges and Immunities of a City, and forc'd to be oblig'd to contribute to the publick Expences. *Ex ærariis aliquem eximere*, to restore one to his Rights and the Privileges of a Citizen, to exempt one from Taxes.

AER, the Air, which by the Antients was taken for a Deity. *Anaximenes* the Milesian, and *Diogenes Apollonates* affirm'd the Air to be their God; but *Cicero* and *St. Austin* confute them by very strong Arguments. This Holy Doctor informs us, that these two Philosophers did no otherwise attribute Divinity to the Air, but as they believ'd it was fill'd with an Infinite Intelligence, and an infinite number of particular Spirits who made their abode in it; and so their Opinion is co-incident with that Idea of the *Platonists*, who thought that God was the Soul of the World, and that all the Parts of the World were full of Spirits and living Substances. The *Assyrians* and *Africans* gave the Air the Name of *Juno*, or *Venus Urania* and *Virgo*, as we learn from *Julius Firmicus*, de Err. Prof. Rel. The *Egyptians* gave the Air the Name and Worship of *Minerva*, as *Eusebius* testifies, *Aera vero aut ab its Minervam vocari*. But *Diodorus Siculus* has better unvail'd the Mystery of this Doctrine, speaking of the *Egyptians*, he says, *Aeri porro Athene, seu Minervæ nomen quadam vocis interpretatione tribuisse, Jovisque filiam hanc & virginem putari; eo quod Aer naturæ corruptioni non obnoxius sit, & summum mundi locum obtineat. Unde etiam fabula est Jovis vertice illam enatam. Vocari autem tritogeniam, quod ter in anno naturam mutet, vere, æstive, hiemae; & glucam dici, non quod glucosus, id est, casios habet oculos, insulsum enim hoc esset; sed quod Aer glauco sit colore: To the Air was given the Name of *Athena* or *Minerva*, who was thought to be the Daughter of *Jupiter*, and a Virgin, because the Air by its nature is not liable to corruption, and it possides the highest place of the World. from whence arose the Fable, that *Minerva* came out of *Jupiter's Brain*; and she is said to be begotten thrice, because the Air changes three times in a year, viz. at Spring, Summer and Winter; her Eyes were said to be blue, because the Air appears to be of that colour.*

The *Greeks* and *Romans* did most readily call the Air by the Names of *Jupiter* and *Juno*; and thus they distinguish'd two Vertues in the Air, the one Active and Masculine, the other Passive and Feminine, as we learn from *Seneca* in his *Natural Questions*; *Aera marem judicant, quæ ventus est: feminam, quæ nebulosus & inertis*. Yet it must be confess'd, that *Juno* was most commonly taken for the Air; and so the Greek Name of *Juno Ægæa*, is said to be nothing else but a transpo-

transposition of *ἀέρ*. After this manner *Cicero* explains the Fable of *Juno*; *Aer*, ut *Storici disputant*, interpositus inter mare & caelum, *Junonis nomine consecratur, quae est soror & coniux Jovis, et ad ea simul tendit aetheris, & cum eo summa conlocatur*. Thence whence we may see the reason of the Affinity and Marriage between *Jupiter* and *Juno*, i. e. between the Heaven and the Air, and also plainly understand that other Fable of *Homér*, That *Jupiter* hang'd *Juno* in a Chain, having Two Anvils which were fasten'd to his back, which signifies nothing but the dependance that the Air has upon the Heaven, and which the Sea and Land have upon the Air.

ÆS. See after *Æsculapius*.

ÆSCULANUS, the Æsculan God, who was the God of Riches, according to *S. Austin* in the City of God, because Bras in former times was us'd for Money.

ÆSCULAPIUS, the God of Physick, whom *Sanctowatson* makes the Son of *Jupiter*, and Brother of *Mercury*; and *Clement Alexandrinus* affirms to have reign'd at *Momphis*. *Lactantius*, in his short History of the Greek Æsculapius, affirms, that he was born at *Miffna* of uncertain Parents, and nurs'd at *Epidaurus* by a Bitch, and educated by *Chiro*, of whom he learned Medicine. *Pasimus*, upon the Picture of the *Phlegyas*, relates, that a Shepherd having found the Infant Æsculapius, when he was just born, nurs'd him by a Goat of his Flock, and guarded him by his Dog. *Eftus* contradicts him, and says that Æsculapius was nurs'd by a Bitch, and that in Memory thereof, Dogs were kept in the Temple of Æsculapius. *Homér* and *Ovid* following him, say, *Apollo* was his Father, and *Coronis* the Daughter of King *Phlegyas*, his Mother, who, when she was big with Child with this Æsculapius, of whom *Apollo* was Father, prostituted herself to a Fellow call'd *Ilehy*, the Son of *Elatas*. But *Diana*, *Apollo's* Sister, resenting the Affront put upon her Brother, kill'd *Coronis* with an Arrow she shot at her; and as she was ready to be laid upon the Funeral-Pile, *Mercury* came and took the Child out of her Womb, who was call'd Æsculapius from the Egyptian word *Eseb*, which signifies a Goat, and *Cheloph*, which signifies a Dog, because he was nurs'd by a Goat and guarded by a Dog. *Pindar*, in his Third Ode of his *Pythias*, says, That *Apollo* himself took the Child out of its Mothers Womb. There are some Authois would have him to be the Son of *Arctinoe*, the Daughter of *Leucippa* the *Messinian*: But that was contradicted by the Oracle of *Delphos*, which *Apollophanes* of *Arcadia* consulted; for that Oracle answer'd him, That Æsculapius was born at *Epidaurus* of the Nymph *Coronis*, the Daughter of *Phlegyas*. In-

deed the *Epidaurians* were the first who appointed a Festival to be kept in Honour of him, wherein they were follow'd by the *Athensians*, who call'd these Festivals *Epidauricæ* and plac'd Æsculapius among the number of their Gods, as did likewise the Inhabitants of *Perge* and *Smyrna*, who built him a Temple by the Sea-side. He had also a Temple at *Cyrene*, under the Name of the Physician, by way of Excellency; and the same Worship was paid, and the same Sacrifices offer'd to him there as at *Epidaurus*, except that Goats were offer'd to him only in the Temple at *Cyrene*. The Statue of this God, which was plac'd in the Temple of *Epidaurus*, was of Gold and Ivory, made by *Thrasymedes* the Son of *Argyros* of the Isle of *Paros*; it was seated upon a Throne of the same matter, holding in one hand a knotted Battoon, and the other leaning on the Head of a Serpent, with a Dog at his feet. There were many Pictures to be seen in that Temple, on the Walls and Pillars of which were represented divers Diseases that had been cured, and the Medicines that had been us'd for that end.

Sanctowatson asserts, that the first who was nam'd Æsculapius was an Egyptian, and ranks him among the Gods, call'd *Cabiri*. The potent Gods, together with *Mercury*; and therefore *Pliny* had reason to say, That *Egyptians* boasted themselves to be the first Inventors of Physick. There is no doubt, but there were many of that Name, and that the most antient was he who was the Egyptian, whence it came to pass, that *Antennius* the Senator, built a Temple at *Epidaurus* to *Heb Apollo*, and Æsculapius, Surnam'd Egyptian. Æsculapius of *Epidaurus* was the most famous in all Greece. *Cicero* reckons up Three Æsculapii in Greece; the First was the Son of *Apollo*, worship'd by the *Arcadians*, who first found out the Ligatures and Bandages of Wounds. The Second was the Brother of the second *Mercury*, who was kill'd by Thunder, and interr'd at *Cynosura*; the Third was the Son of *Asclepius* and *Arctinoe*, who taught first how to purge, draw Teeth, whose Sepulchre is to be seen with a little Grove which was consecrated to him in *Arcadia*. Æsculapiorum primus, *Apollo*, quem *Arcades* colunt, qui specillum invenit, et multisque vulnus obligavisse dicitur. Secundus, *Mercurii* frater; in fulmine percussus, et in *Cynosura* humatus esse *Cynosurus*. Tertius, *Asclepius*, *Arctinoe*, qui primus purgationem alvi, dentium extractionem, ut sicut invenit; cuius in *Arcadia* sepulchrum & lucus ostenditur. By which we may plainly observe, that when once the Name of Æsculapius was brought from *Egypt* into Greece, it was given to many others who invented new way of Dressing Wounds or Curing Diseases.

Diseases. The most ancient *Æsculapius* amongst the *Greeks* was not born till a thousand Years after him of the *Egyptians*. *S. Clemens Alexandrinus* reckons his *Apoteosis*, as well as *Hippocles*'s to be Fifty Three Years after the taking of *Troy*, which agrees very well with *Æsculapius*, who speaks of *Æschion*, the Son of *Æsculapius*, among those who were at the Siege of *Troy*: And to him *Diodorus Siculus* refers what *Cicero* said, That he was Thunder-struck. This Historian, to set forth the admirable knowledge of this excellent Physician, relates, as History, what probably is nothing but an ingenious Fable, viz. That he rais'd *Hippolytus* from the dead by his Medicines. *Plato* complain'd of this to *Jupiter*, who struck *Æsculapius* with a Thunder-bolt: *Apollo* reveng'd his Death upon the *Cyclopes*, who made his Thunderbolts, and kill'd them with his Arrows: *Jupiter* punish'd *Apollo* by condemning him to feed *Admetus*'s Flocks. *Pliny* affirms, that there was no other knowledge of Physick at the Siege of *Troy*, but only to cure Wounds, and after that, it was neglected until the *Peloponnesian War*; for then it was that *Hippocrates*, as 'tis said, compos'd his Treatises of Physick from the Instructions in the Temple of *Æsculapius*, where Persons were oblig'd by a Law to set down all the Remedies which the sick had us'd with success for their Cure. He adds, That the ancient *Romans* rejected all Physicians, and therefore the Temple of *Æsculapius* was plac'd without the City; tho' 'tis more probable to think, that it was rather done to lignifie, that the Country-Air is purer and better for recovery of Health.

The reason why the *Romans* built a Temple to *Æsculapius*, in an Island of the *Tiber*, near to *Rome*, as it is related by *Aurelius Victor*, in his Book of *Illustrious Men*, was, *The Romans*, says he, at a time when the Plague rag'd at *Rome*, and the places round about it, consulted the Oracle, which gave them this Answer, That if they would be freed from it, they should fetch the God *Æsculapius* from *Epidaurus*: Whereupon they sent thither Ten Deputies, the chief whereof was *Quintus Ogulnius*, who arriving at the City, went immediately to pay their Respects and Adorations to *Æsculapius*; but at the same time, while they were admiring his Statue, which was of extraordinary bigness, they saw a great Serpent come out of a Vault near the Idol, which imprim'd upon the minds of all Men a profound Veneration, rather than any Terror: It pass'd through the midst of the City across the Streets, and went directly to the Ship that waited for the *Romans*, where it posted it self in the Cabin of *Ogulnius*. The *Romans* being astonish'd at this sudden and happy success of their Voyage, sail'd away presently to carry off the God, and arriv'd safe at the Port of *Antium*, where they made some

stay, during which time the Serpent crawl'd a-shore, and went into a neighbouring Temple dedicated to *Æsculapius*: Some days after it return'd to the Ship again, and continu'd there till the Ship in its course arriv'd at the *Tiber*: But when they were come over against *Rome*, this sacred Serpent quitted the Ship, and retir'd into a neighbouring Island, where the *Romans* took care to build a Temple for it; and then immediately the Plague ceased.

Pausanias relates a Story something like this in his *Corinthiaca*, where he tells us, That *Nicagora* the Mother of *Agasicles*, and Wife of *Echecolus*, brought along with her from *Epidaurus* *Æsculapius*, under the figure of a living Serpent, in a Litter drawn with two Mules, as far as the City of *Sicyona*, where she was born. *Philostratus* adds, That he had read somewhere, that this Serpent was formerly kept by *Æsculapius*, under Mount *Pelion*, when he was a young Man.

Lucian, in his Dialogue, entituled *Alexander*, or *The false Prophet*, discovers to us what gave occasion to represent *Æsculapius* under the figure of a Serpent. He says then, That the false Prophet *Alexander*, having associat'd himself with a Byzantine Analyst, call'd *Cocconas*, they went together into *Bithynia*, where they observ'd that great Serpents were kept so tame, that they suck'd the Breasts of Women, and play'd with Children without doing them any hurt: (from whence doubtless comes the Fable of *Olympus*, who is said to lye in Bed with a Serpent.) They bought therefore one of the largest and fairest of 'em, (which is the Source and Original of the Serpent of *Æsculapius*,) and made choice of *Paphlagonia*, where the Spirits of Men are more dull and superstitious, as a fit place to set up for cheating the People, and venting their Impostures. *Alexander* therefore having a long head of Hair well comb'd, and clad in a Cloak of purple strip'd with white, which was cover'd over with a Surplice, holding in his hand a Faulchion, like *Perseus*, from whom he said he was descended by the Mothers side, hid some Plates of Brass in an old Temple of *Apollo*, which is at *Calcedonia*, and wrote upon them, That *Æsculapius* would quickly come with his Father *Apollo*, to settle his abode in this place: But withal, he so order'd the matter by his Tricks, that these Plates should be found out, and presently the News of them was spread over all *Pontus* and *Bithynia*; insomuch, that the Inhabitants decreed a Temple to be built for these Gods, and began to dig the Foundations of it. Our Prophet transported himself in the Night-time to the place where they were digging the Foundations of the Temple, and having found there some Springs, or at least some Rain-water, he hid in it a Birds Egg, wherein he had inclos'd a very little Serpent which was newly hatch'd: The next day, very early in the morning, he came into the Market-place stark naked, having only a gilded

Girlle about him to cover his Nakedness; and holding his Buckhorn in his hand, he mounted upon an Altar, and began to hold forth to the People, saying, That this place was happy, for being honour'd with the Birth of a God: At these words the whole City, which had flock'd together to see this Sight, became very attentive, and fell a-making Poes, and saying Prayers, while he was pronouncing some barbarous words in the Jewith or Phœnitian Language. After this, he ran to the place where he had hid his Bird's Egg, and going into the Water, he fell a-singing the Praises of Apollo and Æsculapius, and invited the latter to descend, and shew himself visibly among Men: At the speaking of these words he dip'd a Cup into the Water, and drew out of it that mysterious Egg which held a God inclosed in it, and while he had it in his hand, he told the People, That it contain'd Æsculapius: The People being very attentive to behold this wonderful Mystery, he broke the Egg, and out came the little Serpent that was lodg'd in it, which twinn'd round about his Fingers: And immediately the Air was fill'd with Shouts of Joy, which were intermix'd with Blessings and Praises; one desired Health of the God, and another Honour and Riches. In the meantime our Impostor return'd to his Lodging very joyful, holding in his hand Æsculapius born of an Egg, and not of a Crow, (as was said of him in former times, who was the son of Coronis, which signifies a Crow) and he shut himself up in the House with him, until the God was become a great one; and one day when all Paphlagonia came flocking about him, he sat upon a Bed in his Prophetick Habit, and holding that Serpent in his Bosom which he had brought from Macedonia, he shew'd him to the People folding about his Neck, and drawing after him a long Tail, so prodigious was his bigness.

This Truth is also confirm'd by many Medals coin'd by the Emperors and the People, upon which Æsculapius is represented like a great Serpent. The first is the Reverse of a Brass Medal of Antoninus Pius, coin'd by the Inhabitants of Aboniteichos, whose Tail made many Foldings, and which without doubt was the Figure of that of Alexander the Impostor, since these two words are added to it, ΑΒΟΝΙΤΕΙΧΙΩΝ ΤΑΥΚΩΝ, the Glycon of the Aboniteichos, i. e. the Inhabitants of that City of Paphlagonia which is call'd Aboniteichos, or the Castle of Abonos. By this Medal we learn, that the true Name which Alexander gave to Æsculapius, when he return'd to the World under the form of a Serpent, was Glycon, which comes from the Greek word γλυκὺς, which is as much as to say, Sweet and beneficial to Mankind.

We have seen also this God represented in the Medals of the Nicomedians, having the Body of a Serpent and the Head of a Man, with this Inscription upon a Marble CNEUS

GNAVIUS. Philoninus consecrated this Marble in testimony of his Thankfulness to Æsculapius the Conserver and Preserver of Mankind, and to Health, which the Greeks call Hygiea, and the Latines, *salus*, which they say was the Daughter of Æsculapius: She is there represented as giving him something to eat or drink, and holding in her Left-hand a lighted Torch.

We have also a Medal of Antoninus Pius, whereon is engraven Two Serpents, with the Name of Aboniteichos, whereof the one is biting the Head of the other, to signifie that Apollo, the God of Physick, communicated his Knowledge to his Son Æsculapius; and also a Medal of the same Emperor, which represents the Arrival of Æsculapius at Rome in an Island of the Tiber, under the shape of a Serpent, as Anrelius Victor has inform'd us.

The first Inventor of Physick, according to the opinion of the Greeks and Romans, was Apollo, the Father of Æsculapius, as we learn from Ovid, in these Verses, wherein he brings in Apollo thus speaking,

*Invenitum Medicina meum est, opiferaque per orbem.
Dicor, & barbarum est subiecta potentia nobis.*

Metam. l. i. v. 521.

And thus the first God which Hippocrates taught his Scholars to swear by, was Apollo the Physician; and then after that they swore by Æsculapius, Hygiea, and Panacea. Yet Hyginus, the enfranchis'd Slave says, that Apollo was only the Inventor of Medicines for the Eyes, and that Chiron was the Author of Chirurgery, and Æsculapius of that sort of Physick which is call'd the Clinica, i. e. which reaches how to visit and treat the sick which are confin'd to their Bed; tho' Lucian tells us, that he set up an Apothecaries Shop at Pergamus; but this looks like a piece of Railery of this Satyrist.

There are also antient Medals of Brass and Silver, done by the Family of the *Asuli*, with the Head of Æsculapius crown'd with a Laurel on one side, either because he was the Son of Apollo, to whom that Tree was consecrated, or because it supplies Medicines for the Cure of Wounds.

Albericius describes Æsculapius in the habit of a Physician, with a long Beard of massy Gold, which Dionysius, the Tyrant of Syracuse, took away from him, alledging in Railery, that it did not become the Son to be represented with a Beard, since his Father Apollo, who was much older than he, had none. In this figure Æsculapius holds his Beard with his right-hand, as if he were in a profound study, and in his left hand a Staff, about which a Serpent is twining; the Serpent intimates to us that Diseases with respect to Physicians, are like a Serpent which casts off its old Skin, because Physicians are to free the Sick from Diseases and Inflammations.

des, and make them healthful and vigorous : another reason why this Animal is consecrated to the God of Phylick, is, because the Serpent being the Emblem of Prudence, it signifies, that this Virtue is more especially requisite for a Physician. *Pliny* thinks that the Serpent was dedicated to *Æsculapius*, because there are some Salts extracted from this Animal, which are Ingredients in many Medicines that are necessary for the Preservation of Life : the Staff was likewise given to him to signify that those Persons who are raised up from a sick Bed, had managed themselves well to prevent a Relapse, or rather because Phylick is the Comfort and Staff of Life ; this Staff had Knots in 't, to signify the Difficulty of this Art, and that it was not easie to cure Diseases.

ÆS, a Metal which was found in the Bowels of the Earth, whereof Money was antiently made : which gives me occasion to speak of several kinds of Money and their use.

'Tis certain that at first People traffick'd one with another, by Exchanges of Commodities which their own Country produc'd, for those of Foreign Countries : But the Difficulty they found in ballancing these Exchange, put them upon the Invention of Money, made of Metal or other Materials, according to the Diversity of Countries. The *Lacedæmonians* had no other Money but little round pieces or Ingots of red Iron, which had been quench'd in Vinegar. *Cæsar*, in his Commentaries, lib. 7. says, that in England there was no other Money but what was made of Copper and Lead, together with some Buttons and Rings of Iron, which they weigh'd.

Authors are very much divided about the Invention and antient Use of Money : Some think that it is not very antient ; and these ground their Opinion upon the Authority of *Homer*, who says, *Iliad. lib. 7.* the *Greeks* bought the Wine which was brought to them in Ships from *Lemnos*, by giving in exchange for it Copper, Iron, Skins of Beasts, Cattel, and sometimes Slaves. This Opinion is also confirm'd by another Passage in *Iliad. lib. 6.* where the Poet relates that *Glaucus* exchange'd his Armour of Gold, which was reckon'd to be worth an hundred Oxen, for that of *Diomedes*, which was only of Brass. But *Pollux lib. 9. c. 7.* understands by these Oxen, not any living Animals, but pieces of Money on which was stamp'd the figure of an Ox ; which is justify'd by the Authority of *Plutarch*, in the Apothegms of *Agessilaus*, who complains that he was driven out of Asia by thirty thousand Men of the King of *Perseus*, which were arm'd with Bows and Arrows ; by which he meant so many pieces of Gold, call'd *Dramicks*, which were stamp'd with an Archer.

Others, on the contrary, will have it that Money made of Metal has been used in all times, from the beginning of Mankind. This Opinion they build on a passage in *Josephus*, in his tenth Book Of the Jewish Antiquities, where he make *Cain* the Inventor of it, and says that he increas'd his Riches by the Mony which he amass'd from all parts. In the twentieth Chapter of *Genesis*, 'tis observ'd, that *Abimelech* made a Present to *Abraham* of a thousand pieces of Silver, *Ecce mille argenteos dedi fratri tuo.* And the Sons of *Jacob* carried pieces of Silver into Egypt to buy Corn with during the Famine, for the Scripture tells us that *Joseph* their Brother order'd the Silver to be put into their Sacks together with the Corn.

We cannot therefore clearly discover, in these dark times of Antiquity, who was the first Inventor or Coiner of Money. We read indeed in *Genesis ch. 4. v. 22.* that *Tubal-Cain*, the Son of *Lamech* and *Sella*, was a Worker in Brass and Iron ; but 'tis not said that he coin'd any Money : All the Certainty we can find in this matter, is only the use of pieces of Gold and Silver in Commerce from the beginning of the World, which may be prov'd by many places of *Genesis* and *Exodus*, and by the 43 ch. of the Prophet *Ezekiel*.

The Hebrews or *Israelites* us'd many pieces of money in their Traffick.

The Great *Cicor*, or the Talent of the Sanctuary, which weigh'd 100 *Mina*, or 250 *Roman* pounds.

The *Manch* or *Mina*, which weigh'd two pounds and a half, or 30 ounces.

The *Shekel* of the Sanctuary, which weigh'd half an ounce or 20 *Oboli*.

The *Drachma*, which had an Harp on one side, and on the other a Bunch of Grapes.

The Little *Shekel* which weigh'd two drams.

The *Gera* or *Obolus*, which weigh'd from 14 to 15 grains.

Herodotus says, that the *Lydians* were the first who coin'd pieces of Gold and Silver : But there are some Authors who attribute the first Coining of Money to *Erechthonius* the fourth King of *Athens* ; and others who ascribe it to *Jenon* King of *Thessaly*, of whom *Lucan* is one, in l. b. 7. of his *Pharsalia*.

Plutarch, in the Life of *Theseus* the tenth King of *Athens*, says, He caus'd pieces of Silver to be coin'd of the value of two *drachmas*, having on one side an Ox, in favour of the *Marathonian* Bull, or the Captain *Minotaurus* ; and on the other *Jupiter* with an Owl. He caus'd also another piece to be coin'd, which was stamp'd on one side with a *Minerva*, and on the other with two Owls, to shew that it was of double the value ; they were call'd *Statera*, (being worth two shillings and four pence) and weigh'd four drams.

The

The Money of the *Peloponnesians* was stamp'd with a Snail, which gave occasion to that Proverb. ἡ ἀργύριον, καὶ ἡ σφιδαν νικῶντος γαλῶνα. *The Snail surpasses Wisdom and Virtue*, which is as much as to say, All things are procur'd by Money.

Philip, the Father of *Alexander the Great*, caus'd pieces of Gold to be made, which bore his own Image and Name. *Plautus* mentions them in his *Bacchides*; *Ducentos nummos auros Philippeos probos dabit*?

The *Cyrenenians* who liv'd in *Bithynia* caus'd pieces of Silver to be coin'd of a very fine Metal, wheron was engraven the Goddess *Cybele* on one side, and on the Reverse was a *Lion*.

But it does most clearly appear, That among the *Roman*, *Servius Tullus* their King was the first who caus'd Brass-Money to be coin'd, for in former times they us'd Brass in the Lump of a Pound-weight, which was call'd *Æs grave*, as *Pliny* assures us, *Servius rex primus signavit æs, antea rudi ror Rome Timens tradit*. The first Money therefore that the *Romans* us'd was made of Brass, about the year 180 from the Building of *Rome*: It was stamp'd with a *Sheep*, or, according to *Varro*, with an *Ox*; from whence comes the word *Pecunia* to signifie Silver: tho some think that the word comes from the Leather-Money which *Numa* caus'd to be made, *ex affibus scortis*.

Nevertheless *Plutarch* mentions a Money more antient, which *Saturn* caus'd to be stamp'd, having on one side his own figure, and on the other a Ship; that he might leave to Posterity a Monument of his Flight, and Arrival in *Italy* on Ship-board.

Macrobius says, It was *Janus* who caus'd this Money to be stamp'd in honour of *Saturn*, which *Ovid* confirms in these Verses,

*At bona posteritas puppim formavit in ære
Hospitis adventum testificata Dei.*

Whether it were *Saturn* or *Janus* that coin'd this Money signifies little; nevertheless it makes it evident that *Servius Tullus* was not the first who coin'd Brass-Money, unless they mean that he was the first who stamp'd Figures of Animals on it, and gave it a Currency throughout *Italy*.

Aurelius Pistor mentions a certain Game amongst the *Romans*, by tossing up a piece of *Janus's* Money, saying *Navi an Du*: which will you have, a God or a Ship? because it had the Head of a God represented on one side, and a Ship on the other, (like our *Cross* or *Pile*.)

Yet the pieces of Copper-Money, which were made in a Mass of a pound-weight, were not us'd of a long time: for the first Pay that the *Roman* Legions received, was of this Money, according to *Titus Livius*; also *Pecuniary* Matters were paid in this sort of Coin.

Fur, according to the *Festi Capitolini*, in the year 485, and five years before the first *Punic* War, under the Consulship of *Q. Fabius Maximus Pictor* and *L. Quintius Gaius*, certain Silver pieces were coin'd which were call'd *Denarii* because they were of the value of ten *Assi*. *Argentum signatum*, says *Pliny*, anno Urbis quadragesimo octogesimo quinto, quinque annis antequam bellum Punicum.

This is the Sum of what hath been hitherto said of the *Roman* Money. In the time of *Numa* the *Romans* us'd Leather-Money, *Nummi scortis*; and for two hundred years after, Copper always in a Mass of a pound-weight. *Servius Tullus*, their sixth King coin'd pieces of a less value, which he call'd *Tricentes* and *Quadrantes*, these had the Figure of a Ship stamp'd upon them: He also coin'd other kinds, which he call'd *Sextantes*, and *Unciales*, or *Uncales*, *Stips*. These are all the sorts which were current among the *Romans* all this time.

There were also several small sorts of *Leather* Money, according to *Martial*, lib. 10. ep. 74.

Centum mercior planities die toto.

Silver pieces were not coin'd till the year 455 viz. the *Denarius*, which was ten *Assi* in value the *Semidenarius*, call'd *Quinarius*, or five of the fourth part of the *Denarius*, call'd *Sestertium*; and lastly, the *Terentius*. All these sorts of Money were Silver, stamp'd on one side with a Woman's Head, which represented *Roma*, and on the other with a *X*, or a *V*, or another Letter to signifie the Value. Upon some of them was stamp'd the Images of *Castor* & *Pollux*, two *Roman* Gods. There were also kinds also, on which was represented *Victoria* on foot crowning a Trophy with Garlands seated on a Triumphant Chariot, holding Garlands, ready to crown the Victorious. *Julius* and *Titus Livius* call them, *Nummi Vires Bigati*, *Quadrigati*.

In the latter Ages of the Commonweal the Masters of the Mint caus'd the Heads of such Persons as were famous either in War or Peace, with a Representation of their great Actions to be stamp'd on pieces of Money.

Pieces of Gold call'd *Nummi aurei*, were not us'd in Commerce, till the Consulship of *Claudius Nero* and *Livius Salinator*, which was in the year 546, after the Building of *Rome*, and for two years after these pieces of Silver began to be current: they weigh'd two drams and a half.

Per æs & libram, or *Ære & librâ*, were *Phoenices* us'd among the *Romans* in selling by weight and ballance.

Their *Adoptions*, *Obligations*, *Exportations*, *Presents*, *Sales*, and *Purchases*, were made in Copper, by guets and weight, as we shall shew under *Denarius aperti*.

Æ S O

ÆS, this Word also signifies a *Bell*, with which the *Romans* us'd to give notice that the Publick Baths were open, or going to be shut; as we may learn from that of *Martial*, *lib. 14. epigr. 163.*

Redde pilam, sonat æ: thermarum.

ÆSO, *Æson*, the Father of *Jafon*, whom *Mercury* restor'd to his Youth again, by the power of her Magick.

ÆSOPUS, *Æfop*, who compos'd the *Fables*, so ingenious, and full of good Instructions, there being not any one of them but contains excellent moral Advice, which may make us just and prudent in the conduct of our Lives. We may with pleasure see there most natural Representations of all mundane Transactions. The Pictures are not drawn with dead Colours, but with living and sensitive Creatures, which do not only represent to us the Faces and outward Shapes of Men, but also the Dispositions of their Mind. *Æfop* was a *Phrygian* Slave, of small stature, very deform'd, being lurch'd behind and before. He obtained the Gift of making Fables of *Mercury*, as we learn from *Philoftratus* in his Description of Fables; *When I was a Child* (says he) my Mother told me a story of Fables. *Æfop* (continues he) being a Shepherd, commonly fed his Flock near a Temple belonging to *Mercury*, into which he often went to pray that God to inspire him with Knowledge, to which he had a great Inclination. Several Persons frequented the Temple upon the same account; but the Offerings they made to that God were much more valuable than *Æfop's*, who had nothing to give him but a few Honey-combs, and the Stroakings of the Milk of his Sheep, with a few Flowers with which he cover'd his Altars. *Mercury*, as a beautiful and generous Deity, was willing to reward their Devotions, and answer'd their Prayers; to some he gave Wisdom, to others Eloquence; to some *Astrology*, and others Poetry: *Æfop* only was forgot in the Distribution, and complain'd of it; *Mercury* not knowing what remain'd to give him, call'd to mind a Fable which the Hours, his Nurfes, had taught him in his Childhood, of a Cow that spake to a Man, and had made him desire the Oxen of the Sun, whereupon he resolv'd to give *Æfop* a Faculty of making Fables, in which he became very excellent.

There was another of that Name, who was a Comedian, and *Cicero's* intimate Friend. *Pliny* says of him, That one day he made a Banquet of such an excessive Expence, that one Ragout, made of the Tongues of those Birds that imitate Man's voice, which thought to cost six hundred Sesterces, or fifteen thousand Crowns. He had a Son as extravagant as himself, who at a Feast drank several Pearls of extraordinary Value, beat to powder.

Æ T A

ÆSTAS, *Summer*, the hottest Season of the Year, which is between Spring and Autumn. The Summer heretofore contained six months, the Year being then divided into two parts only, Winter and Summer: for the Summer was reckon'd from the Equinox of March to the Equinox of September, and the Winter from the Equinox of September to the Equinox of March.

But the Astronomers have now divided the Year into four equal parts, or Seasons, Spring, Summer, Autumn and Winter: the Summer Solstice begins in the Sign *Cancer*, June 12. when the Sun is nearest us, and makes the longest day in the Year. Poets represent the Summer in the Form of a Goddess crowned with Ears of Corn, holding a Sickle in one hand, and a Sheaf of Corn in the other.

ÆSTIMATIO, *Estimation*, or *Valuation*, a Term of the *Roman* Law, used in buying and selling, and is taken not only for an Appraisalment, Value or Price, but also for the things appraised. They say, *æstimare litern*, to signify, to tax the Costs of a Suit.

ÆTAS, an Age in general, contained no more at first than twenty five or thirty years; but afterwards it was counted an hundred years. *Servius* observes, that an Age is taken sometimes for the space of thirty years, for an hundred and ten years, and sometimes for a thousand.

'Tis necessary to say something here of the four Ages of the World, according to the Poets, both Greek and Latin, who have reduc'd them to two, the Golden Age, or as we Christians speak, the State of Innocence and Happiness before the Fall of Man; and the Iron Age, or that of Sins and Miseries, after the Fall.

What the Scripture informs us concerning that Innocence and Happiness in which God created the first Man, seems to have given occasion for what the Poets have said of the four Ages of the World, viz. the Golden, Silver, Brass, and Iron Ages. *Ovid* in his *Metamorph. lib. 1. ver. 80.* has described the Golden Age, which is the State of Innocence, thus,

*Aurea prima satus ætas, quæ vindice nullo
Sponte sua sine lege fidem rectumque colebat.*

That is called the Silver-Age, in which the Spring was no longer the only Season of the Year, but the Earth refus'd to produce its Fruits, unless forc'd by the long Labour of Tillage. In fine, when Men had need of Cloths to defend them from the Sharpness and Injuries of the Weather, and to apply themselves to Arts and Sciences, to supply the Necessities of Life.

— *Subiit argentea proles
Auro deterior.*

The

Æ T A

The two following Ages, viz. the Brass and Iron, degenerated yet more, and run into all sorts of Crimes and Vices.

*Tertia post illas successit aliena proles
Savior ingenius, &c,*

Vista jacet pietas, terras Astræardiquit.

The Golden Age, or Age of Innocence, if we may believe the Poets, was common to many Nations; for *Ovid* saith, that in the times of *Janus* and *Saturn* the *Italians* enjoy'd the Company of the Gods, and liv'd in Innocence, Justice, Peace, and all other Advantages of the Golden Age; this he speaks in *lib. i. Fastorum*. The Golden Age was then in *Italy*, when *Saturn* and *Janus* reigned there.

Virgil has taken notice but of two Ages, one before the Reign of *Jupiter*, the other after: for it was in the Reign of *Jupiter* that Men began to divide and till the ground. 'Twas then that *Jupiter* condemn'd Men to a hard and laborious Life, and forc'd them to invent Arts.

Seneca follows the same Method, distinguishing the two Ages of Men into just and happy, and unjust and unhappy, viz. the Golden and the Iron Age.

Hesiod lived many Ages before these *Latin* Poets, and made this Distinction of Ages before them. He describes the three first much like those of *Ovid*. He also calls them the Golden, Silver and Steel Ages; the fourth he makes an Age of Justice and Valour. This fourth Age of *Hesiod* may be computed about the time of *Noah*, when there was a Restauration of Justice. This is not the only Point in which *Hesiod* hits upon the Truth; for he has plainly discover'd that it was Woman by whom all Evil entred into the World: *Sed Mulier manibus magnus operculum cum dimovisset, dispersit, hominibus autem immisit curas, v. 92.* This is the Description he gives of *Pandora*, who was the first Woman made by the hand of God. This was that *Pandora* who open'd the Fatal Box of Evils which over-spread the Earth, in which *Hesiod* is follow'd by the other Poets; as *Pausanias* observes.

The Life of every Man is likewise divided into Four Ages, or Four different Times of which 'tis made up, viz. Infancy, which continues till the Fourteenth Year; Youth, to Twenty Four; Manhood, to Sixty; and Old Age, to the end of our Life.

The Age or Term of Life at which a Man was qualified for Offices, was differently appointed in the Common-wealth of *Rome*, and under the Emperors. A Man ought to be at least Seventeen years old to be Soldier. None could obtain a Quæstorship till the Age of Twenty Seven. They would not allow any to be *Tribunus Plebis* till Thirty Years old. None could be an *Ædile* before he was Thirty seven

Æ T II

Years old. Nor a Prætor or Consul till Forty. These fix'd Times could not be dispens'd with especially under the Emperors.

Tacitus teaches us, that at first they had no respect to Age, even in bestowing their greatest Dignities, and he mentions young Men who were Dictators and Consuls. It does not appear that those Ages were settled till the Year 373. under the Consulship of *Posthumus Albinus* and *C. Calpurnius Piso*, when *Julius* the Tribune made a Law, as *Titus Livius* relates, which ascertain'd the Age for all Offices.

ÆTERNITAS, *Eternity*, was reckon'd among the Gods worshipp'd at *Rome*. It is differently represented to us upon Medals; her Statue was sometimes drawn in the Habit of a *Roman* Lady, holding a Javelin in her Right-hand, and a *Cornucopia* in her Left, setting her Left-foot upon a Globe. The Emperor *Adrian* caus'd her to be graven holding two Heads in her Hands. Upon some Medals of *Philip*, *Eternity* is also represented sitting upon an Elephant; on a Chariot drawn by two Elephants or two Lyons, with this Motto, *ÆTERNITAS*.

ÆTHER, *Jupiter*, or the more fine part of the Air, which is easily inflam'd, and where the Thunder and Lightning is formed out of the subtle Matter, which is set on fire there: Hence it is that the Poets say, that *Jupiter* causes the Thunder, and darts Lightning upon the Earth. This word comes from *αἶθερ*, *airo*, to burn; and 'tis likely that *Jupiter* is also nam'd *Ζεύς*, because *Ζεύς* comes from *ζέω*, *fervere*, to be hot.

ÆTHIOPIA, a very large Country of *Africk*. It was first call'd *Ætheria*, after that *Atlantis*, and since *Æthiopia*, from *Æthiops* the Son of *Vulcan*, according to *Pliny*, or rather from the word *αἶθερ*, *airo*, to burn. The *Hebrews* call it *Chus*, that is to say, *Black*. Geographers place *Ethiopia* under the Torrid Zone, between *Arabia* and *Egypt*. The excessive Heat of that Climate hath given Birth to many monstrous Men and Beasts, of which the Historians *Pliny*, *Strabo*, and others speak.

ÆTHIOPEs, The *Ethiopians*, or People of *Ethiopia*. *Hesiod* calls them *αἰθίορες*, *Æthiopes*, Black Men. *Homer* gives 'em the Epithet of Blameless: They go to fight dancing, as *Lucan* says, and before they draw out their Arrows, who are set round their Heads in form of Ray, they leap and dance to affright their Enemies. They were the first who found out *Astrology*; for 'tis a subtle Nation, which excels all others in Ingenuity and Knowledge. *Homer* calls them *Thrice happy*. They treated *Jupiter*, with all his Train of Gods, Twelve whole Days at their Sacrifices, as we learn from the same *Lucian*.

Æ THON

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ÆTHON, the Name of one of the Four *Horses* of the Sun; the First is call'd *Pyros*, i.e. *Red*, because the Sun, when it ascends above the *Horizon*, being overspread with Vapors of the Earth, appears red; the Second is i.e. *Shining* or *Bright*, because the Sun is mounted up, and having dispers'd the Vapors, appears clear and bright; *Æthon* is Third, which signifies *Burning*, as the Sun at Noon, when it is in the middle of its Course, and when it scorches us with its Heat and Fire; the Fourth is call'd *Phlegon*, *Russet*, as the Sun is when it sets.

ÆTHRA, the Daughter of *Oceanus* and *Tethys*, and Wife of *Atlas*, by whom she had a Son named *Hyas*, and Seven Daughters, who so lamented the Death of their Brother *Hyas*, who was torn in pieces by a *Lion*, that they dyed of Grief: *Jupiter* chang'd 'em into so many Stars, which the Astronomers call'd *Hyades*, or *Rainy*.

ÆTION, the Father of *Andromache* the Wife of *Hector*, who was slain at *Thebes* by the *Greeks*, with his Seven Sons. He was particularly honoured at the Olympick-Games, says *Lucian*.

ÆTION, *Action*, a famous antient Painter, who has left us a famous Piece of the *Amours* of *Roxana* and *Alexander*, which he shew'd to the Publick at the Olympick-Games; he drew a magnificent Chamber, where *Roxana* sat upon her Bed thining in glorious Apparel, but more glorious yet by her Beauty, although she look'd down for shame at the presence of *Alexander*, who stood before her: A Thousand little *Cupids* flew about her, of whom some lifted up her Veil behind, to shew her to the Prince, others undrest her, others pull'd *Alexander* by the Robe, as a young Bridegroom full of Modesty, and presented him to his Mistress: He throws his Crown at her Feet, accompanied by *Ephesion*, who holds a Torch in his Hand, and leaning upon a beautiful Boy, which represents *Hymeneus*. On his side are other little *Cupids* which wantonly play with his Arms. Some carry his Lance bowing under so heavy a burden, others his Buckler, upon which there is one sitting whom they carry in Triumph, while another lies in ambush in his Breast-plate, who attends 'em in the passage to affright 'em. This Piece gain'd *Action* so great Reputation, that he who presided over the Games, gave him his Daughter in Marriage.

ÆTNA, *Etna*, a burning Mountain in *Sicily*, which was also call'd by some Mount *Gibet*, which sends forth from time to time Whirlwinds of Fire and Smoke, and Clouds of Ashes. This Fire is fed by Veins of *Brimstone* and *Bitumen* kindled by the Winds, which are inclos'd in these subterraneous Ca-

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verns. Fabulous Antiquity would make us believe, that *Jupiter* having slain the rebellious Gyants with Thunder, shut them up in this Mountain; that the Bellowings, which are heard to come out of it, are the Groans of those Gyants, who are overwhelm'd with the excessive weight of that Mountain, and that these Fires that issue out of it, are the Breathe and Wind of these miserable Creatures: This *Virgil* describes in these Verses of *Lib. 3.* of his *Æneids*, v. 578. & seq.

*Fama est Enceladi semustum fulmine corpus
Urgeri mole hâc, ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis;
Et fessum quoties motas latus, intremere omnem
Murmure Trinacriam.* —

AFFIXUM, or **AFFIXA**, that which is fixed or joyn'd to a Building. The things which are added to an House, and are over and above the Building.

A G A M E M N O N, the Son of *Atreus* and *Europa*, and Brother of *Menelaus*, was King of *Mycena*, one of the Kingdoms of *Peloponnesus*. Going to the Siege of *Troy* to revenge the Rape of his Sister-in-law *Helen*, he left with his Wife *Clytemnestra*, a musical Poet who was faithful to him, to divert her in his absence, and so hinder her from acting any thing contrary to the Fidelity she ow'd him. *Ægistheus* the Son of *Thyestes*, who endeavour'd to debauch her, seeing that this Poet broke all his Measures, and obstructed his Designs, carry'd him away into a desert Isle, and left him there to die of Hunger, and returning to *Mycena*, debauch'd *Clytemnestra*, and got possession of the Kingdom. *Agamemnon*, at his return from the *Trojan* War, was slain by his own Wife at a Banquet which she had prepared for him, having inclos'd him in a Garment without a Bosom when he came out of the Bath. *Orestes* reveng'd the Death of his Father upon his Mother, and *Ægistheus*, who debauch'd her, for he kill'd 'em both. *Agamemnon* was chang'd into an Eagle after his Death.

A G A N I P P I D E S, an Epithete which the Poets give the Muses, from the Fountain *Aganippe*, or *Hippocrene*, which was consecrated to them.

A G A V E, the Daughter of *Cadmus* and *Hermione*, who in the shape of a Boar tore in pieces her Son *Pamphilus*, King of *Thebes*, because he abolish'd the Orgies or Feasts of *Bacchus* in his Realm, upon account of Debauches committed in them.

A G E, *Quadrages*, a Form of Speech us'd in the antient Sacrifices, which was often repeated to the Person that offer'd, to make him more careful and attentive; as it were said to him, *Mind what you are about; Let not your Thoughts ramble.*

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AGENORA, the Goddess *Aggenora*, who makes us active, and to whom the *Romans* built a Temple upon Mount *Aventine*.

AGGÈRES, Heaps of Earth which were raised upon the Tombs of the Antients; *Virgil* makes mention of them in his *Aeneid*, Lib. XI. v. 859.

——— *Terrino ex aggere bustum*

as also in v. 6. of Lib. VII.

Aggere composito tumuli. ———

S. doctus writes to one of his Relations named *Secundus*, that coming from *Lyon* to *Clermont* in *Arvergne*, he observ'd that Time and Water had almost laid plain an Heap or Bank of Earth, which cover'd the Tomb of *Ipollinus* his Kinsman, who was *Præfectus Prætorio*. A. C. 409. *Catulus* speaks also of these Tombs, and calls them, *Consecration bustum excelso aggere*.

Aggere *Trojanis* the Ramparts of Earth which *Tædanius* rais'd between the Mountains, *Emmanas*, & *Epigonus*, from whence *Suetonius* says, they cast down Criminals head-long: *Verberation per totum aggerem, quoad præcipitaretur ex aggre*.

AGLAÏS, One of the Three Graces, which the *Greeks* call'd *Charites*, the Companions of *Venus*, the Goddess of Beauty. They were the Daughters of *Jupiter* and *Euryome*.

AGLAÛRA, the Daughter of *Cæcrops*, and Sister of *Hercles*, with whom *Mercury* fell in love. This Mistress of the Gods, to gain the Favour of his Mistress, engag'd her Sister *Alceste*, who promis'd to serve him, by giving her a Sum of Money. This provok'd *Minerva* so much, who could not endure such sordid Avance, that she commanded *Ereus* to make her jealous of her Sister *Hercles*; while she was contriving to cross *Mercury's* Designs, he turn'd her into a Statue of *Salt*.

AGLIBOLUS, some learned Men guess, that this word comes from *Αἴγλιος* and *βόλλω*, to cast a light, to shine. *Aglibolus* says, that *Aglibolus*, which signifies *Shining*, is a Name of the Sun; and so *Aglibolus* is the Sun. Mr *Spenser*, in his **CURIOUS ENQUIRIES** after Antiquities, says, that there was an ancient Marble at *Rome*, in the Vineyard of Cardinal *Corpegnat*, on which was the Portrait of two *Syrian* Deities, with an Inscription in Greek thus englisht,

To the Honour of *Aglibolus* and *Malak-belus*. The Gods of the Country, and he affirms, that *Aglibolus* is the Sun, and *Malak-belus* the Moon. He says, that the Habit of *Aglibolus* is not after the *Roman* Fashion, but, like the *Syrian*, short, with a sort of Cloak uppermost, which ought not to seem strange, since these Figures were drawn in *Syria*, and every Nation is clothed after their own Fashion, as *Uondoret* says. The Habit of *Malak-belus* is something like that

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which the *Romans* were in their Wars, which they call'd *Paludamentum*, with a Cloak over it. But the Crown is not like the *Roman*, no more than the Hair which the *Romans* usually shav'd, and this gave occasion to *Vespasian*, as *Suetonius* relates, to tell the *Romans*, when they were frighted at the sight of a Comet with a long Tail above their Horizon, that that Comet did not belong to their Country, but the Kingdom of *Persia*, who wore long Hair, and had more reason to fear the effects of it. *Salmafus* is of another opinion in his Commentaries upon the *Historia Augusta*, for he will have *Malak-belus* to be the Sun, and *Aglibolus* the Moon, but he gives no reason for the Conjecture, and is likely he never saw the Marble, which I have spoken of.

AGNATI, are the Relations on the Father's side, and who are of the same Race. In the Civil-Law 'tis said, *Ad agnatos deducitur in quem*, To put any one under a Guardian, I forbid him the Administration of his Goods by the advice of his Relations.

AGNO, a Fountain of *Aracalia*, so call'd from a Nymph so nam'd, the Nurie of *Jupiter*. When the Water of it was us'd in sacred Waters, it ascended in the form of a Cloud, which after fell down in Rain.

AGNODICE, a young Maid, who being desirous to learn Phylick, conceal'd her Sex, and went to be instructed by *Hierophylus* a Physician, the particularly acquir'd the Skill in Midwifery. The Physicians much envy'd her, because she was prefer'd before them, summon'd her before the Judges of the *Areopagus*, accusing her of debauching the Women she deliver'd. But having discover'd her Sex she convicted them of a Calumny, which occasion'd the Judges to make a Law, allowing free-born Women to profess Midwifery.

AGNOMEN, is a Name added to a Sur-name which was given from some particular Action; as one of the *Scipios* was nam'd *Africanus*, and the other *Asiaticus*, from brave Achievements which the one did in *Africa* and the other in *Asia*. Without all doubt some Persons had heretofore a particular Sur-name which was as it were a Fourth Name. The Author to *Ilerennius* makes mention of the *Agnomen*, when he says, *Nomen autem cum agnomen, cognomen & agnomen intelligatur oportet*.

AGONALIA, was an immoveable Feast appointed by King *Numa*, which was celebrated every Year, on *January 9* in Honour of the God *Janus*, as we learn from *Ovid*, *Lib. I. Idyllorum*, v. 317.

Quatuor adde dies ductis ex ordine novis

Janus agonali Lupercandus erit.

The *Rex Sacrorum* at this Feast sacrific'd a Wolf to the God *Janus*. Authors differ in their opinions

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opinions about the Occasion of this Feast. *Varro* will have it so call'd from a Ceremony used in all Sacrifices, where the Priest being ready to offer Sacrifice, asks the Sacrificer, *Agne* which was used then for *Aganne*? Shall I strike? *Festus* derives this Word either from *Agonia*, which signifies a Sacrifice, which they led to the Altar, *ab agendo*, from whence these sorts of Ministers were call'd *Agones*; or from the God *Agonius*, the God of Action; or from *Agones*, which signifie Mountaine, and so the *Agonalia* were Sacrifices which were offer'd upon a Mountain. Indeed the Mount *Quirinalis* was call'd *Agonus*, and the Colline-Gate which led thither *Porta Agonensis*, which the same *Festus* will have so call'd from the Games which were celebrated without that Gate in Honour of *Apollo*, near the Temple of *Venus Erycina*; where the Cirque of *Flaminius* was overflow'd by the *Tiber*.

But it is more probable, that this Feast was call'd *Agonalia*, from the Greek word *αγών*, which signifies Sports and Combats which were us'd in Greece, in imitation of those which *Hercules* appointed at *Elys* first, and consecrated to *Jupiter*, as these verses of *Ovid* shew, *Lib. I. Festorum*, v. 350.

*Has etiam fieri solent ætate priorum
Nominina de Ludis Græca tulisse diem,
Et prius antiquis dicebat, Agonia, sermo
Veraque iudicio est ultima causa meo.*

There are Two Feasts celebrated at *Rome* of the same Name, one upon *April 21.* which falls on the day of the *Palilia*, on which the Building of *Rome* is commemorated; and the other on *December 11.* according to *Festus*.

AGONES, the *Salii*, of whom *Varro* speaks, in his Fifth Book of the *Latin Tongue*. See *Salii*.

AGONES CAPITOLINI Games which were celebrated every Five Years in the Capitol, instituted by the Emperor *Domitian* in his Consulship, and that of *Corn Dolabella Sergius*. All sorts of Exercises both of Body and Mind were represented there as at the Olympic-Games, as Players on Instruments, Poets, Jack-Puddings and Mimics, which strove, every one in his own Profession, who should gain the Prize.

The Poet *Statius* recited his *Thebais* there, which was not well lik'd, as he complains in several places of his *Silvæ*. This serves to explain a place in *Juvenal* not well understood,

— Sed cum fregit subsellia versa
Esurit intastam Paridi nisi vendat *Agaven*.

Sat. VII. v. 86.

But his *Thebais* not having the Success he expected, and he having procured no Patron by it, dyed of Hunger, and after being to subtilise himself by telling the Tragedy of *Agave*, the

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Mother of *Pentheus*, which was never acted by *Paris* the Stage-Player.

Some Commentators explain this place of *Juvenal* otherwise, and think the Poet meant the contrary, that his Work was well receiv'd and universally applauded. Altho this Explication be allowable enough, yet 'tis evidently contrary to the Complaints which *Statius* makes in several places of his Poems, unless we think it better to say that *Statius* complains that altho he had receiv'd Applause for his *Thebais*, he was nevertheless ill received for it afterwards.

In these Exercises the chief Conqueror receiv'd a Laurel Crown adorn'd with Ribbands, but the others receiv'd a plain One without any Ornament, as we may see by these Verses of *Ausanius*,

*Et quæ jamdudum tibi palma Poetica pollet
Lemmisco ornata est, quo mea palma caret.*

Poets thus crowned were call'd *Laureati*.

These Sports were so much esteem'd by *Domitian*, that he changed the Account of Years, and instead of reckoning by *Lustra*, which is the space of five years, they counted by *Agonalia* and *Agones Capitolini*, from their Institution to the time of *Conformus*.

AGRARIA LEX, the *Agrarian Law*, was made for the dividing Lands got by Conquest, which the *Tribuni Plebis* would have to be shared among the People by Poll. *Spurius Cassius Picellinus* being Consul first propounded this *Agrarian Law*, Anno U. C. 267, which was the cause of a very great Quarrel betwixt the Senate and the People; but it was rejected the first time. There are two *Agrarian Laws* mentioned in the Digests, one made by *Julius Caesar* and the other by the Emperour *Nerva*, but they had respect only to the Bounds of Lands, and had no relation to that we now speak of.

Cassius perceiving the strong Opposition which some made that this *Agrarian Law* might not be received, propos'd to distribute among the People the Money which arose from the Sale of the Corn brought from *Sicily*, but the People refused it.

After this first Attempt, a peace was settled in *Rome* for some years; but in the Consulship of *Cæso Fabius* and *Æmilius Mamercus*, *Lucius Stolo* Tribune of the People propos'd the *Agrarian Law* a second time in the year 269 from the Building of *Rome*. This second Attempt had no better Success than the former, tho it was pass'd over calmly enough. Nevertheless the Consul *Cæso* seeing the People fond of this Law, and that the Senate was positive it ought not to be received, contriv'd a way to satisfy both Parties, as he thought, by proposing, that only the Lands of the *Vejentis*, conquer'd under his Consulship, should be divided among the People, but this met withno better Success than the other. The

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The Tribunes of the People, being angry at the Opposition of the Senate drew up many Accusations against the *Patricians* and Noblemen before the People, and caused many of them to be fined and banish'd, which so much provok'd the Consuls, that they caus'd *Genutius* the Tribune to be stab'd: this Assassination rais'd a great Tumult in *Rome*, and stir'd up the People to revenge, till the Consul *Sempronius* was condemn'd to pay a large Fine.

Lastly, In the year 325 from the Building of *Rome*, *Matus Scaevola* put *Tiberius Gracchus*, the Tribune of the People, in mind to have the *Agrianum Law* established against the Will of the Senate, Nobles and Rich Commons. *Ostacius*, his Partner, being rich, was not of the same mind, and oppos'd the Law. *Gracchus*, seeing that, accus'd him before the People of Prevarication and Unfaithfulness in his Office, and caus'd him to be depos'd with Disgrace. This Obstacle being remov'd, the *Agrianum Law* pass'd, and Commissioners were appointed to divide the Lands.

AGRIPPA, several Persons among the Antients bore this Name, which was usually given to such as came into the World with Difficulty, or which were born with their Feet forward, as *Aulus Gellius* affirms. The most eminent of this Name were,

AGRIPPA SYLVIVS, the twelfth King of the *Latins*, the Son of *Tyberinus Sylvius*, whom he succeeded; he reigned thirty or forty years, and *Artemulus* succeeded him in the year of the World 3281.

AGRIPPA MENENIVS, surnam'd *Lanatus*; he was chosen General of the *Romans* against the *Sabins*, whom he conquer'd, and obtain'd the lesser Triumph call'd *Ovation*: he was endow'd with admirable Eloquence, which made him undertake with Success to reconcile the Senate and the People of *Rome*; to this end he went to the *Aventine Mount*, where he pathetically represented to the People, that all the Commonwealth was but one great Body, of which the Senate is the Head and Stomach, which seems alone to devour all that the Labour and Industry of the other Parts can get, but in Reality 'tis only to distribute it to the rest of the Body to nourish and strengthen it; and if the Members do not daily supply them with the usual Nourishment, they themselves would soon be found to be without Vigour, Heat or Life. This excellent Comparison was so aptly apply'd, and so zealously explained by *Agrippa*, that the People were reconcil'd to the Senate, who consented to the Election of a Tribune, chosen out of the People, to protect them against the Authority of the great Ones. This Magistrate had a right to oppose the Consultations of the Senate, by saying this

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Word, *Peto*, i. e. I oppose it, and forbid you to proceed further.

AGRIPPA, nam'd *Marcus*, a Man of a mean Original, a Favourite of *Augustus*, Admiral of the Empire, a great Captain, and a Companion of that Prince in his Victories. He assist'd him much in obtaining that Victory which he had in the Sea-fight against *Sextus Pompeius*, of which *Virgil* speaks. *Augustus* bestow'd the Consulship upon him twice together, and, as a Surplus of his Favour, he made him his Son-in-Law, by marrying his Daughter *Julia* to him, who had been first married to *Marcellus* his Nephew, who died without Children. This *Agrippa* had two Daughters and three Sons, viz. *Caius*, *Lucius*, and *Agrippa*, who was a Posthumous Child, i. e. born after his Father's Death.

Augustus adopt'd *Caius* and *Lucius* before they were seventeen years of Age; he had them proclaimed Princes of the Youth, and earnestly desired that they might be chosen Consuls. The first married *Leius* the Sister of *Germanicus*. These two Princes were soon taken from him, by the Wickedness of another *Leius* their Mother-in-Law, or by their own Misfortunes, one in a Voyage to *Spain* whither he went to command the Armies, and the other in his Return from *Armenia*, from whence he came ill of a Wound. As for *Agrippa* the posthumous Child, *Augustus* complain'd of him, and caus'd him to be banish'd by a Decree of the Senate, into the Isle *Planasia*. He was indeed a stupid and brutish Prince, and withal a simple Man. *Tiberius*, who succeeded *Augustus*, made his Access to the Empire remarkable by the Death of *Agrippa*, who being surpris'd was slain by a Centurion, whom he sent on purpose, without making any Defence. *Tacit. Annal. lib. 1.*

AGRIPPA, *Herod*, the Son of *Antipater*, whom *Herod* the Elder put to Death. He was King of the *Jews*, and had the Favour of the Emperour *Caligula*, who at his coming to the Crown releas'd him from Prison, where *Tiberius* had shut him up, for wishing *Caligula* had his place. This Emperour, besides his Liberty, gave him a Chain of Gold, of the same weight with that which he had worn out of Love to him while he was in Prison, and gave him the Tetrarchy of his Uncle *Philip*, who died without Children, and allow'd him to rake upon him the Title of *The King of the Jews*. He made himself infamous at his Arrival at *Jerusalem*, by the Death of *St. James the Great* and the Imprisonment of *St. Peter*. But his Cruelty was not long unpunish'd, for as he was in *Cesarea Palestine*, busied in the Celebration of the Publick Plays for the Health of the Emperour, he was struck on a sudden, as he

was making a Speech to the People, with a surprising terrible Pain, of which soon after he died.

AGRIPPINA, the Grand-daughter of *Agrippa*, and Daughter of *Marcus Agrippa*, was the Wife of *Gemianicus* the Son of *Drusus* the Brother of *Tiberius*. Some believe that her Husband was poisoned by *Cn. Piso*, tho' this Crime was but weakly proved at the Condemnation of *Piso*. She carried her Husband's Ashes to *Rome*, and laid them in the Tomb of the *Cæsar*. *Tacitus* says, she was a Woman of an haughty and untameable Spirit, but she aton'd for her Passions by her Chastity, and the Love she bore to her Husband.

AGRIPPINA, named *Julia*, who married, at her second Marriage, the Emperor *Claudius*, who was her Uncle; but she soon after poison'd him with what she put into Mushrooms, which afterwards at *Rome* were called *The Food of the Gods*. *Britannicus*, who was *Claudius*'s Son by his first Marriage, ought to have succeeded him in the Empire; but *Agrippina* advanc'd her Son *Nero* to it, contrary to his Right, that the herself might reign under the Name of her Son. She had him by *Domitius Aeneobarbus* her first Husband, and *Claudius* adopted him into his Family, which opened a way for his Accession to the Sovereign Dignity. But this ambitious Princess was well rewarded for it, for *Nero* caused her to be slain by *Anicetus*, and, for compleating her Infamy, order'd that the Day of her Nativity, should be reckon'd among the unfortunate Days.

AJAX, the *Loerian*, the Son of *Oileus*, so named from the City and Country of *Loeris*, near Mount *Parnassus*. He signaliz'd himself at the Siege of *Troy* by many notable Exploits. After the taking of the City, he pluck'd *Cassandra*, the Daughter of King *Priam*, from the Altar of *Minerva*, to which she was fled as an *Aylum*. Some say, he ravish'd her, and that *Minerva*, being provok'd, reveng'd the Fact by slaying him with a Thunderbolt, which fir'd his Ship, and so drowned him in the Sea. But *Philostratus* says the contrary, that *Ajax* offer'd no Force to *Cassandra*, but that *Agamemnon* took her away from him, having seen her in his Tent, and to avoid the Mischief he might design against him, fled by Sea in the night, and suffer'd Shipwreck by a Tempest that overtook him. The *Greeks* much lamented him, and made an extraordinary Funeral for him, for they fill'd a Ship with Wood, as if they would make a Funeral-Pile for him, slaw several black Beasts in honour of him, and having also set up black Sails in the Ship, they set it on fire about break of day, and left it to run into the Main Sea all in a flame, till it was consum'd to Ashes.

AJAX TELAMONIUS, the Son of *Telamon*, King of *Salamis*, and the fair *Eriëca*, according to *Pindar*. He was one of the most valiant *Greeks* that was at the Siege of *Troy*. After the Death of *Achilles*, he pretended that his Armour belonged to him as the next of kin; but *Thetis* exposing them to the Publick, that every one that pretended a Right to them might claim them, *Ulysses* disputed it with him and gained them. *Ajax* was thereupon so much enraged, that he fell upon a Flock of Sheep, with his Sword drawn and brandish'd, and slew them, supposing them to be *Greeks*, and then he thrust himself through with his own Sword and died.

AIUS LOCUTIUS, a *Speaking Voice*, to which the *Romans* erected an Altar, according to *Cicero* and *Aulus Gellius*, or a small Temple, according to *P. Victor*, in the *New-street*. The occasion of it, as *Cicero* and *Livy* relate, was thus; One named *M. Cedittius*, a Plebeian, went and acquainted the Tribunes, that passing through the *New-street* in the night, he heard a Voice more than human over the Temple of *Vesta*, which gave the *Romans* notice that the *Gauls* were coming against *Rome*. This Information was neglected upon account of the Person who gave it; but the Event prov'd the Truth of it. Hereupon *Camillus* thought, that, to appease the angry Gods, he ought to acknowledge this Voice as a new Deity, under the Title of *The Speaking God*, and to build an Altar to offer Sacrifice to him.

ALA, a *Wing*, in the *Roman Armies*, was made up of the Cavalry and Infantry of the Confederates, and which cover'd the Body of the *Roman Army*, as the Wings cover the Bodies of Birds. There was a Right and a Left Wing, both mix'd with the Cavalry and Infantry, which they called *Alares*, or *Alares Copia*. They were made up each of four hundred Horsemen divided into ten Squadrons, and 4200 Foot. Some say that *Pan the Indian*, a Captain of *Bacchus*, was the first Inventor of this way of drawing up an Army in Battle, whence it comes to pass that the Antients have painted him with Horns on his Head, because what we call Wings they called Horns.

ALADUS or **ALADINUS SYLVIUS**, *Eutropius* calls him *Romus Cassiodorus*, and *Sextus Victor* names him *Aemulus*. *Titus Livius*, *Messala*, and *Sabellicus* call him *Romulus*. But tho' there are different Opinions about the Name of this Prince, there is an universal Consent in the Abhorrence of his Tyranny, and a general Agreement about his extraordinary Death. His Pride transported him so far as to equal himself with *Jupiter* the King of the Gods in his Age. He counterfeited the Noise of his Thunder by certain Engines, but at last he perished by a Tempest

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Tempest and Thunder as real as his own were vain. Fire from Heaven consum'd his Palace ; the Lake, in the middle of which it was built, flowed extraordinarily, and contributed to the Destruction of his Family. He reigned nineteen years.

ALAPA, a Box on the Ear. *Majoris Alape mecum veniunt.* Phæd. I do not grant them Liberty so easily. (Boxes on the Ear were usually given to Slaves when they were set at Liberty.)

ALAUDA, a Lark. The Poets say it was Scylla the Daughter of Nisus King of Megara, whom she deliver'd into the hands of Minos King of Crete, having cut off his fatal Hair, which was of a purple Colour. The Gods changed her into a Lark, and her Father into a Hawk, which continually pursues her, says the Fable to punish her horrible Treason.

ALAUDA, the Name of a Roman Legion, of a French one, according to Bochart ; the Soldiers of which carried a Lark's Tuft upon the top of their Helmets.

ALBA, a Name given to three or four Cities, of which the principal was *Alba Longa*, so called by the Antients because it extended to a great Length in the Territory of Rome, it was built by *Ascanius* the Son of *Æneas*, from whence the Inhabitants are called *Albini*. *Ascanius* built it in a place where he had observ'd a white Sow, thirty years after the Foundation of *Lavinium*, which his Father had built. This number of Years was signified to him by the thirty Pigs which that Sow then suckled. He would have transported the Gods of Troy, which *Æneas* had brought with him, into this new City ; but he found the next day they were carried to *Lavinium* : whereupon *Ascanius* left them there, and contented himself with settling a College of six hundred Trojans, to serve them according to the Worship used in *Phrygia*. *Ægistheus* was chosen to be the Chief of those Priests. This City had several Kings, and maintained fierce Wars against the Romans ; which did not cease till the famous Combat between the three *Curatii* on the *Albani* parts, and the three *Horatii* on the Roman side. The three *Curatii* were slain, and by their Death their Country became subject to the Romans, as both Parties had agreed before the Combat, *Metius Sufferius* was made the first Governour of it.

ALBINUS, a Native of *Adrumetum* in Africa : He was descended of a Noble Family which came from Rome, having the Whiteness of the Europeans, but a frizled Beard like those of that Country ; his Stature was tall and proportionably thick, he was of a melancholy Temper, and had a wide Mouth ; he was also a great Eater. A certain Writer, named *Cælius*, has told incredible things of him, saying,

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That he eat at one Breakfast five hundred Eggs, one hundred Peaches, ten Melons, twenty pounds of Raisins, one hundred Wood-peckers, and four hundred Oysters ; which without doubt is rather an Hyperbole than a Truth. After the Death of the Emperour *Postumus*, *Albinus* was chosen Emperour by the Troops which he commanded in Great-Britain ; and at the same time *Severus* who had just defeated *Pescennius Niger*, was likewise chosen Emperour by the Eastern Troops. *Albinus*, fearing least he should be seiz'd in England, went into France with fifty thousand Men, and *Severus* had about as many. *Albinus* being secure, because the City of *Lyon* took his part, gave *Severus* battel. He had an Advantage at the first Onset, and *Severus* himself, being slain from his Horse, had thought of giving over the Battel ; but at last *Albinus* was conquer'd, and the Conquerour caus'd his Head to be cut off and sent to Rome, and cast his Body into the River *Rhône*.

ALBION or **BRITANNIA**, *England*. *Cæsar* l. 5. c. 3. of the War with the Gauls gives this Description of it ; the interior part of *Britannia* is inhabited by the Natives of the Country, but on the Coast by the Gauls, which, for the most part, keep their Names : the Island is well peopled, and their Houses much like the Gauls : they have much Corn, they use Copper Money, or Iron Rings by weight, for want of Silver : they have Mines of Tin in the middle of the Country, and of Iron on the Coast, which yield no great Revenue, but the Copper which is brought thence from abroad : all sorts of Wax grow there as in France, except Bees and Lin, the People scruple to eat Hares, Geese and Hens, altho they breed them up for Pleasure : the Air more temperate than in Gallia, and the Cold violent : the Isle is triangular, the side which is opposite to Gallia is above an hundred and twenty Leagues in length, from the County of Kent, which is the furthest end towards the East, and where the most all the Ships from Gallia do land, to the other which is Southward : the Western Coast, which is over against Spain and Ireland, contains near 150 Leagues in length. Ireland is not half so big as England : between them lies the Isle of *Monmouth*, where some say there are thirty Days all Night in Winter ; but I found no such thing, only I have observ'd by Water-Clocks, that the Nights are shorter in those Parts than they are in Gallia.

The most civiliz'd People of England are those in the County of Kent, which lies along the Coast. The inward parts of the Country are not till'd in many places, and most of the Inhabitants live upon Milk and the Flesh of their Flocks, and wear their Skin for Clothing.

All the English paint their Bodies with Wax, which makes them of a blewish Colour, and renders them more formidable in Battel. They shave off all their Hair except that of their Head and Whiskers.

ALB

Their Women are common to ten or twelve, but their Children belong to those who married them.

TACUS, in the Life of *Agriкола*, gives us this Character of England; It is the biggest Isle which is yet known: it has Germany on the East, Spain on the West, Gallia on the South, and the Main Ocean which has no Bounds, on the North. **FABIVS** and **LIIVIVS**, the two most eloquent of our Historians, as well antient as modern, have compared it to a long Buckler, or the Head of an Ax, because the other side is of that figure. It was not known at that time that 'twas an Isle, after a Tour was made about the Northern Coast of it, where there are discover'd other Isles at a further distance called the **ORCADES**, and Island it self, which a perpetual Winter keeps from our View. The Original of the Inhabitants is not known, whether they are Indigenes or Strangers. The Scots have Hair and a Stature like the Germans. Those who dwell on the side next Spain, have frizzled Hair, and are of a Tawny Colour. The rest are like the Gauls, to whom they are Neighbours.

The Sky is always thick and cloudy, but the Cold is never very fierce: the Days are longer than in France, but the Night is very clear, especially about the extreme parts of the Isle, where there is but little distance between the end of one day and the Beginning of the next; some say, that in a clear and serene Sky, they do not wholly lose their Light, but it seems to turn about above the Horizon; so that, properly speaking, they never see the Sun either rise or set. They have neither Vines nor Olive-trees, nor other Fruit-trees which grow in hot Countries, altho otherwise it is very fruitful: their Fruits come out early, but are a long time in ripening, for want of Heat, and by reason of the abundance of their Moisture.

ALBO-GALERUS, a sort of Cap made of white Wool, which had a Tuft on the Top, and upon which they wore Branches of Olives embroider'd. The *Flamen Dialis*, or Priest of Jupiter only had a Right to wear it.

ALBULA, a River where *Tiberius Sylvius* was drown'd, who was King of the *Albini*, from whom it was immediately named *Tiber*.

ALBUNA, a Goddess worshipp'd in the Country of *Tibur* [now *Tivoli*.] Some think she was the Daughter of *Athamas*, who fearing her Husband, cast her self headlong into the Sea with her Son *Melicerta*. Other Authors confound her with the tenth Sibyl, call'd *Tiburтина*, because he was born at *Tibur*.

ALBUTIVS, the Father of the Sorcerer *Canidius*. He was extraordinarily nice in his Virtues, and in the Cookery of it, inasmuch that he beat his Servants before they offended. *Horace* speaks thus of him, *lib. 2. Sat. 2. v. 66.*

— Hic neque Servus,
Albus sensu exemplo, dum munia didit,
Imperat eris.

ALC

He will not follow the Example of Old Albutius, when he commands his Slaves any thing.

ALCESTIS, the Daughter of *Pelias* and Wife of *Admetus* King of *Theffaly*. *Apollo* obtained of the Destinies, that if *Admetus* could procure any Person to die in his stead, he should live as many years as he had done already. The Father and Mother of *Admetus* having refus'd him that Favour, his Wife *Alceftis* offer'd to die for him. *Hercules* came unexpectedly, and, having heard what had pass'd, went to the Tomb of *Alceftis*, and rescu'd her from the Jaws of Death, and restored her to her Husband. Others say, he went down into Hell, and took her from *Proserpina*.

Euripides, in his *Alceftis*, relates, That *Hercules* was entertained by *Admetus* the day that *Alceftis* his Wife died, and all his House was in Mourning. *Admetus* lodg'd him in an Apartment by himself, that he might not disturb his Guest by so doleful an Object. *Hercules* requited his Host well, for he undertook to encounter Death, who had taken away the Soul of *Alceftis*; he chas'd Death away, brought back her Soul to her Body, and restor'd his Wife alive to *Admetus*. This seems to be the History of *Elifha* counterfeited, who rais'd the Son of the *Shunammite* from the dead.

ALCIBIADES, the Son of *Clinias* and *Dinomache*, he was the most beautiful Man in the World, and of the neatest shape that ever was seen. The Grandees of his Family gave him as great preheminance above all the *Athenians*, as *Athen* had above the rest of the Cities of Greece. His Courage and Conduct were shewn in the Wars against the *Lacedaemonians* and *Persians*. But this Great Man had so great a Mixture of Vices and Corruptions, with these rare Endowments of Mind and Body, that he was condemn'd to Death, and his Goods to be confiscated, because he blasphem'd the Gods. When he repented of his Extravagances, after this Disgrace, he banish'd those that had debauch'd him, and put himself under the Instruction of *Socrates*, who made him a good Man. Afterwards flying to King *Artaxerxes*, he was basely slain by the *Lacedaemonians*, who bore him a mortal Hatred, and had made themselves Masters of *Athen* and all Greece. His Statue, because he was one of the most Valiant *Grecians*, was set up, by a Decree of the Senate, in a publick Place at *Rome*, according to the *Pythian Oracle*.

ALCIDES, an Epithet given to *Hercules*, from the Word *αλκω*, which signifies Strength and Virtue; or from *Alcaeus* his Grand-father by the Father's side.

ALCITHOE, a *Theban* Woman, who despising the Orgies, or Festivals of *Bacchus*, and beginning a Journey whilst they were celebrating, was changed into a Screech-Owl, and her Sisters into Bats.

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ALCMENA, the Daughter of *Electryo*, and *Lyfidice*, whose Father was *Pelops*, and Mother *Hippodamia*, she married *Amphitryo* her Cousin-German, upon condition that he should revenge the Death of her Brother, which the *Teleboans*, a People of *Aetolia* had kill'd. While *Amphitryo* was employ'd against them, *Jupiter*, who was in Love with *Alcmena*, took the shape of *Amphitryo*, and lay with her a whole Night, which he made as long as Three, having commanded the Night and Sleep, by the Mediation of *Mercury*, not to leave Men for that time, and by this Conjunction *Alcmena* became the Mother of *Hercules*. *Lucian* has related this Fable in his Dialogue between *Mercury* and the *Sun*, which we shall set down here entire :

Phabus. *Jupiter* says you must not drive to day to-morrow, nor the next day, but keep within; that during that time there may be one entire Night; bid the Hours unharness their Horses, and do you put out your Light, and repose your self a while. *Sun*. You bring me very strange News, *Mercury*; I do not know that I have in the least drove beyond my just limits, or disturb'd the Mountains; why then is he so angry with me, to make the Night thrice as long as the day? *Mercury*. Not in the least, this is not to be for a continuance, he only now desires that this Night may be long on his own account. *Sun*. Pray, where is he? From whence sent he you on this Errand? *Mercury*. From *Beotia* *Phabus*, he is with *Amphitryo's* Wife, whom he is enamour'd with, and now enjoys. *Sun*. And will not one Night be sufficient? *Mercury*. No, for he intends to get a great and warlike Hero, and this is impossible to be done in one Night. *Sun*. Let him go on with success; but we had no such doings in *Saturn's* time; he never defil'd *Rhea's* Bed, nor left Heaven to sleep at *Thebes*, but Day was then Day, and Night had only its proportion of hours, and nothing was strange and out of due course, nor did he ever meddle with mortal Woman; but now for the sake of this Wretch, all things must be inverted; my Horses will grow unmanageable for want of working, the way will become difficult to travel in, and Men must live in dismal Darkness; thus must they sleep for the Amours of *Jove*, till he perfect this mighty Champion you talk of. *Mercury*. No more words, *Phabus*, lest it prove prejudicial to you. I must make haste to *Luna* and *Somnus*, and tell 'em what *Jupiter's* Orders are, that she may retard her Motion; and that he do not leave Men, that they may not perceive that the Night was so long.

This is the reason why *Lycophron* calls *Hercules* the *Lyon of Three Nights*. *Alcmena* having gone her time, first brought forth *Iphiclus*,

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which she had conceived by her Husband *Amphitryo*. But jealous *Juno* hindred her when she was about to bring forth *Hercules*, which she had conceiv'd by *Jupiter*; for she brib'd *Leda*, the Goddess of Child-bearing, that instead of assisting her, she, on the contrary should obstruct her, by making certain Figures with her Fingers. *Pausanias*, in his *Beotica*, says That *Juno* sent the *Pharmacides* or Sorcerers into the Chamber of *Alcmena* in the time of her Travail, to hinder her by their Enchantments: But *Jupiter* dispell'd all their Charms by declaring himself from Heaven by Thunder, in favour of his Son, and reconcil'd *Amphitryo* and *Alcmena*, who were fall'n out.

Alcmena dyed in her return from *Argos* to *Thebes*, as *Pausanias* says, on the Confines of *Megara*. There was a Dispute between the *Herachites* about her Burial, some desiring that her Body should be carry'd to *Argos*, and others to *Thebes*; but the Oracle of *Apollon* at *Delphos* ordered, that her Tomb should be made in *Megara*.

ALCMON and PASSALUS, rather *Achemon*, or *Achmon* and *Passalus*, Two Brothers who were of very wicked and debauched Inclinations; they were the Sons of a Woman called *Senmonis*, who us'd to tell Fortunes. She bad them beware of a *Malampygus*, i. e. a Creature whose back-parts were black and hairy. Wherefore meeting one day with *Hercules*, who was asleep leaning against a Tree, he took up a resolution to kill him; but *Hercules* awaking, and perceiving their design, sent on 'em, and hang'd 'em by the heels on a Club, and as he march'd with 'em in this posture, they perceiv'd his back-parts, and remembering the Prediction of their Mother, they look'd upon themselves as undone: But *Hercules* having learn'd of 'em the cause of their fear, let 'em go.

ALCYON, *The King's Fisher*, a Bird much extoll'd. of whom this Fable is told; *Alcyon* the Daughter of *Aeolus*, having lost the beautiful *Ceyx*, her Husband, in the Sea, who was the Son of the Day-Star, tormented herself with vain Grief; till the Gods, moved with Compassion, chang'd her into a Bird, which still searches about the Water for her she lost there. It is a small Bird, and its Note is very mournful. To requite her Love, which she makes her Nest, and sits on her young ones the Winds are still, and the Sea calm in the sharpest time of Winter: These serene Days are call'd *Halecyonian* from the *Alcyon*, and during them, the Sky is calm, and the surface of the Sea as smooth as a Looking-Glass.

Pliny gives this Description of this Bird. *Lib. X. cap. 32. It is*, says he, *a little bigger than a sparrow, and of a blue colour, but has its feet*

A L E

and white *Reethers*. The smallest of them sing commonly among the *Reeds*. They breed about the middle of December. Their Nests are round, in the form of a large Bowl, having only a little Hole to

ALCYONEUS, a Gyant, who had many Daughters, which after his Death cast themselves head-long from the Cape of *Pillena* into the Sea: *Amphitrite* mov'd with Compassion for 'em, chang'd 'em into Birds.

ALLECTO, One of the Three Furies of Hell, according to the Poets, the Daughters of *Erecheron* and *Nox*, or of *Pluto* and *Proserpina*. They are reverenc'd by the Antients, as the Goddesses, by whom Crimes were punished. they are painted with a furious Aspect, and wearing a Cap of Serpents, holding Whips and lighted Torches in their Hands.

ALECTRYO, a young Man, a Confident of *Mars* in his Amours. One Day when *Mars* was gone to see *Venus*, and lye with her in the absence of her Husband *Vulcan*, he left him at the Gate to watch when the Day appear'd, but this pretty Youth falling asleep, the Sun discover'd the whole Intrigue, so that he was caught both the Lovers in his Nets. *Mars*, angry at this, chang'd this young Man into a Cock, who still keeps the Crest of the *Helmer* which he had before he was chang'd; and all his Generation ever since, to retrieve his Honour, give notice of the approach of the Day.

ALEMANNI, the *Germans*: These People, says *Tacitus*, were never debauch'd by Commerce or Alliance with other People, which is the reason that they are all alike; for they have yellow Hair, blue Eyes, a fierce Aspect, and an advantageous Stature, yet they cannot bear long Fatigues, and are only brisk at the first; Heat and Thirst are very unsupportable to 'em, but they endure Cold and Hunger very well, by reason of the Constitution of their Country. Those that inhabit our Frontiers value Money upon the account of Commerce, and know some ancient Pieces of our Coin, which they value more than others, as those that have a Saw or a Chariot on them. The rest traffick by exchange of Goods still, as the first Men did. Their Cavalry carry only a Lance and a Buckler: Their Infantry carry no Darts, of which every Soldier has several, which he knows how to cast with great Force and Dexterity, being not at all hindered by his Clothes or Arms; for their only Garment is a long Coat. If we consider their Troops in general, their Infantry is the best, which is the reason that they mix it with their Cavalry. 'Tis such a Disgrace among 'em to lose their Buckler, that they who have done so, never dare come to their Assemblies or Sa-

A L E

crifices. In choosing their Kings they much respect their Birth, and in their Governours their Vertue. None but the Priests among 'em have right to imprison and punish. Of all the Gods, they chiefly worship *Mercury*, and sacrifice even Men to him at certain Solemnities. They think it not agreeable to the Grandeur of the Gods, to paint them as Men, or shut them up in Temples, but they only consecrate Groves to 'em, and adore such as are most solitary. They are much given to Auguries and Lots, which they perform with little Ceremony. They cut a Branch of a certain Fruit-Tree in several pieces, and having mark'd them with certain Characters, cast 'em carelessly upon a white Cloth; then the Priest, or Master of the Family, if it be a private House, after he has made a Prayer to the Gods, lifts up each piece three times, and interprets them according to the Marks on 'em. They also consult the flying and chirping of Birds, and the neighing of Horses is with them a certain Prefage: To this end they feed white Horses in their dedicated Groves, and will not suffer them to be prophan'd by the service of Men; and when they have a mind to consult 'em, they yoke 'em in a Chariot of their Gods, and the Priest or King follows them to observe their Neighing; there is no Augury to which they give more Credit. They make use also of another Invention to know the Event of their Wars; They take a Captive of their Enemies, and match him with one of their own Party, and judg of the issue of the War by the success of their Combat. They count by Nights and not by Days, as we do; and in their Orders of State, they set down on such a Night, and not on such a Day; because, as they think, the Night was first. They meet in Council armed, and the Priests alone have power to enjoy silence, as they have also to punish: Their Punishments are different, according to their Crimes; they hang Traytors and Deserters on Trees; the cowardly, the base, and the infamous they smother in Puddles, and then throw an Hurdle upon 'em. Their Coat, which is all the Garment they wear, as I have above observed, is fasten'd with a Button or Clasp, the rest of their Body is naked: The richest of them have their Garments not large and full, as the *Parthians* and *Sarmatians*, but close, according to the shape of their Bodies: They also clothe themselves with Furs. The Womens Garments are much like the Mens, save that they wear a kind of Linnen Shift without Sleeves, border'd with Crimson-Silk, which leaves their Arms and Bosom naked. Their Marriages nevertheless are untrainted, and their Chastity is not blemish'd by their Meetings, Festivals, and publick Shews. They neither

A L E

send nor receive Love-Letters or Bisset-Douxes, inasmuch that Adultery is seldom found among so great a People: they allow not second Marriage and a Woman takes an Husband to be united to her, as one Body and one Soul. 'Tis an odious thing among 'em to destroy a Child in the Womb or hinder Conception; every one is brought up in his own Family, without any other Nurse than his own Mother. There are few People that take more pleasure in entertaining Strangers; 'tis a Crime 'or any Man to shut his House against them, whosoever they be: When any one comes to their Houses, the Master of it gives him whatever he has, and when he has nothing left, he will carry him to his Neighbour, who receives him with the same Respect and Freedom. They drink Beer, for no Vines grow in their Country. Their Food is very plain, wild Fruits, Milk curdled, and Venison, and they live without Dainties and Expence. They have but one sort of publick Show, their young Men dance naked on the points of Spears and Javelins. They do not divide the Year into Four parts, as other Nations. The Autumn is as little known as the Fruits of it. Their Funerals are without any Pomp or Magnificence, they only burn the Bodies of some Persons of Quality with a particular sort of Wood, putting nothing upon the Pile but their Arms, and sometimes the Horse of the deceas'd without Perfumes or Garments; their Graves are made of Turfs, and they condemn the Costliness of our Tombs. In fine, they are great Drinkers, and very great Gamesters, inasmuch that they will play away themselves after they have lost all their Goodi.

They celebrate in old Verses, of which all their History is compos'd, a God born in their Land, called *Tuisco*, and his Son, *Man*, who were the first Inhabitants of the Country. *Cæsar* speaking of the *Germans* in his Sixth Book, *De Bello Gallico*, tells us, That they have neither Priests nor Sacrifices, and own no Deity but such as they see and feel the Effects of, as the Sun, the Moon, and the Fire; and that War and Hunting were their only Exercises.

ALEMANNIA, Germany. This Country, says *Tacitus*, is bounded with the *Rhine*, *Danube*, and *Ocean*, except on the part next *Sarmatia* and *Dacia*, where it is bounded with the Mountains, on which a very warlike People inhabit. The *Ocean* there makes great Bays and large Isles. The *Rhine* takes its rise in the Country of the *Grisons*, and falling from the top of the *Alps*, discharges itself, after a long course, into the North-Sea, inclining a little toward the West. The *Danube* falls from Mount *Abnoba*, and empties itself into the *Euxine-Sea* at six Mouths, for the seventh is lost in the Marshes. *Hercules* is said to have been

A L E

in this Country; and *Ulysses* himself, in his long and fabulous Travels, was carried by a Tempest into *Germany*, where he built a City upon the Banks of the *Rhine*, which is still called *Aschelburg*, from the Greek Name which he gave it: Some add, that he had an Altar consecrated to him there, under the Title of the Son of *Læertes*, and that there remain to this day some Monuments of him with Greek Inscriptions in the Borders of the *Grisons* and *Germany*, which I neither assert, or call in question the Truth of:

ALETIDES, antient Sacrifices which the *Athenians* offer'd to *Icarus* and *Erigone*, in which they danced Puppets. *Icarus* was the Son of *Egeus*, and Father of *Erigone*, who having receiv'd of *Bacchus* a Bottle full of Wine, gave it the Shepherds of *Attica* to drink, who were very thirsty, because of the Heat of their Country; they drank of it till they lost the use of their Reason, and supposing themselves to be poison'd by that Liquor, they fell upon him and killing him, cast his Body into a Pit: He had a little Bitch named *Mæra*, who went, and pulling his Daughter *Erigone* by the lower part of her Garment, brought her to the place, where the Body of her Father was; she seeing him in this condition, hang'd herself for grief, and many *Athenian* Virgins, who lov'd her extraordinarily, follow'd her Example. The Bitch also pin'd away with Grief, and *Jupiter* translated her to Heaven under the Name of *Canicula*, i.e. the Dog-Star. *Icarus* was changed into that Sign of the Zodiac which is called *Charles's Wain*, and *Erigone* into another Sign call'd *Virgo*. The Oracle of *Apollo* being consulted, order'd that a solemn Sacrifice should be offer'd to the Ghosts of *Erigone* and her Companions, in which the Images of the Virgins hang'd were represented; and 'twas in this Solemnity that some Virgins swung themselves about in the Air.

ALEXANDER, surnamed the GREAT was of a middling stature, and rather smaller than great, as his Medal represents him on the Reverse, and as Historians speak of him, who has given occasion for this Verse,

Magnus Alexander corpore parvus erat.

He had a very lofty Countenance, and his Eyes placed very high in his Head, well-shaped, and generally looking upward. He was the Son of *Philip*, King of *Macedon*, and *Olympia*; he succeeded his Father in his Kingdom, where he found full of Tumults, and wavering after his Death; but he soon settled it by the Punishment of his Murderers, and made *Greece* tremble by the Destruction of *Thebes*. He advanced his Arms farther than any King before him, and passing the *Hellspont*, defeated the Captains of *Darius* in a pitch'd Battle, and conquer'd

conquer'd all the Provinces as far as *Cilicia*, and vanquish'd *Darius*, King of *Persia*. Lastly, not to mention *Tyre* or *Arbatta*, he subdu'd *Asia*, as far as *Indies*, and then the *Indies* themselves, the Ocean the Bounds of his Empire. He was at *Babylon* of Poyson, of a Fever, beyond years of Age, having reign'd Twelve years. He was liberal and magnificent, and full of Glory and Learning. He is accus'd of ingratitude to his Friends who had not Complained enough to flatter him, and believe him the Son of *Jupiter*. He kill'd *Clitus* because he would not approve that he should use the Customs of those he had conquer'd, nor that he should be ador'd as a God: Yet 'tis said, that *Phylus*, one of his Captains, reading to him, he was falling upon *Hydaspes*, a Relation he had written of his Battel with *Porus*, in which he flatter'd him very much; *Alexander* threw the Book into the Water, and told him, that he ought to do so, because he was so base-spirited to attribute false Actions to *Alexander*, as if he had done no real ones. In like manner he reprimanded an Architect, who would have cut Mount *Athos* after his likeness, and make him hold a City in one Hand, and pour a River with the other. He would not meddle with *Darius's* Wife, and took care of his Mother and Children.

ALEXANDER SEVERUS, the Son of *Varus* and *Mammaea*. He was made Emperor of *Rome* before he was 16 years of Age, and was one of the wisest and most learned of the Emperors. He would not suffer any Offices to be sold, but gave them to Persons of Merit. His Council was made up of the most virtuous and able Lawyers of the Empire, viz. *Ulpian*, *Callistratus*, and *Modestinus*. He was a great Lover of Arts and Sciences. He was liberal without Profuseness, valiant without Cruelty, a severe Judge, yet was every way just and equitable.

He discover'd a great Inclination to the Christian Religion; for he set up in his Chapel the Image of Jesus Christ, together with the Apostles: And some likewise conjecture, that he intended to build him a Temple at *Rome*. His Severity, tho' just, yet was fatal to him, and provoked the Soldiers of the German Legion to slay him near *Mess*, after he had reign'd thirteen years.

He retain'd so great a Modesty in his highest Degree of Honour, that he never would suffer himself to be call'd Lord; for he order'd that all salutations to him should be utter'd in these words, *Ave Alexander*, and condemn'd by his Modesty his Predecessors, and chiefly *Helio-gabalus*, who would be saluted thus, *Dominus*, *ac Dominus noster sic fieri jubet*, Our Lord and God will have it so: As *Suetonius* saith.

ALIMENTA, an Allowance of Meat given to a single person to live on for a Year or a Month. The Romans did often in their Wills, give a certain Sum to serve for an Allowance of Meat to their Children. *In pueros, puellasque singulas damnas esto dare cibari nomine aureos decem*. They also extended this Liberality to their Free-Men, as we learn from the Lawyer *Scavola*: *Quisquis mihi heres erit, omnibus libertis meis, quos hoc testamento manu misi, alimentorum nomine in sacris singulos certam pecuniam dato. i. e.* I charge him that is mine Heir, to give monthly a certain Sum for an Allowance of Meat, to all my Free-Men, to whom I have given Liberty by this my Will.

They practis'd also the same thing towards those whom they call'd *Alumnus* and *Alumna*, as these words in the Law do testify; *Mexio infanti alumno meo quadringenta dari volo, que puto à te suscipias, Et usuras ei quinquages in annum usque vicefimum etatis praestes, eumque suscipias, ac tuearis*.

ALIMENTARIUM pueri, & ALIMENTARIÆ puella, is spoken of young Boys and Girls, which were brought up in publick places, as in our Hospital of *Christ Church*: For the Romans had certain publick places where they brought up and maintain'd poor Children and Orphans of both Sexes, at the Expence of the Treasury, or of such Banks of Money as the Emperors, and private Persons had made, and given by their Will for the Maintenance of these Hospitals. These Children were call'd, if Boys, *Alimentarii pueri*; if Girls, *Alimentariae puellae*: They were also often call'd by the Names of their Founders. *Julius Capitolinus*, in his Life of *Antoninus*, furnam'd *Pius*, says, That this Prince founded an Hospital for Girls, which were call'd *Faustinae*, *Faustinae*, from the Name of his Wife, *Puellas alimentarias in honorem Faustinae Faustinae constituit*. The same Author, speaking of the Emperor *Alexander Severus*, tells us, that he follow'd the Example of *Antoninus*, in erecting an Hospital for Boys and Girls, and gave them his own Name, calling 'em *Mammaeani* and *Mammaeanae*. *Puellas & pueros, quemadmodum Antoninus Faustianus instituerat Mammaeanos & Mammaeanas instituit*.

ALLIENSIS PUGNA, a Fight near the River *Allier*. The Tribunes going against the Gauls, with a more numerous Army than the Romans had ever sent out before on foot, gave them battel having the River *Allier* on their backs. The Fight was fierce and obstinate on both sides, but at length the Gauls were Victors, and slew many of the Romans, because the River hindred their Flight. This day, being the first of *August*, was mark'd in the Roman Kalender, as a fatal and unfortunate day,

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in the year from the Building of Rome 365. This Loss was more felt, and prejudicial to the Romans, as *Cicero* says, than the sacking of Rome by the same Gauls; *Majores nostri funestiorum diem esse voluerunt Allienis pugna, quam urbis capte.*

ALLOCUTIO, an Oration or Speech of a General of an Army to his Soldiers, either to animate them to fight, or to appease Sedition, and keep them to their Duty. To this end they raised a little Hill of Earth, as it were a kind of Tribunal of Turf, upon which the General mounted and spoke to his Soldiers, who were drawn up in their several Squadrons round about the Tribunal, and having their Captains at the Head of them. If the General's Speech pleased them, they shew'd their Approbations by lifting up their Right-hands, and clashing their Bucklers one against another; but if they dislik'd it, a humming Murmur ran thro' their Ranks, or else they discover'd, by a sullen Silence, that they were not pleased.

If the Enemy pull'd on the Battel, the General thought it sufficient to go through the Ranks to encourage the Soldiers, calling them every one by their Names, putting them in mind of their Courage, and the Victories they had gain'd, and promising them the Plunder, or some other Largess, if they obtain'd the Victory.

ALOIDES, two Giants, the Sons of *Alo-*
us, who in their infancy attempted to pull up Mount *Offa* by the roots, and to set it upon *Olympus*, and *Pelion* upon that, that they might make use of them as a Ladder to climb up into Heaven, and make War with *Jupiter*; but these young and rash Fools were punish'd for their Madness, and shot to death by the Arrows of *Apollo* and his Sister *Diana*. *Virgil* brings in *Aeneas* relating that he saw these two Giants in Hell:

*Hic & Aloidas geminos, immania vidi
Corpora, qui manibus naugum rescindere caelum
Aggressi.*

Virg. Æneid. lib. 6. v. 582.

Homer assures us, That they formerly bound the God *Mars*, and shut him up in Prison for thirteen Months, from whence he could not be releas'd but by the mediation of *Mercury*.

ALPHABETUM, an Alphabet; the orderly Disposition of the Letters of any Language. This Word comes from the initial Letters of the Greek Tongue, *Alpha, Beta.*

ALPHEUS, a River of *Arcadia*. *Pausanias*, in his *Eliaca*, tells us, That *Alpheus* was an ancient Hunter, who lov'd *Arethusa*, and also delighted much in Hunting. He sought her in *Mariage*, but she deny'd him, and flying into an Isle near *Syracuse*, she was turn'd into a Fountain, and *Alpheus* into a River; which, as thro' an amorous

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Impatience, forces its course through the Sea, and mixes its Waters with *Arethusa*.

Lucian, in a Dialogue between *Neptune* and *Alpheus*, introduces them speaking thus: *Nept.* Whence comes it that such a fine River as you, pass through the Sea without mixing with its Water any more than if you were Ice, like those Fowls who dree in one place and rise in another? *Alph.* It is an amorous Mystery which you ought not to condemn, because you have been in love your self. *Nept.* Who are you in love with, is it with a Woman, a Nymph, or any one of the *Nereides*? *Alph.* No, no, it is with a Fountain. *Nept.* With what Fountain pray? *Alph.* With *Arethusa*. *Nept.* 'Tis a fine clear Spring, which rolls its Silver Streams through the Stones with an agreeable Murmur. *Alph.* Ah! how well you describe her, 'tis she that I pursue. *Nept.* Go, and be happy in thy Amour; but tell me when hast thou seen her, shou being in *Arcadia*, and she in *Sicily*? *Alph.* You are too curious, and press too far for me to answer you. *Nept.* You are in the right of it, and I to blame, to retard a Lover in the pursuit of his Mistress; and when you have met with her, join your self so close to her that you two may have but one Bed hereafter.

Pausanias enlarges this Fable a little more in his *Arcadica*; *Alpheus*, says he, parts the *Lacedæmonians* from the *Tageates*, and bounds them both: its Source is from *Phylace*. At some distance from hence he receives the Waters of several small Springs called *Symboles*, or A Concourse of Waters. This River has this particular Quality, that it loses its Waters under the Earth, and they re-again in other places; it goes into the River *Eurotas*, and then loses it self, and rises again in a place which the *Arcadians* call The Sources. It runs into the Territories of *Pisa* and *Olympia*, and discharges it self in the *Adriatick Gulph*; from whence it passes, without mixing its Waters with the Sea, and rises in *Ortygia* in the Fountain of *Arethusa*, with which it mixes.

Hercules cut a Canal from this River, to cleanse the Stable of *Augeus*, which was fill'd with the Dung of three thousand Oxen in thirty years.

ALTARE, an Altar, upon which Sacrifices were offer'd to the Gods of Heaven. The Word comes from *Altus*, high, because, according to *Servius*, they sacrificed on them to the Gods on high, or in Heaven. This is the Difference he makes betwixt these Words *Ara* and *Altare*; *Novimus*, says he, *aras Divi esse in superis & inferis consecratos, altaria vero esse superis tantum Decorum, quæ ab altitudine constare esse nata*. We find also another Difference of these Words, which is this, *Altare* was built in a high place to which they went up by Stairs, as the great Altars in the *Romish Churches*; whereas *Ara* is a low Altar, like their high ones.

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ARTHÆA, the Wife of *Æneas* King of *Calabria*. She reveng'd the Death of her Brother by the Death of her own Son *Melenger*, burning the Log of Wood which was to prolong his Life, as long as it lasted and was not consum'd by Fire.

MALTHÆA, a Sybil surnamed *Cuman*, famous in Antiquity for her Prophecies and Predictions of the coming of the *Messias*, who was to be born of a Virgin. We learn of *Strabo*, that she wrote nine Books of Prophecies, foretelling what should befall the Empire of *Rome*, addressing her self to *Tarquinius Priscus*; she presented them to him, demanding three thousand Crowns in Gold of *Philippick Money*; but the King rejected her Present: whereupon she burn'd three of them in the presence of that Prince. Returning within a few days, she demanded the same Price for the remaining six, and being again deny'd, she burn'd three more. This astonish'd the King so much that he bought the three which were left, at the same Price she had requir'd for all the nine. They were kept with great care, and certain Persons appointed to look after them. These Books contained the Fate of the Empire, and were never consulted but in the case of some publick Calamities.

AMALTHÆA, the Daughter of *Melissus* King of *Candia*, who nurs'd *Jupiter* with Goats Milk and Honey. Some Authors will have it that this Goat was called *Amalthæa*, and that *Jupiter* in gratitude placed it among the Stars; giving to the Nymphs one of her Horns, which had this Virtue, to furnish them with whatever they desired; from whence it was called *Cornucopia*, or the Horn of Plenty.

'Twas also the Name of *Atticus's* Country-House in *Greece*, which he called so to intimate, that all things abounded there: for it is very well known that this Word signifies *Plenty*. *Cic. l. 1. ep. 2. ad Attic.*

AMATHUS, a City in the Isle of *Cyprus*, consecrated to *Venus*, whose Inhabitants built a stately Temple to her and her Minion *Adonis*. They sacrificed at first Strangers upon her Altars; but the Goddess abhorring such cruel Sacrifices, chang'd these Inhabitants into Bulls, and depriving their Wives of all Modesty, because they had contemn'd her Worship, made them to prostitute themselves to all Comers.

AMAZONIUS, the Month of *December* was so called in the Reign of the Emperour *Commodus* by his Flatterers, in honour of a Concubine which he loved extremely, and whom he had caused to be painted like an *Amazon*, as *Compridius* assures us.

AMAZONES, the *Anazons*, Women-Warriors of great Courage. They were therefore Women of *Scythia*, who dwell near

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Tanaïs and *Thermodon*, which conquer'd great part of *Asia*. They liv'd without Men, and prostituted their Bodies to Strangers, but kill'd all their Male Children, and burn'd off the left Pap of their Daughters, to make them fit for fighting. From whence some say their Name is derived from *ἀμαρῶνα*, *non mamma*, which signifies *Without Paps*.

Strabo denies that there ever were any *Amazons*. *Pliny* and *Mela* make mention of those of *Scythia*. *Hippocrates* says, that there was a Law among them, which condemn'd their Daughters to remain Virgins till they had slain three Men of their Enemies. He also says that the Cause why they cut off the Right-pap, was, that their Right-arm might become the stronger, because it gain'd the Nourishment of the Breast; and they distorted the Legs of their Male Children, that they might always be Mistresses over them.

Some affirm, that in *Africk* there was a Realm of Women only, who slew all the Boys that they brought forth by their Copulation with the Neighbouring Nations, as we learn from *Juan de los Santos*, a Grey-Friar of *Portugal*, in his Description of the Eastern *Æthiopia*. *Æneas Sylvius* relates, that he saw in *Bohemia*, for seven years, a Common-wealth exactly like that of the *Amazons*, establish'd by the Valour of a Woman called *Valasca*.

The Names of the most famous *Amazons* were, *Marthesia*, *Orythea*, and *Penthesilea*, whom *Virgil*, in his *Æneid*, supposes to be slain by *Achilles*.

Herodotus, speaking of the *Amazons*, says, that the *Greeks* having defeated them near the River *Thermodon*, carried away those that remain'd Captives in their Ships, who after the Defeat watch'd their opportunity so well that they seiz'd the Arms of the *Greeks* and made a great Slaughter of them; but because they understood nothing of Navigation, they were cast by the Winds upon the Coasts of *Scythia*; where mounting upon the Horses that came in their way, they fought with the *Scythians*; who being desirous to make an amicable end of the War which they had begun, endeavour'd to persuade them to surrender themselves, and hoping to gain them by their weak side, told them, that in case they would do so, they should not be enjoy'd by their Lane, but by the handsomest Men. They stop't their mouths with this Answer, *That their Lane were their best Men*; which is since pass'd into a Proverb among the *Greeks*, *Ἀεὶ καὶ πόλοι οἱ οἶφι*. Nevertheless a Peace was made, and the *Scythians* gave them a part of their Country, where they settl'd themselves on the Southside of *Tanaïs*. This is what *Herodotus* says of the *Amazons* of *Asia*.

Philostratus,

Philoftratus, in his Picture of *Neoptolemus*, relates, that they which sail upon the *Exæne Sea* do affirm, That along that Coast, between the Rivers *Thermodon* and *Phafis*, there are *Amazons*, which say, they are descended of *Mars*, who bulie themselves wholly in Warlike matters, as to draw a Bow, and ride on Horses; they will not permit a Man to live among them, but when they desire to have any Children, they go to seek out Men among their Neighbours, and when they bring forth Boys, they cause them to be gelt, but their Daughters they bring up to warlike Affairs, feeding them with the Milk of Cattle, and Dew which falls in the form of Honey upon the Reeds in their Marthes.

The chief Expeditions of the *Amazons* were the War which they made against King *Priamus*, the Assistance they brought him at the Siege of *Troy*, and their Invasion of *Attica*, to revenge themselves of *Theseus* who had taken away *Antiope*. As for their Expedition into the Isle of *Achilles*, at the mouth of the *Danube*, it is a Fiction of *Philoftratus*, which no ways redounds to their Honour, because they thew'd themselves very cruel there. 'Tis true *Philoftratus* is not the only Man that has represented the *Amazons* as wicked, for *Apollonius* describes them as Salvages, that have neither Faith nor Law.

The Monuments which preserve the Memory of these Warlike Women are, the City of *Thermiscira*, the Metropolis of their State, situate in *Cappadocia*, near a River well known by the Name of *Thermodon*: the City of *Ephesus* and Temple of *Diana* are two Works of their hands. *Dionysius Afer* says, that they built another Temple to *Diana* upon the Stump of a young Elm. The Cities of *Smyrna*, *Thyatira*, *Cuma* and *Magnesia* are commonly thought to be founded by them. *Apollonius* will have it, that they consecrated the Temples even in the *Acropagus*, and in the Territories of *Lacedæmonia*.

The Statue of *Diana* at *Ephesus* was adorned with Paps, because the *Amazons* consecrated those to her which they cut off.

It appears, by some Medals, that the *Amazons* wore Garments like Men, but by others they seem cloth'd after the usual manner of their Sex.

The ingenious Mr. *Pell* has written a Treatise which contains things very learned and curious about these Heroines, as about their Sepulchres, the Reasons why the Names which they bear are all Greek, and the Chronology of their History, which may be consulted.

AMBARVALE or AMBARVALIA, The Feast of Perambulation. The Procession they made about the plow'd and sown Fields in ho-

nour of the Goddess *Ceres*; like the Procession of the Papists at this day, celebrated upon the Feasts of *St. Mark* and Rogation-days, or larger or shorter Litanies. There were two Feasts at *Rome* of that Name, one in *April*, according to other Authors, in the End of *January*; and the other in *July*.

Twelve *Arval* Brothers, or Priests, of which I shall speak in their place, went before a publick Procession of the Citizens who had Land and Vineyards without the City. The same Ceremony was practised in the Country by other Priests among the Inhabitants of the Villages. They went three times round the Ground, every one being crowned with Leaves of *Olive* and singing Hymns in honour of *Ceres*, the Goddess of Corn. This Ceremony was call'd *Ambarvalia*, ab *ambivaleis arvis*; the Sacrifice which they offer'd after this Procession, is call'd *Ambarvales Hostie*.

There were three sorts of them, viz. a Sow, a Sheep and a Bull, which is the Reason of this threefold Sacrifice was call'd *Suovitarum*, which is a Word compounded of *Sus*, *Ovis*, and *Taurus*. In the first Sacrifice they pray'd to the Goddess *Ceres* and the God *Mars*, that they would preserve their Corn from Mildew, Hail, and bring it to perfect Ripeness; and that of the month of *July*, they pray'd to the Gods to bless their Harvest.

Cato has left us the Form of Prayer used on this occasion, in cap. 141. *De Re Rustica*, in this Prayer was made to *Mars* only.

Mars Pater, te precor quæsoque uti sis mihi propitiusque mihi, domo, familieque nostræ. Jus rei ergo, agrum terram, fundumque meum vitauribus circumagi jussi, uti tu maribus visumque, viduitatem vastitudinemque, calamitatem inmensasque prohibeas, defendas, averras. Mihi tu fruges, vineta, frumenta, rurgulaque prædire, beneque evenire sinas: pastores, pascua salva servavisti, dicisque bonam salutem, vacuamque mihi, domo, familieque nostræ. Haurerem ergo, fundi, terræ, agrique mei iustitiam iustique faciendi ergo, sicut dixi, macte hisce vitauribus lactantibus immolandi esto. M. Pater, ejusdem rei ergo, macte hisce suovitarnis lactantibus esto. Item, Cultro facito struem Cereæ uti adjiet.

The same Author hath left us also another Form of Prayer, which was made in the second Feast of Perambulation, in the month of *July*, in which they sacrific'd a Sow before they began their Harvest, which they call'd *Parvascedanea*. This Prayer was put up to *Janus*, *Piter* and *Juno*, and not to *Ceres* any more than the former. Priusquam porcam ferream immolabis, faith *Cato*, Jano struem commoveo sic: Jani Pater, te hac struem commovenda bonus precor: uti sis volens, propitius mihi liberique

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deum, panemque meum, mactatus hoc fecit.
Per Jovis movendo & mactato sic: Jupiter, te
hoc fecit movendo bonas preces precor uti sis vo-
lens propter mihi, &c.

Per Jovis vinum dato sic: Jane Pater, uti te
fructu movendo bonas preces bene precatus sum,
fructu tuo ergo, macta vino inferio esto.
Per Jovis sit: Jupiter, macta fecit esto: ma-
cta inferio esto.

And likewise that this Ceremony was perform'd by the Master of the Family, accompany'd with his Children and Servants, every one of them being crown'd with Oak-leaves, as well as the Sacrifice, which they led three times round the Lands and Vineyards, singing Hymns to his honour: after which they sacrific'd to him sweet Wine with Honey and Milk; as we may see by the Verses of *Virg. Georg. lib. 1.*

This manner of Procession was always us'd in the Country, where they had no Annual Priests as at *Rome*.

AMBEGNÆ or **AMBIGNÆ**, *Victims*, which were accompany'd and encompass'd with other Victims, says *Varro*.

AMBITUS, signifies in the Law of the Twelve Tables, *A space of Ground of two feet and an half*, which was left to go about an House, for the Houses of old were not contiguous for fear of Fire.

AMBITUS, an earnest Solicitation to get into publick Offices. Properly, 'tis the surrounding a Person to have his Vote in Elections, being always busie about him, embracing and caressing him for that end. The Romans made it a Crime to solicit Offices by too eager Applications, as by extraordinary Gifts, Threatnings or open Force: they made several Laws to hinder this soliciting, and punish those that were found guilty of it. The most considerable of them was that which was made in the Consulship of *Cicero*, called from his Name *Lex Tullia*. By that Law, the Candidates were forbidden to bestow any Combats of the Gladiators on the People, to make any publick Feast, or to cause themselves to be followed by a Crowd of Clients, for two years before they put in for any place.

A Senator, who was guilty of a Breach of the Law, was punish'd with ten years Banishment; others were fin'd and render'd incapable of any Dignity for ever; as may be seen in *Cicero's* Oration against *Vatinius* and *Sextius*. Nevertheless, these things had gone so far in the corrupt times of the Commonwealth, that some would publicly tell the Tribes what Sums of Money they would give them for their Votes, which was call'd *Pronuntiare in tribu*, says *Cicero*. They made use of three sorts of Persons for this purpose, which they call'd

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Interpretes, Mediators, who assisted in making the Bargain, *per quos passio inducebatur*, says *Asconius Pedianus*: *Sequestres*, who are the Trustees, in whose hands the Money agreed for is deposited: and lastly *Divisores*, Dividers, who were to distribute the Money to every particular person in the Tribe.

AMBROSIA, the Food of the Gods, according to the Poets. *Lucian*, rallying these Poetical Gods, tells us, that *Ambrosia* and *Nectar*, of which one is the Meat and the other the Drink of the Gods, were not so excellent as the Poets describe them, since they will leave them for the Blood and Fat which they come to suck from the the Altars like Flies.

Ambrosia, was also a certain Feast which the Romans celebrated on the 24th. of November, instituted in honour of *Bacchus* by *Romulus*, which the Romans call'd *Brumalia*, but the Greeks *Ambrosia*.

AMBUBAIÆ, Syrian Women, which dwelt at *Rome*, and play'd on a Pipe in the Cirque and other Places of Sports, like our Gipsies, who play upon the Tabor, and pretend to tell Fortunes, and do a thousand other cheating Tricks, to sharp People of their Money. *Turnebus* assures us, that they liv'd after this tricking manner, near the Hot Baths at *Baia*. *Cruguius* is of another opinion, and says, they were a sort of Women who sold Cosmetics and Drugs for painting the Skin. *Horace* speaks thus of them,

Ambubaiarum collegia, pharmacopole.

Sat. 2. lib. 1.

AMBURBALIA and **AMBURBALES**, *Hostia*. See *Amburvalia*, which is the same thing.

AMBUSTA, the Marks of Burning which remain'd upon the Skin. It is a Title in *Valerius Maximus*, *Ambustarum lib. 8. cap. 1.* speaking of two Women whose Reputation was only blemish'd, as a Body scarr'd with Burning, tho they were not condemn'd by any publick Sentence.

So, among the Antients, those who were kill'd by Thunder were call'd *Consunapti*, whereas those were termed *Ambusti* who were only Thunder-struck. For which reason it was that *Fabius* was surnamed *Ambustus*, as was also his whole Family, because he was smitten with Thunder in the hinder-parts: *Ut Jovis dicatur sius, in partibus Fabius adurit mollior, obfiguraturque posticis.*

AMILCAR, the Admiral of *Carthage*, who rais'd the Honour of his Nation by many brave Actions, which he did against the Romans. He ordinarily said of his three Sons, that he nourish'd three Lions, which would one day tear *Rome* in pieces, and he made his eldest Son, the Great *Hannibal*, to swear upon

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the Altars of the Gods, that he would never be at peace with Rome.

AMISSA, Things lost. These were the ways which the Antients made use of to find the things they had lost. *Marsus* reaches us, that they fix'd Papers upon some Post or Pillar in publick places, declaring what was lost, the Name of the Person who lost it, and the place of his Dwelling, promising a Reward to him that should bring it, as it is practis'd at this day.

Quas si quis mihi retulerit, donabitur auro.

*Ipuer, & citus hæc aliquâ propone columnâ:
Et dominum Exquilis scribe habitare tuum.*

Apuleius tells us, that they caus'd the thing to be cry'd in the Cross-streets, promising likewise a Reward to him that should restore it:

*Si quis à fugâ retrahere, vel occultam demon-
strare poteris regis filiam, Veneris ancillam, nomine
Plychen, conveniat retro metas Marciat mercurium
predicatorum.*

They went also to the *Prætor*, and ask'd of him some Persons to make search for the thing lost, as we learn out of *Plautus*;

——— *Ad Prætorem illud*

*Ibo, orabo, ut conquiritores det mihi in viciis
omnibus,*

Qui illam ruestigent, qui inveniant.

AMMONIUS or **HAMMONIUS**, *Jupiter Ammon*, worship'd in *Libya* under the figure of a Ram, of which some say this was the Reason; *Bacchus* having subdu'd *Asia*, and passing with his Army through the Deserts of *Africa*, was in great Want of Water, and ready to perish with Thirst; but *Jupiter* his Father assuming the shape of a Ram, led him to a Fountain where he refresh'd his Army, and in requital of so great a Benefit, *Bacchus* built him a Temple there, under the Title of *Jupiter Hammon*, i. e. *Sandy*, because of the Sands of *Africa*. Others say he was call'd *Ammon* from a Shepherd of that Name, who built an Altar to him there.

The Latin Interpreter of *Aratus*, who is call'd *Bassus* or *Germanicus Cæsar*, writes, *That the Ram which shew'd the Fountain to Bacchus, when he conducted his Army thro the Deserts of Libya, was plac'd among the Celestial signs; and Bacchus erected a magnificent Temple to Jupiter in the place where he found the Fountain, about nine days Journey from Alexandria, who, from the name that was there, was call'd Jupiter Ammon. You may consult upon this Subject Quintus Curtius, lib. 4. Diodorus Siculus, lib. 17. or Arrian, lib. 4. de Exped. in Alexand.*

Jupiter was figur'd with a Ram's Head because his Oracles were always very intricate, if we may credit *Servius*. But *Horatius* gives a better Reason, when he tells us that the *Am-*

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monians borrow'd this Worship of the *Egyptians* of the City of *Thebes*, where *Jupiter* had a Ram's Head.

Strabo relates, with some appearance of Reason, that the Place where *Jupiter Ammon's* Temple stood, was formerly near the Sea, and that the great Concourse of People, who came to consult this Oracle, is an evident Proof of it; for a place so far distant from the Sea and standing in such vast Deserts of Sand could never be so frequented. He speaks elsewhere of the Travels of *Hercules*, *Perseus* and *Alexander* to consult this Oracle.

This Relation supposes always, that *Jupiter Ammon* was King of *Egypt*, whose Worship, after his Apotheosis or Deification in *Egypt*, pass'd into the distant Provinces. *Diodorus Siculus*, describing a Tradition of the *Libyans*, gives us a Relation that proves the thing, viz. That *Jupiter Ammon* was a great King, of whom was made a fabulous God, and a fictitious Oracle after his death. This Historian cites another more antient Writer, who says, That *Ammon* reign'd in *Libya*, and married *Rhea*, the Daughter of *Cælus*, and Sister of *Saturn* and the other *Titans*; that *Rhea* divorcing herself from *Ammon*, married *Saturn*, and put him upon making War with *Ammon*, in which he was victorious, and forced *Ammon* to save himself by sea, and fly into *Crete*, where he made himself King.

Arrian says, That *Perseus* and *Hercules* counted themselves the Posterity of *Jupiter*, and that *Alexander* being envious of their Glory, call'd himself also the Son of *Ammon*, who was the *Jupiter* of *Libya*.

A M O R, *Love*, according to *Plato*, is God more beautiful, antient, and better than all the fabulous Deities of Antiquity. *Socrates* makes him the Son of *Mars*, and *Venus* Goddess of Beauty; as also doth *Lucian* in his Dialogues. *Acuphlaus* will have him the Son of the Air and Night; *Sapho* of the Gods *Julus* and *Venus*. *Hesiod*, in his *Theogonia*, says that he was born of *Chaos* and the Earth, and that before the Creation of the World, he was in the Divine Essence, because it lov'd its Creatures from all Eternity, before they were created.

He hath also diffus'd the same Spirit of Love among them all, which is nothing else, according to *Empedocles*, but that Divine Virtue which inclines the Creatures to desire an Union with another; or to speak more properly a Divine Intelligence, which hath imparted that Spirit in Nature it self: From whence arises the Harmony of the Elements, and Copulation of Animals.

The heavenly Souls, and Spirits themselves according to the *Platonists*, descend by the means of Love into the Body: For which

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son it is, that *Orpheus* will have it, that *Love* has the *Keys* of *Heaven Gates*, and so he represents him, as holding them in his Hands. 'Tis *Love*, or *Cupid*, says *Lucian*, that conquers all the *Gods*, and *Venus* herself, who is his Mother. He can do nothing with *Pallas*, nor the *Muses*, nor dares to attack *Diana*, but he fears not *Jupiter* or his *Thunderbolts*. He is painted in the form of a beautiful Child with Wings, and a Fillet over his Eyes, who carries a Quiver upon his Shoulders, holding a Bow and Arrows in one hand, and in the other a lighted Torch.

The Wings which are given to *Cupid* denote his Levity and Inconstancy: A Bow and Quiver full of Arrows are attributed to him, because he wounds the Hearts of Lovers: He is painted blind, because nothing is more blind than Love.

Love is call'd by the *Greeks* *Eros*, from the earnest solicitation which Lovers make one to the other. They also call *Anteros*, Mutual Love, which they make a God, and affirm him to be the Son of *Mars* and *Venus*, as *Cicero* says, *Lib. 3. De Nat. Deor.* whom they usually represent with two Torches lighted, and tied together. *Pausanias*, in his *Lycomenia*, makes mention of a Statue of *Cupid* and *Anteros*, who strives to snatch a Palm-Branch which the other holds in his hand. And *Porphyrius*, the Philosopher, has left us a Fable upon this Subject; That *Venus* perceiving that little *Cupid* did not thrive, and that he fell into a languishing condition, went to ask Advice about it of the Goddess *Themis*, who answer'd her, That he had need of an *Anteros*, or mutual Love to relieve him; whereupon, a little time after, *Venus* conceived *Anteros*, and he was scarce born, but *Cupid* apparently grew, and became more beautiful every day. The *Athenians*, says *Pausanias*, erected an Altar to the God *Anteros*, upon the account of a certain *Milesian*, who was much lov'd by *Timagoras*. This last being desirous to give some proofs of his Love, cast himself headlong from a Rock, and kill'd himself; at which the *Milesian* was so troubled, that he also cast himself down after him, which made the *Athenians* worship the Ghost of *Timagoras*, under the Name of *Anteros*, as a Revenger of the too great Rigour of the person lov'd toward the Lover. Some also call him *Anteros*, who discerns unhappy Lovers from that Love which cannot find a suitable return. *Dido* seems to allude to this in *Aeneid. Lib. IV. v. 478.*

Germani, Germana, viam, gratare sorori

Da mihi reddat eum, vel eo me solvat amantem.

Ovid, in like manner says, that they call'd him *Amor*, or *Lethæus Amor*, who had a Temple at *Rome* near the *Colline-Gate*:

Prope Collinam templum venerabile portam

A M P

Est illic Lethæus Amor qui pectora sanat.

Inque suas gelidam lumbas addit aquam

In Remed. Amoris.

Some have had recourse to Magicians and Charms, to make 'em love. *Lucian* brings in an Harlot named *Melissa*, who desired *Bacchus* to bring some Magician to her, who gave Philtres to cause Love, and allure Lovers. She tells her, That she knew a *Syracusan* Woman, who made a Lover return to her again, after Four Months absence, by an Enchantment which she then declar'd to her. She shall hang, says she, the Calces or Sandals of the Lover upon a Peg, and shall put upon them some Perfumes, then she shall cast some Salt into the Fire, pronouncing thy Name and his; then drawing a Magical Looking Glass out of her Bosom, she shall turn every way, muttering several words with a low voice.

We meet also with other Enchantments set down in *Theocritus's Pharmaceutica*, in *England* and *Juvenal*. *Josephus* also, the Jewish Historian, testifies, that *Moses* having learn'd the *Egyptian* Philosophy, made Rings for Lovers and Forgetfulness, as also did King *Solomon* against Witchcraft.

Whatever Effects these Love-Potions might have, what *Ovid* tells us is more probable, That Beauty, and something else, not to be mention'd, are the only Philtres, which engage any Man to love.

Fallitur Erionias siquis decurrit ad artes;

Datque quod à teneri fronte revehlet equi.

Non faciunt, ut vivat amor, Medices herbes,

Mixtaque cum magicis Morsa venena sonis.

Phasias Æsonidem, Circe tenuisset Ulyssim.

Si modo servari carmine possit amor.

Nec data profuerunt pallentia philt'ra puellis.

Philt'ra nocent animis, vinctus furoris habent.

Sit procul omne nefas: Ut amarus, amabilis esto;

Quod tibi non facies, solve forma dabit.

Art. Amand. Lib. II. v. 99.

AMPHIARAUS, the Son of *Oecleus*, or according to some, of *Apollo* and *Hypermnestra*; being unwilling to go with *Adrastus*, King of *Argos*, to war against *Ethraeus*, King of *Thebes*, hid himself, to avoid the Death which he knew would happen to him in that Expedition; but *Eriphyle*, his Wife, being gain'd by *Adrastus* with the promise of a rich Chain, betray'd him, and discover'd the place where he was hid. *Amphiarus*, enrag'd that he was so basely betray'd by the Treachery of his own Wife, commanded his Son *Alcmeon*, before his departure, That as soon as he heard of his death, he should revenge it upon his Mother *Eriphyle*, as the only cause of his Misfortune. The Enterprize against *Thebes* prov'd very unsuccessful; for of the Seven chief Commanders, Five of them were slain at the first Onset, and *Amphiarus* was swallow'd up

alive in the Earth, with his Chariot, as he was retreating.

Philostratus gives this account of *Amphiarus*, in his Second Book of the Life of *Apollonius*; *Amphiarus*, the Son of *Oecleus*, at his return from Thebes, was swallow'd up in the Earth. He had an Oracle in Attica, whether he sent the Dreams of those who came to consult him about their Affairs; but above all things they must be 24 hours without Meat or Drink and Three days entire without the use of Wine.

Pausanias, in his *Attica*, speaks of a Temple consecrated to him; At the going out of the City *Oropus*, upon the Sea-Coasts, about 12 Furlongs from thence, there stands the Temple of *Amphiarus*, who flying from Thebes, was swallowed up with his Chariot. Others say, that it was not in that place, but in the way that leads from Thebes to *Chalcis*. Nevertheless, 'tis evident that *Amphiarus* was first deifi'd by the *Oropians*, and afterwards the Greeks decreed him divine Honours. His Statue was made of white Marble, with an Altar, of which only the third part is dedicated to him, and the rest to other Gods. Near to this Temple there is a Fountain call'd the Temple of *Amphiarus*, out of which 'tis said he came when he was plac'd among the number of the Gods. None were permitted to wash or purify in that Fountain, but when they had an Answer from the Oracle, or found their trouble remov'd; then they cast some pieces of Silver or Gold into the Fountain. *Jopko of Gnosus*, one of the Interpreters of *Amphiarus's* Oracles, publish'd them in Hexameter Verse, which brought the People to his Temple.

Amphiarus, after he was deifi'd, instituted the way of fore-telling things to come, by Dreams; and they that came to consult his Oracle, must first sacrifice to him, as to a God, and then observe the other Ceremonies prescribed. They sacrificed a Sheep, and after they have flead it, they spread the Skin upon the ground, and slept upon it, expecting a Resolution of what they asked, which he gave them in a Dream.

The same Author, in his *Corinthiaca*, tells us also, That in the City of the *Phlaesium*, behind the great Market, there is an House which is called the Prophecy or Divining-place, where *Amphiarus* having watch'd one Night, began to fore-tell things to come.

Plutarch, speaking of the Oracle of *Amphiarus*, says, That in the time of *Xerxes*, a Servant was sent to consult it concerning *Mardonius*. This Servant being asleep in the Temple, dreamt that an Officer of the Temple chid him much, and beat him, and at last stung a great Stone at his head, because he would not go out. This Dream prov'd true; for *Mardonius* was slain by the Lieutenant of the King

of Lacedæmon, having receiv'd a Blow with a Stone upon his head, of which he dyed. This is almost all that Antiquity has left us about *Amphiarus* and his Oracles.

AMPHICTYON, the Son of *Helene*. This was he, says *Strabo*, who appointed the famous Assembly of Greece, made up of the most vertuous and wise of Seven Cities, who were called after his Name, as were also the Laws which they made.

Cælius would have us believe, that he is the first that taught Men to mingle Wine with Water. There was another of that Name the Son of *Deucalion*, Governour of *Attica*; after *Cranæus*, who is said to be an Interpreter of Prodigious and Dreams.

AMPHILOCHUS. *Lucian*, in one of his Dialogues, entituled *The Assembly of the Gods*, tells us, That he was the Son of a *Vain* man that slew his Mother, and that had confidence to prophecy in *Cilicia*, where he foretold all that Men desired for about *Epence*; so that he took away *Apollon's* Temple. And the same *Lucian*, in his *Lycor*, brings *Euerates* speaking thus about *Amphilochus*, I return'd, says he, from Egypt, having heard the Fame of the Oracle of *Amphilochus*, I answer'd clearly and punctually to every thing a person desired to know, provided they gave me writing to his Prophet, I had the curiosity to see him as I pass'd.

AMPHINOMUS, and **ANAPHIL**, two Brothers who were eminent for their Piety, having saved their Parents, by carrying them upon their Shoulders, with the point of their own Lives, out of the City of *Cranaus*, which was set on fire by the Flames of *Zeus*.

AMPHION, the Son of *Jupiter* and *Antiope*, the Daughter of *Nycteus* King of *Thebes*. *Antiope* was first married to *Lycus* King of *Thebes*; but he divorc'd her, because she prostituted herself to *Enaphus*, King of *Lycaonia*, who was in love with her, enjoy'd her under the form of a Satyr. *Dece*, the Son of *Zeus*, caus'd her to be brought out of *Lycaonia* out of Jealousie; but she having escap'd, seeing herself pursu'd, hid herself in *Maecydonia*, where she brought forth *Zeus* and *Amphion*, who were brought up by Shepherds, and being grown up, reveng'd the Wrongs done to their Mother by *Lycus* and *Dece*, whom they caus'd to be pull'd in pieces having ty'd them to the Tail of a mad Bull.

Amphion was very excellent at Music, and learn'd of *Mercury* to play upon stringed Instruments, in which he grew to great Perfection, as the Poets say, That he built the Walls of *Thebes* by the sound of his Harp, so that the Stones put themselves in order to make that Building. Having married

the Daughter of *Tantalus*, he had by her Seven Sons, and Seven Daughters, of which their Mother was so proud, that she preferred herself before *Latona*, the Mother of *Apollo* and *Diana*, for which she lost all her Children, except *Phoebus*, they being slain by *Apollo's* and *Diana's* Arrows. *Amphion*, to revenge himself, attempted to destroy *Apollo's* Temple; but that God took him, and punish'd him in Hell with the loss of his Sight and Harp.

Amphion receiv'd his Harp of *Mercury*, who was the Inventor of it, as *Apollo* speaks in *Lutetia*. He made (says that God to *Vulcan*) an Instrument of a Tortoise-Shell, on which he play'd so excellently, so that he made the jealous, who are the God of Harmony.

And after he had shewn it to *Apollo*, and the *Muses*, as *Panjanias* says, he made a Present of it to *Amphion*: *Ἀμφίον τῷ Ὀνείατῳ δέδωκεν*.

AMPHITHEATRUM, the Amphitheatre, a place built round or oval, which encompassed the Roman-Theatre, and was furnished with Seats, on which the People sitting, saw divers Shows and Sports which were exposed to view. It is evident, that in *Vitruvius's* time the true Amphitheatres were not built at Rome; and therefore 'tis a mistake in *Pliny*, when he speaks of *Pompeii Amphitheatrum*, instead of *Pompeiani Theatri*, as *Lipsius* observes. There were afterwards several Amphitheatres built at Rome, in imitation of the Greeks, of which the most famous was *Nero's*, which was built all of *Tyberine-Stone*, which is as hard and beautiful as *Marble*. It was call'd the Amphitheatre of *Nero's Colossus* or Statue. It was 135 feet broad, and 525 long, large enough to contain 87000 persons sitting at their ease; and the height of it was 165 feet. Amphitheatres and Theatres at first were not built for continuance, being only of Boards, which they pull'd down after the Plays were ended. *Dion Cassius* says, That one of these Amphitheatres fell down, and crush'd a great number of People under the Ruins of it. *Augustus* was the first that built one of Stone in the *Campus Martius*, at the Expence of *Statilius Taurus*, A.U. 725. and this Amphitheatre remained till the time of the Emperor *Vespasian*; for the first being burnt in *Nero's* time, *Vespasian* began a new one, in his Eighth Consulship, two Years before his Death, but did not finish it.

Pliny relates, that *Curio* made an Amphitheatre turn'd upon huge Iron-Hinges, so that two Theatres might be made of that Amphitheatre at pleasure, on which different Plays might be represented at the same time.

The Amphitheatres were consecrated to *Dea Lærica*, or *Scythica*, *Jove Latino*, or *Sylvæ*, the Martial will have it, and at last to *Sannio*. *Senatus Felix* tells us, That there was an

Altar, upon which they sacrificed Men before they began their Sports.

The Amphitheatre was divided into Three principal parts; the First, which was the Theatre, was the lowest, and made as it were a plain of Sand, which was call'd the *Cavea*, that is to say, the Cave; because it was full of artificial subterraneous Caverns, of which some were used to shut up Beasts in, and others serv'd to hold Water for the imitating of Sea-Fights, and for the convenience of the Spectators. This place was plain, even and sandy, whence it was call'd *Arena*, or the Sand, and from it proceeded that Latin figurative Phrase, *In arenam descendere*, which is as much as to say To enter the Combat, because the Gladiators fought upon that Sand, or on that Sandy Place.

The second part was the Circle about the *Arena*, which contain'd a great number of Seats, with divers Ascents one above another, that the Spectators who sat nearest might not hinder those that sat further off from seeing.

The third part was us'd for the keeping of divers kinds of Beasts, as Horses for Races and Hunting of Wild-Beasts, for Criminals, and for keeping the *Athlete*, i. e. Wrestlers.

It is very hard, says *Justus Lipsius*, to set down the precise time when Amphitheatres were first built; yet that Author does not doubt to fix the Invention of them about the Declension of the Commonwealth, and believes that *Curio's* Theatre was an Amphitheatre, because when they pleas'd they could divide it into two parts, and when they chang'd its Form, and us'd it in its full Extent it was a true Amphitheatre. These Words are almost the same with *Pliny's*, and seem to make that Tribune of the People the first Inventor of Amphitheatres; for in the same place 'tis expressly observ'd, that the Diversions of the Scene were so artificially dispos'd, that altho there were, as it were, two Theatres, yet the Contrivance of the Machine-maker did order things so well, that when they pleas'd there appear'd but one Inclosure or Amphitheatre.

Nevertheless *Statilius Scaurus*, that famous *Edile*, may be thought to have preceded *Curio* in that Design: for, as *Pliny* says, *Scaurus* was the first who expos'd to the People an hundred and fifty Panthers: and *Bullenger* adds, that he us'd his Theatre as an Amphitheatre.

However 'tis most evident that *Julius Cæsar*, was the first Inventor of Amphitheatres; and *Bullenger* assures us, That after he had subdu'd Asia and Africa, he built a Theatre of Wood in the *Campus Martius*, which was call'd an Amphitheatre, because of the Ascents that were round it, and upon which the Spectators might see the Plays, sitting at their ease.

AMPHITRYO, a *Theban* Prince, the Son of *Alceus* and *Laoonoma*, the Daughter of *Gineus*, according to *Pausanias* in his *Arcadica*. He marry'd *Alcmena* of whom the Story is famous for the Birth of *Twins*, whereof one was nam'd *Hercules*, who was the Son of *Jupiter*, and was furnam'd *Alcides*, either from his Grand-father *Alceus*, or else from the Greek Word $\alpha\lambda\lambda\alpha$, which signifies, *Strength* or *Valour*, because of his extraordinary Strength, by which he subdu'd so many huge Monsters, and clear'd the Earth of them. See *Alcmena*.

AMPHITRITE, a Greek Word which signifies encompassing. The Poets make her a Goddess, the Daughter of *Oceanus* and *Doris*, and Wife to *Neptune* the God of the Sea.

AMPHORA, an Earthen Vessel with two handles, wherein were put things dry and liquid, as *Horace* says in his *de Arte Poetica*, v. 21.

— *Amphora cepit*

Institui, currente rotâ cur urseus exit?

The Potter had a Design in turning the Wheel to make an Amphora, and nevertheless he made a Pitcher only.

This Vessel contain'd four Sextaries and an half of Wine, which is about nine Gallons. *Suetonius* tell us a Story of a Man who stood for the Quæstorship, and who drank an Amphora of Wine at one Meal with the Emperour *Tiberius*, *Ob Epotum in Convivio propinante se vini amphorum*.

This Measure contains also three Bushels of dry Measure, the Standard of it was kept at *Rome* in the *Capitol*, to prevent false Measures, as *Rhemiæ Fannius Polemon*, who was *Lucan's* Master, testifies; from whence it was called *Amphora Capitolina*. It was a foot square in all its Dimensions, as Length, Breadth and Depth, and consequently it was Cubical.

AMPLIARE and **AMPLIATIO**, [Terms of the *Roman Law*,] to delay the Judgment of any matter for better Information, to declare that we must proceed in Law by Writing and Allegations, when a matter is not sufficiently discover'd or prov'd; for when such a thing happen'd in Suits, the Judg pronounc'd with a loud Voice *Amplius*; or he cast into a Pot a Ballot mark'd with an N and an L, which is as much as to say, *Non Liquet*, that is, *The Matter cannot be determin'd as it stands*.

M. Aclius Gabrio and *Calpurnius Piso* forbade Ampliation or Pleadings by Writing in Law-suits, as *Cicero* testifies in his first Oration against *Verres*.

AMULA, a sort of Vessel, wherein the Lustral Water, in the *Roman* Sacrifices, was put.

AMULIUS SYLVIUS, King of *Alba*, the Son of *Procas*, and Brother of *Numitor*. The Kingdom of right belonged to *Numitor*,

and his Father gave it him at his death; but *Amulius* invaded it, and to secure his Usurpation he caus'd *Egestus* the Son of *Numitor* to be slain in hunting, and forc'd his Daughter, whom some name *Itha* and other *Rhea* and *Sylvia*, to become a Vestal Virgin. She grew big as she was sacrificing to *Mars* in a Wood, and was after deliver'd of *Twins*, *Rhemus* and *Romulus*, who reveng'd their Uncle's Death by slaying *Amulius* the Usurper, and restoring *Numitor* to the Throne.

AMYMONE, one of the fifty Daughters of *Danaus*, whom her Father forced every day to go and draw Water in the Lake of *Lerna*, a City of *Argos*, and who had her Water-pot in her hand, says *Lucian*, because the City was very dry. But *Neptune* having seen her fell in love with her and took her away, and striking a Rock with his Trident he rais'd up a Fountain in her stead. She was the only one of all her Sisters who, after her Death, was not condemn'd to fill a Tub, full of holes, with Water.

ANALEMMA, a Greek Word, that signifies those sorts of *Sun Dials*, which shew only the Height of the Sun at Noon every day, by the Largeness of the shadow of the *Gnomon*. 'Tis not properly a *Dial*, because it does not shew the Hours, but the Signs and Months only. Of late *Analemma's* and *Dials* are joined together, which shew the Month by the length of the shadow, and the Hours by the Declination.

ANCÆUS, the Son of *Neptune* and *Astypalea*, who much delighted in tilling the ground and planting Vines; when he had spent several Nights in planting a Vineyard, one of his Servants told him that he should never drink of the Wine of that Vineyard; but when he had gather'd his Vintage, and caus'd some of the New Wine to be brought him to drink, he call'd that Servant to convict him of a Lye, he nevertheless held firm to his Prediction, repeating the Proverb,

Multa cadunt inter calicem supernaque labra.

Or this,

Inter os Et ossam multa cadunt.

While these things pass'd, News came to *Anceus*, that a Boar was got into his Vineyard, and had made much waste in it: he thereupon let fall his Cup, and went to hunt the Boar, which run at him and slew him. *Pausanias*, in his *Arcadica*, makes mention of another *Anceus*, the Son of *Lycurgus*, who went in an Expedition to *Chalchos*, and was slain by the *Calydonian* Boar, hunting with *Mæger*.

ANCHISES, the Son of *Cappys*, lived in the Desarts of *Phrygia*, where he spent his days in keeping his Flocks. The Fable says, that *Venus* often came down upon Mount *Ida* to en-

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joy his Love; and of her *Aeneas*, the Trojan Prince, was born, who in the Destruction of Troy sav'd him from the flames, carrying him upon his shoulders. He dy'd at *Drepanum*, and his Son celebrated anniversary Games in honour of him, of which *Virgil* speaks in his fifth Book.

ANCILE, see **ANCYLE**.

ANCULI and **ANCULÆ**, the Gods and Goddeses of Slaves, whom they honour'd and pray'd to in the Miseries of their Bondage.

ANCUS MARTIUS, the Grandson of *Numa*, and fourth King of the Romans. He succeeded *Tullus Hostilius*, and was valiant contrary to the Hopes of his Neighbours. He subdu'd the *Vicentes* in two several Fights, and took some of their Towns. He enlarg'd *Rome*, and fortifi'd *Janiculum*. He built the City *Ostia*, at the mouth of *Tiber*, to facilitate and secure Navigation. He reign'd 24 years.

ANCYLE, or rather **ANCILIA**, a sort of Buckler so call'd from the Greek Word ἀγκύλην or ἀγκύλον, which signifies an Elbow. The Bucklers were cut and hollow'd into a Semi-circle in the middle, and larger at the two ends.

There was a Festival kept at *Rome* in *March*, called *The Feast of the Holy Bucklers*. The Occasion of its Institution was thus; In the Reign of *Numa*, *Rome* was afflicted with so great a Plague, that all seiz'd with it dy'd without any Possibility of Cure. One day as *Numa* was going in one of the Streets of the City, there fell down from Heaven upon him, an Holy Buckler, or *Ancyle*, which he took as a Token of the Divine Protection; for the Plague began to decrease, and the *Nymph Ægeria* told him, that the Fate and Happiness of his City were annexed to it, as heretofore those of *Troy* were to the Palladium of *Minerva*. He found no great Difficulty to persuade the People to these things, and, that their Enemies might not take away this Fatal Buckler, he caus'd *Veturius Mamurius* to make Eleven others, so exactly like it, that the Holy Buckler could never be distinguished from the others.

He put them into the Temple of *Mars*, under the Conduct of twelve Priests call'd *Salii*; of whom I shall speak in their place.

Mamurius received this Reward, to be celebrated in the Hymns compos'd in honour of the God *Mars*, as *Ovid* tells us in these Verses, lib. 3. *Fastorum* v. 391.

Inde Sacerdotes operi promissa vetusto

Premia persolvunt, Mamuriumque vocant.

Plutarch, explains this otherwise, for he says, That when the *Salii* made mention of *Veturius Mamurius* in the Hymns of *Mars*, it was only through a Corruption of their Language, and that they ought to have said, ob veterem memoriam.

Farræ is of the same Opinion, lib. 5. *Itaque*

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Salii qui cantant Veturium Mamurium, significant veterem memoriam. But the greatest number of Authors are for the former Opinion, which seems the most natural and least strained.

The Feast of Holy Bucklers began the first of *March*, and lasted three days. It had several Names, some call'd it *Saliorum Festum*, *Saliarum* or *Martiales Ludi*, *Ancylorum festum*, *Mamuralia*. The *Salii* carry'd the Bucklers through the City dancing, and the Festival was ended with a sumptuous Feast, which was by way of Eminency call'd *Saliaris Cæna*. *Horace* describes this Feast, and what pass'd in it lib. 1. *Od.* 37.

Nunc est bibendum, nunc pede libero

Pulsanda tellus: nunc Saliaribus

Ornare pulvinar decorem

Tempus erat dapibus, sodales.

None could marry, nor go about any Business when these Bucklers were carry'd, because as *Ovid* says, Arms denote Discord, which ought not to be found in Marriages.

Arma movent pugnam, pugna est aliena maritis:

Condita cum fuerint, aptius omen erit.

Fast. lib. 3. v. 395.

Tacitus, in the first Book of his History, attributes the ill Success of the Emperour *Otho* against *Vitellius*, to his Departure from *Rome*, while these Holy Bucklers were carrying.

ANDROMEDA, the Daughter of *Cepheus*, King of *Æthiopia*, and *Cassiope*, who was so rash and presumptuous to dispute with *Juno* and the *Nereides* for Beauty; to punish this Sauciness, her Daughter was condemn'd to be expos'd naked upon a Rock to be devour'd by a Sea-monster, but she was rescu'd by *Perseus*, (who flew through the Air with the Wings which *Minerva* lent him to fight against the *Gorgons*, and who, by the help of the Buckler of that Goddes, wherein he saw the Image of *Medusa* as in a Looking-glass, had taken her by the Hair and cut off her Head, and then escap'd, while her Sisters were asleep,) for as he was on his Return on the Coasts of *Æthiopia*, he saw *Andromeda* just ready to be devour'd by the Monster, and being mov'd with Love as well as Pity for the Misfortune of such a fair Unfortunate, turn'd the Monster into stone by shewing it the Head of *Medusa*, after he had stun'd it with a Blow of his Sword; then loosing the Virgin, who was ty'd half naked to the Rock, he help'd her to get down the steep Precipice, and carry'd her back to her Father, who, to reward him, gave her to him in Marriage.

Lucian gives us a further Description of this History, in his Commendation of an Houté; Behold, says he, *Perseus*, who slew a Sea-monster and rescu'd *Andromeda*: Consider how in a small space the Painter has well express'd the Fear and Modesty of this young Fair one, who all naked view'd the Combat from an high Rock. Consider the terrible

Læbe

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Look of the Monster, who came to devour her, and the amorous Courage of the Hero. See how he held up his Buckler against the Monster, which turned him into stone by the force of Medusa's Look, whilst he gave him a full Blow upon his Head with a Backsword.

The History of *Andromeda* may be compar'd to that of *Iphigenia*. *Andromeda* being expos'd to a Sea-monster, to expiate for the Pride of her Mother, who prefer'd her own Beauty before that of the Nymphs, she was deliver'd from it by *Perseus*, who marry'd her after he had slain the Monster. This *Perseus* is nothing else but an Horseman, according to the signification of the Hebrew word *Pharus, Equus*. The place where *Andromeda* was expos'd is *Joppa*, or *Japha*, upon the Coasts of *Phœnicia*, as *Pliny* says, *In quo vinculorum Andromedæ vestigia ostendunt*.

The same Author assures us, that the prodigious Bones of this Fish to which *Andromeda* was expos'd, were carry'd by *Scævus* of *Joppa* to *Rome*; *Bellæ, cui dicebatur fuisse exposita Andromedæ, ossæ Romæ opportunè ex oppido Julææ Joppæ, ostendit inter reliqua miracula in edilitate sui M. Scævus*. 'Tis evident that it was some Whale, taken at *Joppa*, whose Skeleton *Scævus* shew'd at *Rome*; and that he might make his new Story more plausible, he set it off with the old Fable of *Andromeda*. *Tessius* is of opinion that this Sea-monster to whom *Andromeda* was expos'd, and from whom *Perseus* deliver'd her, was nothing else but a Ship, or the Captain of a Ship, who had such a Monster for his Flag, and courted *Andromeda*, to marry her.

ANDRONES, a Greek Word which signifies, *The Apartment of Men*, where they were accus'd to make their Feasts, into which Women were not allow'd to come.

ANGELI, *Angels*, These are spiritual Intelligences, which God makes use of, as his Ministers, to do Men Good or Evil, and to execute the Commands of his Divine Providence upon them. The *Greeks* and *Latins* acknowledg'd Angels under the Name of Good or Evil *Gemi* or *Demoni*. It is a Truth which *Homer* was well satisfi'd in, that *Angels* or *Demoni* do stir up many Motions and divers Passions in the Mind and Heart of Man.

Hesiod tells us, that there are thirty thousand Gods or Angels dispers'd over all the Earth, to observe the Conduct of Men; *Ter enim decem mille sunt in terra Dii Jovis, custodes mortalium hominum, qui judicia observant & prava opera, acie induti, passim oberrantes per terram*: these Words *Dii Jovis* signifie *Angels*. 'Tis the Doctrine of the Church, which even the Poets acknowledg'd with *Hesiod*, That the Providence of God watches over the Universe, and that he hath thirty thousand, i. e. an infinite number of Angels, the Ministers of his wrath.

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In fine, These Divine Guardians and Observers of our Actions are invisibly, yet most certainly in the midst of us, and encompass us on all sides.

Euripides, in *Cicero*, makes the unfortunate *OEdipus* say, that he withdrew himself for fear lest the Evil *Gemi* should hurt the City upon his account, *Διὰ τὸν ἀλδοσέως*, &c. That's the Name he gives those *Gemi* or *Demoni* which he believ'd were appointed to every particular Person, and were dispos'd to hurt them, as there were others who delighted to help and benefit them.

This Opinion of *Hesiod*, agrees with *Varro's* and *Plato's*, who also assign several Orders of *Demoni* or Intelligences in the Heavens, the Air, the Earth, and the subterraneous parts, that all the Universe might be fill'd with Life, Reason and Understanding, and consequently have a perfect Beauty. Nevertheless this Difference is remarkable, that *Plato* will have those Intelligences, which people and fill the whole Universe, to be created and appointed to their Offices from the beginning of the World; whereas *Hesiod* supposes them to be partly the Souls of the decaas'd.

ANGERONA, a Goddess, who is pray'd to against a certain Distemper call'd a *Quinsie*, in Latin *Angina*. *Pliny* will have her the Goddess of Silence, and Calmness of Mind, who banishes all Disturbances, and heals all sorts of Melancholy. The *Romans* instituted a Feast to her, which they call'd *Angeronalia*, because the cur'd their Flocks, which were troubled with the Quinsie. She is painted with her Mouth cover'd, to shew us that Pains and Grievs should be born without impatient Complaints. They sacrific'd to her in the Temple of the Goddess *Voluptas*, where her Statue was set up.

ANGIBATA, a Greek Word that comes from *ἀγ. δύω*, and signifies a *Transparent Vessel*, in which little Images seem to move up and down in the Water, which are inclos'd in it and seal'd up hermetically. This wonderful Effect, which makes a kind of Enamell'd Figures to swim in the Water, is seen in an *Angibata*, which has lately been found out, in which a small Image rises and falls, turns about and stands still as you please. This is done by straitning and compressing the Water more or less with the Thumb, which stops the end of a long Glass Pipe or Tube fill'd with Water. The Contrivance is, The little enamell'd Image, which is hollow and has a Weight so proportion'd to its Largeness, that it will swim upon the Water, yet so, that by the Addition of a small Weight it will rise and sink to the bottom.

ANGLIA, *England*, see *Albion*.

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ANGUIS, a *Serpent*, which was an ill Omen in Marriages, as we may see by those Verses of Terence in his *Phormio*, *He will say that lately there happen'd to him ill Omens, a Serpent fell from the Tiles through a Gutter*. The God *Æsculapius* is ordinarily represented under the figure of a Serpent, because he came from *Epidaurus* to Rome in that shape.

ANGUSTUS CLAVUS, a small Button in the shape of the Head of a Nail, which the Roman Knights did wear upon their Garments, call'd from thence *Tunica Angusti Clavi*, whereas the Senators wore them larger, and their Coat was therefore call'd *Tunica Latæ Clavi*. From hence it comes that these Words are often in Latin Authors, and chiefly in Suetonius, taken for the Dignity of Knights and Senators.

ANIENSIS TRIBUS, the Tribe of Anio, or the Inhabitants near the River Anio. In the Consulship of M. Fulvius and F. Manlius, the Censors P. Sempronius Sopho and P. Sulpitius Severus made a Census, i. e. took an Account of the number of the People, to which they added a new Tribe call'd *Aniensis*.

ANIGER or **ANIGRUS**, a River of Thessaly, whose Waters were sweet and pleasant, but afterwards turn'd bitter and stinking, because the Centaurs wash'd their Wounds in it, which they had receiv'd from Hercules, as the Fable says.

ANIMA, the Soul, which animates all living Creatures in general. This Word comes from *ἀνέμω*, which signifies Wind or Breath; the Latins say, *Animam efflare*, to expels the yielding up the last Breath, or at the last Gasp.

The Antients were several ways mistaken about the Nature of the Soul. Some, as Lactantius says, believ'd that the Soul was Air. Varro, following this Opinion, says, *The Soul is Air receiv'd in at the Mouth, purified by the Lungs, warmed by the Heart, and from thence dispers'd through the whole Body*. Some have form'd to themselves an Idea of Souls, as certain thin Substances like Shadows, yet visible, performing the same Functions and having the same Organs with the Bodies which they animate, since they see, speak, understand, and have need of Boats to carry them over the Rivers of Hell; so that according to their Argument they are only more subtil Bodies. This Error pass'd among the Primitive Christians, notwithstanding the clear Light of the Gospel; and so the Antients in their Emblems have represented the Soul by a Butterfly flying from the Body, which may be observed from a Basso Relievo of Marble, which represents a young Man lying upon a Bed, with a Deaths-head at his Feet, and a Butter-fly flying over him, which signifies his Soul, and by its flying away

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it shews us, that the Soul had forsaken the Body, to which it was united.

The Butter-fly seems to have come out of the Mouth of the deceas'd, because the Antients thought, as the Vulgar still do, that the Soul took its flight from the Body at the Mouth, which made Homer say, in his *Iliads* lib. 9. *That when the Soul has once pass'd the Fence of the Teeth, it can never return again*.

They have express'd the Soul by a Butter-fly, which perpetuates its Being by changing its shape several times. For after this manner the Pythagoreans believe that we change our *Genes* or *Species* by the Transmigration of our Souls. Morals tells us of an Epitaph, by which it appears, that a dead Man order'd his Heirs to make a Butter-fly over his Althes;

*Herodibus meis nando etiam vivens: ut meo
Volitet ebruius Papilio.*

There is yet extant a Representation of a Cupid endeavouring to fix an unsteady Soul, by fastening it to a Tree, for a punishment of its Inconstancy, nailing it to a dry stump, and by that means hindring it from entering into the Body it desir'd.

Nicetas Choniates says, *That some were of opinion that there are two Natures in the Soul, one luminous and the other dark. This last has its Original from below, and comes through some subterraneous Caverns; the other descends from the Height of Heaven all inflamed to adorn the Body; but in its Descent it is especially caution'd to take care, that while it endeavours to adorn its earthly Habitation by its Light, it doth not obscure it self by the others Darkness*.

The Soul is more particularly said to be that which gives Life to Animals and Vegetables. The Vegetative Soul is in Plants and Trees, the Animal in Beasts, and the Rational and Spiritual in Man. The Cartesians define the Soul of Man a thinking Substance, and by this Quality alone they think they can prove its spiritual and immortal Nature. As to the Soul of Beasts they say 'tis an *Automaton*, or a Machine that moves of it self and by natural Springs, that their Soul is a thin an active Substance, which participates of the Nature of Fire, and is the Source of the Vegetative Spirits.

The Immortality of our Soul was not only the Opinion of the Poets, but of all Mankind. The first Idolatry was either the Worship of the Stars, or of Kings, which were Deities after their Deaths. Now this presupposes that they believed that the Souls of Kings were much of the same Nature with the Intelligences which govern the Stars. Thus the Apotheosis or Deification of the deceas'd, was an evident proof of the common belief of the Immortality of Soul.

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The earnest desire of Fame is a secret proof of the inward belief of the Souls Immortality ; for Men would never have taken so much pains to have eterniz'd their Name and Memory, if the Soul had been mortal : So *Horace* tells us, That he should not dye entirely, but that the greatest part of himself would survive after death.

*Non omnis moriar, multaque pars mei
Vitat Libitinum.* —————

And *Ovid* says the same in these Verses ;
*Parte tamen meliore mei super alta perennis
Astra ferar.*

Cicero, in his Oration for the Poet *Archias*, explains the Immortality, so much celebrated by the Poets ; he assures us, that it was the Opinion of wise Men, That immortal Glory, the love of which was so ardent in Man, supposes immortal Life, which could tast the Sweetness of that Glory. This learned Man treats upon this Subject in his *Tusculan Questions*, and observes there, that their very Burials, Funeral-Elegies, the Examples of those who have devoted themselves to Death for the Good of their Country, the Love of Glory, wherewith Men are so inspir'd, and lastly, all that is said or believed of Hell, and all that is read concerning it in the Poets, are evident Proofs of the Immortality of Souls, and of the Belief that all Men have of it, and explaining the reason which induc'd Men to describe Hell after the manner that the Poets had represented it ; he says, 'twas because they thought Souls immortal, and not being able to apprehend any thing but what is material ; they had describ'd Souls, and the Punishment of Hell, by corporal Representations ; as we may learn by *Homer*, and other Poets.

Euripides, in his Deification of *Castor*, *Pollux*, and *Helena*, tells us, *That the Soul of Man, after Death, hath no Enjoyment of this sensitive Life, but hath always the same Understanding, and goes to take up its abode in Heaven, ἡνίκω δ' ἔξει ἀθάνατος.*

Herodotus assures us, That the *Egyptians* were the first who deliver'd the Doctrine of the Souls Immortality.

Plato tells us, That after Death, our Souls are conducted by a Genius, who the Poets say is *Mercury*, to the place where they shall be judged ; and that they receive Punishments or Rewards proportionably to the good or evil they have done in their Lives. *Quemlibet morientem cujusque Genius ὁ δαίμων, quem vivens sortitus fuerat, in locum quendam ducit, ubi omnes judicari oportet. Judicantur & qui honeste, juste & sancte vixerunt ; & qui non, & qui mediocriter*

ANIMALIA, *Animals*, which are divided into Terrestrial, Aquatic, Birds, amphibious Creatures, and Insects. The Pagans ado-

red Beasts, and creeping things, as Deities ; and the most superstitious, as well as the most ancient Worshippers of this kind, were the *Egyptians*. Thus, when *Cæsar* made himself Master of *Egypt*, *Lucian* tells us, That he made a magnificent Treat of many of the *Egyptian* Deities ;

Non mandante fame, multas volucresque ferasque

Aegypti posuere Deos.

Ovid, *Lib. V. of his Metamorphos.* relates the Flight of the Gods into *Egypt* from the War of the Gyants, and when *Typhæus* pursu'd them, they concealed themselves under the shape of divers Animals, to avoid his Fury.

Herodotus assures us, that the *Egyptians* were the first that made Statues, and engraved Animals in Stone : They represented *Jupiter* with a Rams Head, because *Heracles* being earnestly desirous to see him, *Jupiter* appeared to him with a Ram's head. He says also, That *Pan* was one of their greatest Gods, and they represented him as a Goat, tho' they knew very well, that he was like the other Gods. *Lucian* declares, that the Signs of the Zodiack, and the other Constellations, were first painted by the *Egyptians* in the Heavens, or in the Cælestial Sphere, whose Images they would have afterwards to be upon the Earth in the same Animals, whose Nature, they affirmed, depended upon the Nature of those Constellations, and upon their Impressions on sublunary beings. It is also probable, that this Table of the Flight of the Gods into *Egypt*, and their Transformation into Animals, was taken from the Opinion of the Astronomers, who attributed the shape of these Creatures to the Constellations, and of the Constellations to the Gods, that is to say, to the Cælestial Intelligences.

'Tis certain that they distinguish'd the Gods from the Animals that were consecrated to 'em, and that they did not give any Honour to those Beasts, but with relation to those Gods to whom they put up their Prayers, and not to Animals. *Herodotus* has given us the reason, why the *Egyptians* gave so much Honour to the *Ibis*, or the Hawk ; 'twas because, in the Spring, a vast number of flying Serpents came out of *Arabia*, to build Nests in *Egypt*, but were driven back by these Birds. 'Twas without doubt to the God, who had sent them these Helps, that the *Egyptians* intended to give Honour, by worshipping the Animals which was consecrated to him. *Diodorus Siculus* asserts, after *Herodotus*, That the *Egyptians* affirm'd, That they worshipped those Animal which were consecrated to the Gods, in Honour to those Gods ; and he assures us, that the *Egyptian* Priests had secret and mysterious Reasons for their Worship ; but the People had only three Reasons for it

of which the two former seem to be something fabulous, viz. That the Gods, at the beginning, being assaulted by a rout of wicked Men, conceal'd themselves under the Form of these Animals, and ever since they had honour'd them. Secondly, That the Egyptians having been often vanquish'd by their Enemies, at length became victorious, after they set up the Figures of these Animals for their Standards. Thirdly, That all these Animals were extremely useful for the preservation of their Goods and Lives.

Plutarch tells us, That we ought to interpret all these Fables in a pious and philosophical sense, *piè & philosophicè*: That if the Egyptians did honour *Mercury* under the Name of a Dog, 'twas because of the Watchfulness of that Creature.

There was nothing so lewd as the Worship of the Goat, which they call'd *Mendes*; the Greeks, *Pan*; and the Latines, *Taunus* and *Silvanus*. The Sileni and Satyrs related to this. The Figures of these Deities were yet more immodest and impure than the Animals themselves; for they were the original, as I may say, of the *Priapus* of the Greeks. All these Idolaters protested nevertheless, That their intention was by these Symbols, to honour the Fruitfulness of Nature, that continually produced an infinite number of Beasts, many of which are Masterpieces of the Fecundity of the divine Power.

Some think that the greatest part of these Transformations of the Egyptian Gods into Animals, or the divers ways of representing 'em under the Figures of these several Animals, arose from nothing else but some Allusions of the Names to a more antient Language; for *Bochartus* observes, that if *Isis* were changed into a Swallow, as *Plutarch* says, 'twas because that *Sis* in the Hebrew-Tongue signifies a Swallow: If *Anubis* were painted with a Dog's Head, 'twas because *Nobach* signifies to bark: If *Apis* was worshipped in the shape of an Ox, 'twas because *Abbir* signifies an Ox: If *Jupiter* chang'd himself into a Ram, 'twas because *El*, which is the Name of God, signifies also a Ram: If *Osiris*, or *Bacchus* be changed into a Goat, 'tis because *Seir* signifies a Goat: If *Diana* be changed into a Cat, 'tis because, in the Egyptian-Language, *Bubastis* signifies a Cat, and that's the Name of *Diana*: *Venus* is chang'd into a Fish, because *Atergatis* come near to *Dag*, a Fish: Lastly, *Juno*, or *Astarte*, takes the figure of a Cow, because *Hastaroth* signifies Herds of Oxen.

'Tis not to be doubted, but from the time of *Moses*, the Egyptians worshipp'd their Gods under the figure of Animals, since *Moses* himself answers, That the *Israelites* could not offer a solemn Sacrifice in *Egypt*, lest they should

expose themselves to be stoned by the Egyptians, whose Gods they must sacrifice to the true God.

ANNA PERENNA. This fabulous Story is told of her:

This *Anna*, according to some Authors, was the Daughter of *Belus*, and Sister of *Dido*, who fled to *Battus*, King of the Isle of *Malta*, after the death of her Sister, when *Herbas*, the King of the *Getuli*, attempted to take *Carthage*. When she perceiv'd herself not safe with *Battus*, because of the Threats of *Herbas*, she fled into *Italy* to *Laurentum*, where *Aeneas* was settled; and as he walked one day along the Bank of the River *Numicius*, he met *Anna*, and presently knew her, and conducting her to his Palace, he treated her according to her Quality. *Laonia* was troubled at it, and sought her Destruction, as being her Rival; but she being admonish'd of it in a Dream, escap'd to the River *Numicius*, whereof she was made a Nymph, as she told them that search'd for her, and order'd them to call her for the future *Anna Perenna*, because she should be for ever under these Waters:

——— *Placidi sum Nympha Numici
Anne perenne lacus, Anna Perenna vocor.*

Ovid. Fast. Lib. III. v. 653.

This News oblig'd the *Albans* to make great Rejoycings along the Banks of the River in Dances, and Feasting; and in imitation of them, the *Romans* did the same on the Banks of *Tiber*. The Virgins took very undecent Liberties, dancing and lasciviously sporting without any Modesty: *Ovid* has describ'd these Feasts, which were made on the 15th. of *March*. They sacrific'd to her to obtain a long Life, *Annare*, & *Perennare*. Some have thought that she was an old Woman of *Boville*, who brought Meat to the People of *Rome* of old, and then fled into the holy *Aventine-Mount*, and in Gratitude this Feast was appointed in Honour of her by the *Romans*:

*Pace domi facta signum posuere perenne,
Quod sibi desistis illa serebat opem.*

Ovid. Fast. Lib. III. v. 673.

ANNALS, *Annals*, a chronological History, which describes the remarkable Events of a State yearly, as the *Annals* of *Cornelius Tacitus*: Whereas History, says *Aulus Gellius*, descants upon those Events, and upon the Causes which produc'd 'em. It was allow'd at first to the Chief-Priests only to write the *Annals* of the People of *Rome*; that is to say, the considerable things that happen'd every Year; and from thence they were call'd *Annales Maximi*, non a magnitudine, sed quia eos Pontifex conscriberet; says *Elianus*.

ANNALIS LEX, The Law which appointed the Age at which any Person was promoted to Offices

Offices of State. Eighteen Years was required for one to be made a *Roman Knight*; and Twenty five to obtain a *Consulship*; and so for other *Offices*. The *Romans* took this Law from the *Athenians*.

ANNALIS CLAVUS, The Nail which the *Prætor*, *Consul*, or *Dictator* fix'd every Year in the Wall of *Jupiter's Temple*, upon the Ides of *September*, to shew the Number of Years. But this Custom was after changed, and the Years were reckon'd by the *Consuls*.

ANNIBAL, an *African*, the Son of *Amilcar*, and General of the *Carthaginians* in the Wars against the *Romans*, whom he beat and defeated in several *Battels*. He pass'd from Spain to the foot of the *Alps*, in his way to *Italy*, and went up to the top of those Mountains in Nine days time, notwithstanding the Snow with which they were covered, and in spite of the Resistance of the Mountaineers which inhabit there, whom he shut up in a Rock, which they used for a Retreat; and by an unheard of Invention, he cut a way through that part of this Mountain which most obstructed his passage, with Fire and Vinegar. After this, he over-run all *Italy*, and brought Terror and Dread with him into all Parts, and chiefly after the *Battel of Cannæ*, which is a small Village of *Apulia*, in which the *Romans* lost Forty Thousand Men, together with the *Consul Amilius*. *Annibal* sent Three Bushels of Gold Rings to *Carthage*, and made himself a Bridge of dead Bodies. 'Twas at this *Battel* that he shew'd, that the greatest Men commit the greatest Faults; for he forgot himself, and lost by his own Carelessness a complete Victory; for instead of attacking *Rome*, he went and drown'd all his Glory and Hopes in the Pleasures of *Capua*. He dyed at the Palace of *Prusias*, King of *Bithynia*, having poyson'd himself, because he apprehended, that this barbarous King would deliver him into the hands of the *Romans*. Thus dyed this great General, after he had made War Sixteen Years in *Italy*, won several *Battels*, brought several Nations to a Submission, either by Force or Agreement, besieg'd *Rome*, and made himself Master of divers Cities.

Juvenal having briefly run over the great Exploits of *Annibal*, concludes, that all this Glory ended at last with being conquer'd, banish'd, and living as a Fugitive; reduc'd to so mean a condition, as to court a petty King of *Asia*; and lastly with killing himself by a Ring, which was a sort of Revenge on him for that incredible multitude of Rings which he had taken from the *Roman* Nobles slain in the *Battel of Cannæ*.

Lucian makes him speak thus of himself in one of his Dialogues of the Dead: Having pass'd

out of *Africk* into Spain with an handful of Men, I first made my self famous by my Valour, and after the death of my Wives Brother, having the command of the Armies, I subdu'd the Spaniards and Western Gauls; then marching over the Alps, I conquer'd all Italy, as far as *Rome*; after I had gain'd Three great Battels, and slain in one day so many Enemies, that I measured the Gold Rings which the Knights wore, by the Bushel, and march'd upon a Bridge of dead Bodies. Being recall'd into *Africa*, to oppose *Scipio*, I obey'd, as if I had been one of the meanest of the Citizens; and after being unjustly condemn'd, I bore my Banishment patiently.

ANNONA, the *Victuals*, or the provision of Corn for a Year.

Annona Civilis, the Corn with which the Granaries of Cities were fill'd every Year, for the Subsistence of the Citizens.

Annona Militaris, the Corn which was laid up in the Magazines for the Subsistence of an Army during the Campaign.

ANNULUS, a Ring which the Antients wore on their Fingers. There are Three sorts of 'em; one sort was call'd *Annuli Sponsalitii*, *Promubi*, or *Geniales*, Rings of *Esponsals*, or Marriage-Rings, which the Bride-groom gives his Bride at their Marriage; others were call'd *Annuli Honorarii*, Rings of Honour, which were us'd as Marks of Honour, and distinction between the different Orders of Men, and with which those also were rewarded, who had done some signal Service to the Commonwealth; the Third sort were call'd *Annuli Signatorii*, or *Sigillatorii*, which they used to seal their Letters with.

The Rings which the *Romans* used to give the Women betrothed to them, were ordinarily of Iron, and they put them upon the 4th finger of the hand. I have seen some also of Copper and Brass, with little Knobs in the fashion of a Key, to signify, that the Husband, by giving this Nuptial-Ring to his Wife, puts her in possession of the Keys of his House, of which she ought to have the care. Some of them are found with these Inscriptions, *Donum Vitæ. Amo te, amica me.*

Rings of Honour, were Marks of Merit in the Persons who wore them. The first *Romans* wore only Rings of Iron, as fittest for a warlike Nation, and they prefer'd 'em before Rings of value. *Tarquinius Priscus* was the first that wore one of Gold; but for a long time the Senators durst not wear 'em. Afterwards a Custom prevail'd of giving Gold Rings to them that went on an Embassy into strange Countries about the Affairs of the Commonwealth; but yet they wore them only upon the days of their Entries, or Audiences, as a Badg of their Dignity.

But afterwards the Senators wore them of Gold, as also the Knights, to distinguish themselves from the common People; as they were known from Senators by a Robe woven with Gold, and by their large Buttons. This happen'd about the Second *Punick* or *Carthaginian*-War.

We read in *Appian* of *Alexandria*, that only Colonels in an Army had a Right to wear Gold Rings, which they used as a Mark of Nobility.

It is true, that in the Disorder and Confusion of Civil-Wars, the People, and Soldiers took the liberty to wear 'em, as also Women-Slaves, and those who were made free, which obliged the Consuls, *C. Asinius Pollio* and *C. Antistius*, under the Emperor *Tiberius*, to make an Order forbidding the Common-People to wear Gold Rings, at least those whose Father, or Grandfather by the Fathers side, had not a Revenue of 400 great Sesterces, with a right to take place in the Fourteenth Ascent of the Theatre, which was granted to the Roman Knights when they were present at those Shows.

It is also true, that from the time of the Emperor *Commodus*, the Slaves made free were honoured with a Gold Ring.

Aurelius Victor says, That the infamous *Marcius*, the Son of an enfranchis'd Slave, receiv'd a Gold Ring, and was thereby equall'd to the Knights, as these Verses of the Poet *Statius* shew :

*Mutarisque genus, levâque ignobile ferrum
Exit, & cello natorum æquavit honori.*

They affect'd to wear 'em of an extraordinary weight; I have seen some that weigh'd Four Pistoles and a half of Gold; which puts me in mind of what *Juvenal* says wittily in his Seventh Satyr, *That no body will give 200 Pices to an Orator to plead his Cause, although he be as eloquent as Cicero, unless they see an extraordinary great Ring shining on his Finger :*

— *Ciceroni nemo ducentos
Nunc dederit nummos, nisi fulserit annulus
ingens.*

Satyr. VII. v. 139.

Pliny tells us, *That in his time the Excess was so great, that it seem'd to him, as though every one would be valu'd only by the Number and Weight of his Gold Rings, with which they loaded rather than adorned their Fingers.* This is the same that *Sæssa*, the Philosopher, says, *Overanous annulus dignior, & in omni articulo gemma disponitur.*

These Rings were often adorned with Beazels made of the same Matter, or precious Stones grav'd several ways.

Under the Emperor *Claudius*, Seals were order'd to be made of the same Metals, and not of precious Stones. The several sorts of Engravings which were set in the Beazels of Rings made the Seals, which we name *Annuli*

Signatorii, or *Sigillatorii*, with which they seal'd their Letters, which they impress'd upon their Records; as also in their Houses upon their Cellars, where they kept their Provisions.

They seal'd their Letters, as we do at this day, saving, that instead of Silk they used Thread or Flax, with which they wrapt about the Letter on the outside; and then laying upon it a sort of soft Clay or Wax, they stamp'd the figure of their Seal upon it, after they had a little softened it with Spittle. *Cicero* has describ'd the manner of it to us in his Third Oration against *Catiline*; *Tabellas proferri jussimus, quæ à quoque dicebantur datæ; primum ostendimus Cethego, signum cognovit, nos linum incidimus, legimus: We caus'd the Letters to be brought, shew'd 'em to Cethegus, who acknowledg'd the Seal, we cut the Thread, and read them.*

Plautus has describ'd the same thing to us more elegantly in his *Bacchides*: *Cedo tu ceram, & linum, attutum age, obliga ob signa citò: Give me the Wax, and Thread, quickly; bind up the Letter, and seal it: This Wax was call'd Vinculum Epistolæ; and Juvenal calls the Impression of the Seal upon the Wax, that was softened with Spittle, Gemma Ula.*

They seal'd their Contracts in the same manner, as also their Wills; for as soon as the Witnesses had heard the Will read, it was seal'd in their presence, and they fix'd Three Labels to it, upon which they put Wax, and set their Seals. This was decreed by the Senate, in the time of *Nero*, as *Suetonius* relates. It was likewise necessary, when a Will was opened, that either all the Witnesses, or at least most of 'em, should be present, to own their Seals: *Tabellæ testamenti aperiuntur hoc modo, ut testes vel maxima pars eorum adhibeantur, qui signaverint testamentum, ut ita agnitis signis, rupto lino, aperiatur & recitetur.* *Jul. Paul.*

These Seals were also made use of to seal their Cellars and Pantries, where they kept Provisions for their Families; for *Plautus* brings in a Mistress of a House, who was going to visit her Neighbour, thus speaking in his Comedy, entituled *Casina*, *Obsignate cellar, referte annulum ad me; And the same Poet brings in a Slave complaining of his Master for sealing the Salt-Box, for fear he should take any Salt; Isti parci promi qui salinum serous obsignant cum sale.*

ANNULI Samothracii ferrei, Rings call'd *Samothracian*. They had something in them which secur'd from Envy, and from other Evils, as *Vatro* says. These Rings, as *Artemidorus* says, which were Iron on the out-side, and to which Art had imparted some salutary Virtue, were fortunate in Dreams. *Petronius*, speaking of the Rings which *Tremalcion* wore, tells us, That this which was upon his Little Finger

was of Gold, set thick with small Stars of Iron. *Isidor*, after *Pliny*, teaches, *That the Slaves cover'd their Iron Rings with Gold*. These *Samo-thracian Rings* may be said to be *Talismans*, of which the Iron was wrought under some Constellation. Such also were those Rings which *Solomon* taught Men to make, as *Josephus* says, which would drive away Devils: and those hollow Rings of *Artemidorus*, which inclos'd in 'em some supernatural and divine Virtue. The People of the Isle of *Samothrace* much addicted themselves to the study of the Secrets of Nature, and *Pythagoras* taught them a sort of Philosophy which he call'd Divine, and is the same with the *Talismans*, or Rings made under a certain Constellation. The Gods of *Samothrace* were those who presided over the *Talismans*. *Tertulian* mentions three Altars, dedicated to three sorts of Deities, *Magnis, Potentibus, Visceribus*; and adds, *'Tis credible that these were the Gods of Samothrace, who were potent for the Execution of difficult Designs, and who presided over great Undertakings. Varro* calls them *Divi Potentes*, and supposes 'em to be Heaven and Earth.

ANNUS, the Year. 'Tis, properly speaking, that Time which the Sun takes in passing through the 12 Signs of the *Zodiack*. After several Observations, *Astronomers* having determin'd, *That the several Recess's of the Sun have certain Periods, after which that Planet seems to return to the same Points, in respect to us, and much about the same time makes the same Alterations of Seasons, and Temperature of the Air*; call'd the Year that Number of Days which the Sun is passing through those several differences of Distances and Recesses.

Those who observ'd these things with greater Exactness, did first acknowledge, *That the Sun did run from East to West, round the Earth in twenty four Hours, by the swift Motion of the Primum Mobile, or Highest Orb*. Then they observ'd, *That the Sun, besides this Motion which is common to all the Planets, had another also proper to it self, which was from West to East, round the same Globe of Earth, in the Ecliptick, which cutting the Aequator obliquely, rises on both sides towards the Poles, as far as the Tropicks. And lastly, That the Sun running, in one Year, through the full Extent of this great Circle of the Ecliptick, which they have divided into twelve Parts or Signs, by its Motion causes two very different Seasons, viz. Summer and Winter, when it arrives at the Tropicks, that is to say, at the two Points of the Solstices; and two other more temperate, viz. Spring and Autumn, when the Sun cuts the Aequator, or the Aequinoctial*.

The Year is call'd in *Greek* *ἔτος* and *ἐνιαυτός*; that is to say, *Returning into it self*; whence it is, that the *Egyptians* have represented the Year by a *Serpent turning round and biting its Tail*:

which made *Virgil* say in his *Georgicks*, lib. 2. v. 402.

Atque in se sua pervestigia volvitur annus.

The Year is either Natural, which is otherwise call'd Tropical, or Civil. The Natural or Tropick Year is that exact Space of Time which the Sun takes in passing through the Ecliptick, which is not always the same, because of the Inequality of the Sun's Motion; which seems to have been observ'd in the most antient Times by the *Egyptian Priests*, and Sacrificers to *Jupiter Ammon*, by means of the different Quantity of Oyl which was burnt continually before the Statue of that God; for measuring with all the exactness possible what they spent in the whole year, they found that there was a considerable Difference between one Year and another, and from thence infer'd that the Years were not exactly equal.

Astronomers have since by the Exactness of their Calculations and Observations, proved that the Mechanical Conjecture of the *Egyptians* for the Term of the Solar Year, observ'd in the time of *Hipparchus* and *Ptolemy*, and about 750 years after by *Albategnius*, was still found very different in the time of *Alphonfus* King of *Castile*, which was about 400 years after, and the Modern Discoveries that have been made from the most curious and diligent Observations have no Agreement with the Antients.

And as the Duration of the Solar Year, which we have from *Ptolemy's* Observations, is the greatest of all, that in *Albategnius's* the least, so that in *Alphonfus's* time is in some sort a Mean between both, but that of our time seems to come near the greatest. *Copernicus*, who liv'd about the end of the last Age but one, took occasion to conjecture that these, tho different Inequalities, had their determin'd Periods; and that, in a certain Revolution of time, they pass'd through all these Differences, and then return'd to the same Posture they were in before.

He has found out, by a laborious Computation, that the Term of this Period is about 1716 years, in which time the Solar year runs through all these several Changes.

But because it would be very hard to fix upon a Computation of Years, according to such nice Differences, which consist in some few Minutes for each year, the *Astronomers* have, for that reason, made use of a mean Duration between the greater and the less, which contains 365 days, 15 hours, and about 49 minutes.

The Civil Year, which is commonly us'd by all Nations is very different, both as to its Beginning and Duration; which nevertheless may be refer'd to three different Heads, for they

they either follow the Course of the Sun, or of the Moon, or of both.

The *Hebrews* had two sorts of Years, the Secular or Natural Year, and the Sacred or Ecclesiastical.

The Secular had respect to the Civil Government for buying and selling, and began at the Autumnal *Equinox*, in the month called *Tisri*, which answers to our *September*, because they believed that God created the World at that time.

The Sacred Year had reference to their Religion, and began at the Vernal *Equinox*, in the month called *Nisan*, which answers to our *April*, at which time they kept their Passover.

The *Egyptians*, *Chaldeans* and *Affyrians* were the first that measur'd their Year by the Course of the Sun, and they thought at first, that the Solar Year had 360 days only, which they divided into twelve months containing thirty days each; at the end of which, as we may conjecture by the Story which *Plutarch* relates concerning *Rhea* and *Saturn*, *Mercury* added five days, which he called *ἡμερησῖαι*, i. e. Added, by which means the year became 365 days long, without counting the six hours or thereabouts, by which the Solar Year exceeds that number of days, and which, making one day in four years, is the cause that *Thot*, i. e. the *Egyptian* year has no determin'd and fix'd place in any part of the Solar Year, which it anticipates one day every four years, and one month in 120 years, running through its whole Course in the space of 1440 years; after which it returns to the same point from which it first began.

This way of reckoning the Years has been a long time in use among the *Egyptians*, till, after the defeat of *Mark Anthony* by *Augustus* at the Batrel of *Actium*, their Country was made a Province of the *Roman* Empire, and they were forced to submit to the Laws of the Conquerours and their Computation of years, which was the *Julian*, keeping only the Names of the months, which answer'd after such a manner to the *Roman* Months, that their *Thot*, the first day of the Year, always happen'd upon the 29th. of *August*; whence it comes to pass that the first day of the *Egyptian* Year, which is also call'd the *Coptic* Year, is four whole months and three days before the Kalends of *January*, which is the first day of the *Roman* Year.

The *Persians* count their Years as the *Egyptians* do, ever since *Cambyses* became Master of *Egypt*. For having ranſack'd the Sepulchre of *Sinananius*, he found a Circle of 365 Cubits round, every Cubit representing a day of the year, which was graven and mark'd by the rising and setting of the fix'd Stars, which made them fix their year to 365 days, without

mentioning the hours. *Quintus Curtius* tells us, that the *Persians* adore the Sun, and have an holy Fire, kindled by its Rays, to be carry'd before their King, who is follow'd by 365 young Lords, cloth'd with yellow Robes, to represent the 365 days of the Year.

The *Arabians*, *Saracens*, and *Turks*, at this day reckon their Year by the Course of the Moon, making it to consist of twelve Moons, whereof some have thirty, and some twenty nine days, alternatively one after the other, which make all together but 354 days; so that the Duration of time being less than the Solar Year by about eleven days, it follows, that their Month *Muharran*, which they count for their first place in the whole Course of the Solar Year, which it precedes 11 days every year, and more than a month in 3 years; so that in less than thirty four years it runs through all the season of the Solar Year, and returns to the Point from which it first began.

And since the exact time of the 12 Moons, besides the 354 whole days, is about 8 hours and 48 minutes, which make 11 days in 30 years, they are forc'd to add 11 days extraordinary in 30 years; which they do by means of a Cycle of 30 years invented by the *Arabians*, in which there are 19 years with 354 days only, and 11 intercalary, or Embolismical, which have every one 355 days; and these are they wherein the number of hours and minutes, which are Surplus to the whole days in every year, is found to be more than half a day, such as 2, 5, 7, 10, 13, 16, 18, 21, 24, 26, and 29, by which means they fill up all the Inequalities that can happen.

The *Greeks* consider the Motions of the Sun and Moon in their Year, and as they suppos'd in antient times, that the Moons Course was exactly 30 days, they made their Year to consist of 12 Moons, and by consequence of 360 days; but quickly perceiving their error, they took out 6 days, to bring it to the Lunar Year of 354 days, which being less than the Solar Year by 11 days, they found it convenient, for reconciling the Inequalities in the Motions of these two Luminaries, to insert at the end of every second year an intercalary month of 22 days, which they call'd, upon that account, *ἑμβολιαστικὸν*, id est, a Month added, or inserted.

They understood afterwards, that the 6 hours they had omitted, which yet are a part of the time of the Solar Year above the 365 days, and make one whole day in four years, were the cause that their Year anticipated the true Solar Year one day at the end of four years; which oblig'd them to change their Intercalation, and put it off to the fourth year: and

and then leaving only 354 days to the 3 first, under the name of the Common Year, they reckon'd 399 days to the fourth, by the addition or intercalation of one month and an half, consisting of 40 days, arising from the 11 days by which every Solar Year exceeds the Lunar, being four times counted, and the day which arises from the adding of the six hours in four years.

And to render the Intercalation more remarkable, they made a noble Consecration of it by instituting the Olympick Games, in the time of *Iphitus*, at which all *Greece* met together every fourth year, and hence came the Computation of time by *Olympiads*, every one of which consisted of four years, and are so famous in History.

Nevertheless they found at last, that this space of four years did not rectifie all the Irregularities that happen'd in the Courses of the Sun and Moon, which oblig'd them to double 'em, and make a Revolution of 8 years, and because they were not hereby yet fully satisfy'd, they introduc'd another of 11 years.

Notwithstanding this, the *Athenians* did not receive such satisfaction as they hop'd for by this last Period of 11 years, but they had still remain'd in a perpetual Confusion, had not one of their Citizens, nam'd *Meto*, an Astronomer of very profound Judgment, at last discover'd, that all these different Changes which happen'd betwixt the two Motions of the Sun and Moon would be accommodated by a Period made up of the two former of 8 and 11 years, i. e. in the space of 19 years, after which those Stars return again to the same place where they were at first.

This Period of XIX. Years of *Meto*, was ordinarily call'd *The Euneodecas ateras*, and was receiv'd with so great Applause among the *Athenians*, that they would have it written in large Characters of Gold, and set up in a publick Place, which gave it the Name of the *Golden Number*, and the use of it became common not only in *Greece* but also among the *Jews*, who made use of it to regulate their years, afterwards among the *Romans*, and lastly, among the *Christians*.

The *Athenians* began their Year at the New-Moon after the Summer Solstice, in the Month call'd *Ἐκτομβρίαιος*, i. e. between the months of June and July. All the Magistrates, says *Piso*, must meet in the same Temple the day before the Kalends of the Summer Solstice, when the New-year begins.

Some made their Year to consist only of three Months, others of four, as we read in *Macrobius* his first Book of his *Saturnalia*, Chap. 12.

The *Carians* and *Acharnanians* made their

Year to consist of six months, and *Justin* tells us, That they reckon'd but fifteen days to their Month.

The *Romans* had three sorts of Years; 1. That of *Romulus*, which contain'd but ten months, beginning with *March*, whence it comes that *December* is call'd the last Month. 2. Of *Numa*, which corrected the grots Mistake of *Romulus*, and added two months to the year, viz. *January* and *February*, making it to consist of 355 days only, which makes 12 Lunar months. 3. Of *Julius Caesar*, who discovering a further Error in the Calculation, viz. That there were ten days more than *Numa* reckon'd, made a Year of 365 compleat days, and reserving the six hours to the end of four years, made a whole day of 'em, which he insert'd before the 6th of the Calends of *March*; so that in that year they counted the 6th of the Calends twice, *Bis sexto Calendas*, whence came the word *Bissextile*; and the year had 366 days, and was call'd *Bissextile*. And this way of computation has continued to our time, and from its Author is named the *Julian Year*.

Now the 10 days which *Caesar* added to the year were thus distributed, to *January*, *August*, and *December*, each of 'em two; to *April*, *June*, *September*, and *November*, each of 'em one.

But because in these latter times there is still an Error found in this Calculation, and the *Equinoxes* insensibly go back from the point where *Julius Caesar* had fix'd them, they have found out, that the year had not just 365 days and six hours, but wanted about 11 minutes, which in 131 years, make the *Equinoxes* go back about a day; for an hour having 60 such minutes, a day must have 1440, which being divided by 11 make 130 and 10 over, so that the *Equinoxes* were come back to the tenth of *March*. For which reason in the year 1582 Pope *Gregory XIII.* to reform this Error, caus'd 10 days to be taken from the Year, to bring the *Equinoxes* to the 21 of *March*, and the 22, and 23 of *September*, and to prevent the like for the future, he order'd, that since 131 thrice counted make 393, i. e. almost 400 years, this matter should be regulated by Centuries, to make the account more easie and compleat, so that in 400 years, the *Bissextile* of 3 years should come to 100 *Bissextiles*. And this is that which is call'd *The Gregorian Year*.

The *Jews* count their years by weeks, and call the seventh *Sabbatical*, in which they were not allow'd to plow their Ground, and were oblig'd to set all their Bond-Servants at liberty. They had also their Year of *Jubilee* and *Release*, which was every 50 years, or according to others every 49 years, so that every year of *Jubilee* was also *Sabbatical*, but yet more famous than others, and then all Possessions, and whatever

ever else had been alienated, return'd to its first Owner.

The Greeks counted their years by *Olympiads*, of which every one contain'd the space of four whole and compleat years. These *Olympiads* took their Names from the *Olympick Games*, which were celebrated near the City of *Pisa*, otherwise call'd *Olympia* in *Pe'loponnesus*, from whence they were call'd *Olympicks*. These years were also called *Iphitus's*, because *Iphitus* first appointed them, or at least reviv'd that Solemnity.

The Romans counted by *Lustra*, of which every one is 4 compleat years, or the beginning of the fifth. This word comes from *Luo*, which signifies to pay, because at the beginning of every fifth year they paid the Tribute impos'd on them by the *Censors*. They also counted their Year by a *Nail*, which they fix'd in a Wall of the Temple of *Jupiter Capitolinus*.

The Year is divided into four Parts or Seasons, viz. Spring, Summer, Autumn, and Winter. The *Egyptians* divided it but into three Parts, Spring, Summer, and Autumn, allotting to each Season four months. They represented the Spring by a Rose, the Summer by an Ear of Corn, and the Autumn by Grapes and other Fruits. *Nonius*, at the end of his *Lib. 11.* of his *Dionysiacæ*, describes the four Seasons of the year thus, *The Seasons*, saith he, appear to the Eye of the Colour of a Rose; the Daughters of the inconstant Year come into the House of their Father. The Winter casts a feeble Ray, having her Face and Hair cover'd with Snow, and her Breast with Hoar-Frost, her Teeth chatter and all her Body is rough-coated with Cold. The Spring, crowned with Roses, sends forth a sweet Smell, and makes Garlands of Flowers for *Venus* and *Adonis*. The Summer holds in one hand a Sickle, and in the other Ears of Corn. And lastly, the Autumn appears crowned with Vine Branches, loaden with Grapes, and carrying in her hands a Basket of Fruits.

The Greeks begin to count the Years from the Creation of the World, on the first of September.

At Rome there are two ways of reckoning the Year; one begins at *Christmas*, because of the Nativity of our Saviour, and the Notaries of Rome use this Date, setting to their Decds *à Nativitate*: and the other at *March*, because of the Incarnation of *Jesus Christ*, this is the Reason that the Popes Bulls are thus dated, *Anno Incarnationis*.

The antient French Historians began the year at the Death of *St. Martin*, who dy'd in the year of Christ 401, or 402. They began not in France to reckon the year from January till 1564, by virtue of an Ordinance of *Charles IX.* King of France, for before they began the day

next after *Easter*, about the twenty fifth of March.

ANQUIRERE *capite*, or *pecuniâ* (in the Roman Law) to require that a Person be condemn'd to Death or fined.

ANSER, a Goose. This Domestick Fowl was in great Esteem among the Romans, for having sav'd the Capitol from the Invasion of the Gauls, by her Cackling and clapping of her Wings. They were kept in the Temple of *Juno*, and the *Censors*, at their entrance into their Office, provided Meat for them. There was also every year a Feast kept at Rome, at which they carry'd a Silver Image of a Goose in state upon a Pageant adorn'd with rich Taffety, with a Dog which was hang'd, to punish that Creature because he did not bark at the arrival of the Gauls.

ANTÆUS, the Son of *Neptune* and *Terra*, and one of the Giants which dwelt in the Deserts of *Libya*. He forc'd all Travellers to wrestle with him, and kill'd them. He made a Vow to build *Neptune* a Temple of the Skulls of those he kill'd. He attack'd *Hercules*, who taking him by the middle of his Body, choak'd him in the Air, it being impollice to kill him otherwise, for as often as he threw him upon the ground, that Giant recover'd new Strength, which the Earth, his Mother, supply'd him with.

ANTECESSORES, this Word properly signifies those who excel in any Art or Science. *Justinian* has honour'd those Doctors of Law who taught publicly with this Title; there were four of them in every College, and they made up the Council of State.

ANTECOENA, the First Course, the first Dish set upon the Table; it was either Fruits, or Sweet Wine, or some part of the Entertainment.

ANTENOR, a Trojan Prince, who is said to have deliver'd the *Palladium* of *Troy* to the Greeks, which was the cause that the City was taken. After the City was taken and destroy'd, he came into *Sclavonia*, about the Straights of the *Adriatick Sea*, where he built a City of his own Name, which is since call'd *Padua*.

ANTEROS, the Son of *Mars* and *Venus*, and Brother of *Cupid*. See *Amor*.

ANTESTARI, in the Law, signifies to bear Witness against any one; whence it is that *Horace* says in his *Sat. 9. lib. 1. v. 76.* *Vis antestari? Will you bear Witness?* And he that would, did only offer the Tip of his Ear, *Ego cedo opponi auriculam: I offer my Ear immediately to you, that I consent.*

ANTEVORTA and **POSTVORTA** Deities honour'd by the Romans, who took care of what is past and what is future, and whom the

they made the Companions of Providence.

ANTICYRA, an Island lying between the Straights of Melitum, and Mount Ossa. There grew, says Pliny, the best Hellebore, which is an excellent Herb to purge the Brain; from whence comes the Proverb, Naviget Anticyram, as much as to say, That a Man that has a distemper'd Head, or a cracked Brain, should go to Anticyra to cure it with Hellebore.

ANTIGONE, the Daughter of Oedipus King of Thebes, she serv'd as an Eye to her Father, after he had lost his Sight in his Banishment. Going to pay her last respects to her Brother Polynices at his Funeral, against the express Command of Creon, she was condemn'd by him to be starv'd to Death in Prison; but she prevented her Death by hanging herself. Prince Hamon, Creon's Son, who was about to marry her, slew himself also upon her Body in a Fit of amorous Despair. The Poet Sophocles handles this Tragical Subject in his Tragedy of that Name so nobly, that the Athenians gave him for his reward the Government of the Isle of Samos.

There was another Antigone, the Daughter of Laomedon, whom Juno changed into a Stork, because she equal'd her in Beauty.

ANTILOCHUS, the Son of Nestor, who accompanied him to the Siege of Troy, was slain by Memnon, whilst he endeavour'd to ward the blow from his Father Nestor. Xenophon tells us, in the beginning of his Treatise of Hunting, That Antilochus having expos'd his own Life to save his Fathers, deserv'd so well, that the Greeks gave him the Name of Philopator, a true Lover of his Father. Quintus Calaber relates the matter otherwise, That Antilochus having seen two of his Father Nestor's Captains, Erenthus and Pheron, slain by Memnon, attempted to revenge their Death upon him; but having pushed him with his Javelin, Memnon run him through with his Lance. Nestor commanded his other Son Thrasymedes to fetch off the Body of his Brother; but Achilles interposing, slew Memnon. Nevertheless, Ovid tells us, That Antilochus was slain by Hector.

ANTINOUS, of Bithynia, the Emperor Adrian's Favourite, who was drowned in the Nile, in a Voyage from Egypt. The Emperor was so sensibly touch'd with his Loss, that to comfort himself, he plac'd him in the rank of the immortal Gods, causing Temples to be built to him, erecting Altars, and appointing Priests and Sacrifices.

He caus'd several Medals to be stamp'd to perpetuate his Memory, and plac'd his Statues in the Colleges.

We have Three Medals of his; upon the Reverse of the First there is the Figure of a Temple, with the Emperor Adrian built upon

the Nile, in Honour of him, with these Greek words, ΑΔΡΙΑΝΟΣ ΩΚΟΔΟΜΗΣΕΝ, *Adrianus constraxit*. At the bottom of this Temple there is drawn a Crocodile, a Creature that bounds in the Nile, where Antinous dyed.

Leonius, in his *Historia varia*, says, That he saw at Venice a Silver Medal of Antinous, on which were these words, ANTINOOS ΗΡΩΣ, that is to say, Antinous the Hero. On the reverse of this Medal is represented a Sheep, with an Inscription quite worn out.

There is yet a Third Medal of Antinous, wherein, on one side is the Portraiture of this young Bithynian Lad of extraordinary Beauty, with these Greek Letters, ΟΣΤΙΑΙΟΣ ΜΑΡΚΕΛΛΟΣ Ο ΙΕΡΕΤΕ ΤΟΤ ΑΝΤΙΝΟΟΤ ΤΟΙΣ ΑΧΑΙΟΙΣ ΑΝΕΘΗΚΕ, *Hofilius Marcellus Sacerdos Antinoi Achaes dicavit*: On the reverse is the Horse Pegasus, with Mercury having his winged Shoes on, and his Caduceus.

ANTIÖPE, the Daughter of Nycteus, and Wife of Lycus, King of Thebes, whom Jupiter enjoy'd in the form of a Satyr, which was the cause that her Husband divorc'd her, and married Dirce, who imprison'd Antiope; but she escap'd and fled to Mount Citheron, where she brought forth Twins, Zethus and Amphiön, who being grown up, reveng'd the Wrong done to their Mother upon Lycus and his Wife Dirce.

ANTIUM, a Sea-Town built by Ascanius, according to Solinus; or as Dionysius Halicarnassus will have it, by one of the Children of Ulysses and Circe, upon a Promontory, or the top of a Rock, 32 Miles from Ostia; it was the Metropolis of Volsci, with whom the Romans had War for Two Hundred Years. Camillus took it from them, and carry'd all the Beaks of their Ships away, and laid 'em up at Rome, in the place of their Comitæ, or Assemblies, called from thence Rostra. This City was given to the old Praetorian Soldiers; and Nero caus'd a Port to be built there. Antium, says Suetonius, coloniam deduxit ascriptis veteranis, a praetorio, ubi & portum operis sumptuosissimi fecit.

ANTONINUS, the adopted Son of Adrian, to whom he succeeded: He was Sur-named Pius, for his excellent Morals and sweet Temper, to which a reverse of a Medal alludes, which represents Aeneas carrying his Father Anchises upon his Shoulders from Troy. (This was the Badge of Piety and Love towards Parents, among the Antients.) Antoinus had a long Visage, which the Physiognomists say, is a sign of Good Nature and Kindness, to which we may add a sweet, modest, and majestic Air, and a due proportion of all parts of his Face, as in the rest of his Body. He must be acknowledg'd to be a Prince good, merciful, just, liberal, sober, and eloquent,

one that was truly worthy to govern so great an Empire. This Emperor was compar'd to *Numa*, and indeed they had a very great resemblance one to the other, both as to their Minds and the Lineaments of their Face. He caus'd the Temple of *Augustus*, which was much ruin'd, to be rebuilt, and rais'd a new one to his Predecessor *Adrian*, who adopted him. He dyed in the Seventieth Year of his Age, and was as much lamented, as if he had been a very young Man; and 'twas observ'd, that he gave up the Ghost as if he had been in a sleep, Heaven recompensing the sweetness of his Life by the easiness of his Death. He govern'd the Empire Twenty two Years and Seven Months, or Twenty four Years, according to others.

ANTONINUS. See *Marcus Aurelius Antoninus*.

ANTONINUS HELIOGABALUS. See *Helioababalus*.

M. ANTONIUS, *Mark Anthony*, a Trium-vir, the Grand-Son of *Mark Anthony* the Orator, and Brother of *Lucius*. He took *Cesar's* part, when he was Tribune of the People, and Augur. He went into *Gallia*, and engag'd him in a Civil-War against *Pompey* and his Followers. Attempting to possess himself of *Mutina*, *Brutus's* Province; he was declar'd an Enemy to the Senate and People of *Rome*, by the perswasion of *Cicero*. He establish'd the Triumvirate of *Octavius Caesar*, *Lampidius*, and himself, which they all Three manag'd with much Cruelty. *Cesar* abandon'd *Cicero* to the Resentments of *Anthony*, who caus'd his Head to be cut off as he was carry'd in his Litter, and set it up in the *Rostrum* where the *Roman* Orators us'd to plead. In the beginning of his Triumvirate he divorc'd his Wife *Fulvia*, to marry *Octavia* the Sister of *Augustus*; but he left her a little time after for *Cleopatra*, Queen of *Egypt*, with whom he was extremely enamour'd, which so enrag'd *Augustus*, that he rais'd an Army against him, and defeated him at that famous Sea-fight near *Actium*. The year following he pursu'd him as far as *Alexandria*, whither he fled; but seeing himself deserted by his Friends, he kill'd himself at the Age of 56 years.

ANTRONIVS, the *Croatian*, had a Cow of wonderful Beauty, and he had learn'd of a certain Diviner, that he who sacrific'd it to *Diana* upon Mount *Aventine*, should make his own City Mistress of the whole World by that Sacrifice. This Oracle being told to *Servius Tullus*, he commanded *Antronius* to walk himself in the *Tiber*, before he offer'd his Sacrifice. In the interim *Servius* prevented him, and sacrific'd the Cow, and fasten'd her Horns to the Temple of the Goddess; whence arose the Custom of fastening the Horns of an Ox to that Tem-

ple, whereas a Stag's Head was commonly hang'd up in other Temples belonging to the same Goddess.

ANUBIS, the God of the *Aegyptians*, pictur'd with the Face of a Dog, wrapp'd up in Linnen. *Dioforus Siculus* thought him the Son of *Osiris*, call'd *Jupiter*, under whose Name *Mercury* was worshipp'd, whom *Apuleius* describes with a Dog's Head, carrying in his Right Hand the *Caduceus*, and in his Left a Palm-Branch.

ANXUR, or **AXUR**, as it is found on a Medal of *Pansia*, *Jovis Axur*, otherwise call'd *Terracina*, a City situate upon an Hill that reaches along the Sea-side from *Ostia* to *Naples*, which is Forty Miles from *Rome*. It was made a Colony in the Year 424. under the Consulship of *Emilius Murecus* and *L. Plautus*, who sent thither Three Hundred Citizens, to every one of whom they gave a considerable parcel of Land. 'Tis thought by some, that it was call'd *Anxur*, because *Jupiter Anxurus*, or Beardless *Jupiter* was worshipp'd there; for this word *Anxur* or *Axur*, signifies *quasi ardu* *ζυγε*, without a Razor.

Circæumq; jugum, quæsi Jupiter Anxuris arvis Præsidet. —

Æneid Lib. VII. v. 799.

APATURIA, a Surname given *Minerva* by *Æthra* (the Daughter of *Oceanus* and *Thetis*) who consecrated a Temple to this Goddess, according to the Admonition she had given her, and order'd that the *Trazamenian* Virgins should for the future dedicate their Girdles to her at their Marriage.

There were also Feasts call'd *Apataria*, celebrated by the *Athenians* in *October*, in Honour of *Bacchus*, *Jupiter*, and *Pallas*, where the young Men and Maids spent their time in Sports and Feasts, which lasted for several day.

APELLES, of the Isle of *Coor*, one of the most excellent Painters of the Antients: He drew several Pictures, all which were great Master-pieces. He drew the Image of *Fortune* lying on a Bed, holding upon her Left Arm her *Cornucopia*, having her Right Hand supported by a Wheel, to shew her Instability and Inconstancy, with this Inscription, *Fortuna Reduci*; and when he was asked, Why he painted *Fortune* in that posture, he answered, Because she never is at rest. Being on a time accus'd by a Painter who envy'd his Fame, that he had conspir'd against King *Isidorus*, and caus'd *Tyre* to revolt, and *Petition* to be taken, the Prince was thereupon very angry with him, as a Traytor and Assassin, and had cut off his Head, if one of his Accomplices had not clear'd him when he was upon the Rack. *Apellis* therefore to revenge himself for this Calumny, which had done him so much mischief, designed this

Picture, He painted a Prince with great Ears, as Midas is only drawn, sitting upon a Throne attended with Suspicion and Ignorance, reaching out his Hand to Calumny, who was coming towards him with a fiery Countenance; she held in her Left Hand a Torch, and with her other dragg'd a young innocent Child by the Hair; before her went Envy with a pale Face and blear Eyes, accompanied with Fraud and Deceit, which dressed and adorn'd Calumny, to make her appear more agreeable; after them came Repentance, under the Figure of a Lady clad in Mourning, with her Clothes all torn, who turn'd her Head towards Truth, being full of Sorrow and Shame.

He also drew the Picture of Alexander in the Temple of Diana at Ephesus, under the Figure of a Jupiter, holding a Thunderbolt in his Hand, who seems to be issuing out of the Picture, as well as the Thunderbolt. Pliny says, he had Twenty Talents of Gold for this rare piece.

He has left us the Lines which he drew at Protogenes's House, which are so very fine, that they seem to grow invisible; but this did not gain him so much Reputation and Esteem as his Venus proceeding from the Sea, although that Picture was never finish'd by reason of his Death.

A P E X, a sort of Bonnet, or Cap, very plain and light, which draws to a point on the top; used by the Priests call'd *Salii*.

Festus and *Servius* derive the word from the Verb *Apere*, which is an old Latin word signifying to join or bind; because of the two woolen Strings, which coming from the Bonnet, were used to tie it under the Chin.

APHRODITE, a Name given to *Venus*, because she was generated of the Froth of the Sea, and from hence her Feasts were call'd *Aphrodisiana*.

APIS, otherwise called *Osyris* and *Serapis*, the Son of *Jupiter* and *Niobe*, who married *Io*, the Wife of King *Inachus*, and was named afterwards *Isis*. He left his Kingdom to his Brother *Egialeus*, and going into *Egypt*, he civiliz'd the *Egyptians*, which made *Hermes Trismegistus* think that *Apis* was a great Philosopher. He was put to death by one named *Typho*, who cast himself into the Sea: When his Wife *Io* searched for him, a very handsome Bull appeared to her, which she believed to be her Husband, whom the afterward caus'd to be honour'd in *Egypt*, under the figure of that Animal. He was taken out of the midst of the Herd, but then he was to be white-headed, black in the Body, with a white Spot upon his Back, the figure of a Snail upon his Tongue, and the Hairs of his Tail were to be tied double. When this God happen'd to die, no body valu'd his Hair (tho he had the Periwig of *Ni-*

seus, says *Lucian*) but he shav'd it all off, in token of his Grief. When he readily took the Meat that was offer'd him, this was look'd upon as a good Omen; but on the contrary, if he refus'd to eat, this was look'd upon as a bad one. Thus *Germanicus*, in his Voyage from *Egypt*, drew a Presage of his own Death, from this Animal's refusing to eat Meat out of his Hand. This is the Fable, the History follows;

APIS, was one of the most antient Gods of *Egypt*, and as he was honour'd under the figure of an Ox, many have thought that it was *Joseph* himself, who was represented and honour'd under that mysterious figure. *Julius Firmicus Maternus*, who liv'd in the time of *Constantine* the Emperour, was of opinion, That the *Egyptians* ador'd *Joseph* under the name of *Apis* or *Serapis*, which Name he thought was derived from *Sara* his Grandmother; and that all this Worship was given to *Joseph*, as being the Preserver of *Egypt*, during the great Famine of seven years: *Josephus post mortem Aegyptii patris gentis suae instituto templa fecerunt: Et quia Sara pronipos suerat, Serapis dictus est.*

This Historian afterwards relates the opinion of others, who thought that *Apis* was a King who distributed great Quantities of Corn among the People in a time of Famine, and that after his death a Temple was erected to him, in which an Ox was kept, as the lively Symbol of an Husbandman: *Alti repertum in Historiis Graecorum veteribus ferunt Apim quandam patrum-familias, sive regem in Aegypto Memphis positum, cum sanis tempore frumenta apud Alexandriam defecissent, ex proprio assatum civibus alimenta praebisse: quo defuncto, in honorem ejus instituerint apud Memphim templum, in quo bos, quasi indicium optimi agricolae, nutritur.*

The Worship of *Apis* was, without doubt, more antient than the City of *Alexandria*, which was built by *Alexander*: but either this was a Mistake in the matter of Fact, which does no ways prejudice the rest of the History, or else under the name of *Alexandria* we must understand a little City which was formerly in the same place.

See what *St. Austin* says of *Apis*, cap. 5. lib. 18. de Civ. Dei. At this time *Apis*, King of the Argives, having sail'd into *Egypt*, and dying there, became the famous *Serapis*, the greatest of all the *Egyptian* Gods.

Now, the Reason given by *Varro*, why he was no more call'd *Apis*, but *Serapis* after his death, is very natural and easie, because the *Greeks* call a Coffin *ovos*, and the Coffin of *Apis* having been honour'd before any Temple was built to him, from hence he was at first call'd *Sorosapis* or *Sorapis*, and after that by the change of one letter, which often happens, *Serapis*.

It

It was also ordained, That whosoever should call him a Man should be punish'd with death; and *Varro* adds, That all the Statues of *Ips* and *Serapis* had a Finger upon their Lips to signify this Prohibition. As to the Ox which *Egypt* kept so tenderly in honour of him, out of a strange superstitious Humour, because they worship'd it only while alive, and not when it was in the Coffin, they call'd it *Apis* and not *Serapis*. When the Ox died, another was substituted in his room, having the same Marks with the former, which pass'd for a great Miracle; but certainly it was not difficult for Evil Spirits, who took pleasure in deceiving this People, to represent to a Cow, when she went to Bull, an Ox having the same Marks with the former; as *Jacob* made the Goats and Sheep of the same colours, by placing speckled Rods before the Eyes of the Dams, at the time of Conception.

The Author of the Book *de Mirabilibus Scripturæ*, which is among the Works of St. *Austin*, affirms, That the Egyptians erected the figure of an Ox near the Sepulchre of *Joseph*. *Suidas* says the same thing, viz. That *Apis* was the Symbol of *Joseph*, or of some other rich Person, who had furnished the Egyptians with Corn in the time of a great Famine; and that a Temple was built to him after his death, wherein an Ox was kept, as being the resemblance of an Husbandman, ἐν ᾧ ὁ θεὸς ἐργετο, σύμβολον εἶεν τοῦ καργυῖ. There is a very great Agreement between *Joseph* and this Symbol, for 'tis very well known, that *Joseph* interpreted *Pharaoh's* Dream by the Power of Divine Wisdom, and that he took the seven fat Kine to be signs of the Fruitfulness of the Land. Now, 'tis hardly to be imagin'd, but this miraculous Prediction of seven Years of Plenty, and seven of Famine, and the Preservation of *Egypt* by laying up great Quantities of Corn, must inspire the Egyptians with a great Veneration for *Joseph*; and it was impossible but the great Opinion they had of him must, in process of time, degenerate into Superstition, in a People who had so strong an Inclination to it. In fine, *Trogus Pompeius*, or his Epitomizer *Justin*, says, That considering the Veneration that Nation had for *Joseph*, 'twas impossible that they, who made all their Benefactors Gods and Demigods, should not give him Divine Honours.

The Name of *Apis* agrees very well to *Joseph*, for since the Egyptian Tongue must needs have a great affinity with that of the *Canaanites* or *Hebrews*, *Apis* may be derived from the Hebrew word *Ab*, which signifies a Father, from whence we have the word *Avus*. Now, *Joseph* was truly a Father to *Egypt*, and therefore *Pharaoh* caused him to be proclaimed every where with this Epithet *Abec*, which signifies *Pater Tunc*, i. e. a Tender Father.

APIUM, *Smallage*, an Aquatick Plant, that grows by the water-side; which, according to *Philostratus* and *Hyginus*, was occasioned by the Death of young *Archemorus*, whom his Nurse *Hyppophile* left lying upon *Smallage* near a Fountain, where a Serpent kill'd him. Garlands were made of this Plant, which were given to those who were victorious at the *Nemean Games*, that were instituted in honour of him. *Plutarch*, in the third Question of his *Symposiacks*, says, that this Plant was used for the same purpose at the *Isthmian Games*, that were in honour of *Palemon*. Hence it was that *Timoleon*, in the War of the *Sicilians* against the *Carthaginians*, took it for an Omen of assured Victory, that the Souldiers had Bundles of *Smallage*, since the Victors at the *Isthmian Games*, that were celebrated near *Corinth*, were crown'd with it; and hence also the Admiral Ship of King *Antigonus* was call'd *Isthmion*, because a *Smallage* grew of it self upon the Stern of that Ship.

This Plant was peculiarly consecrated to the dead, according to the Testimony of *Pliny*, *De functorum epulis dictum Apium*. And *Agrippa*, in chap. 25. of his first Book of *Occult Philosophy*, informs us, That the Cypress as well as *Smallage* was a dirful Plant dedicated to *Pluto*, which it was not lawful for any to crown themselves with on Festival days.

APOLLINARES LUDI, the *Apollinarian Games*, instituted by *Augustus* in honour of *Apollo*, as an Acknowledgment for the Victory he obtain'd, by his means, over *Anthony* and *Cleopatra*, near the Promontory of *Achum*. These Games were celebrated every Year, sometimes on one day and sometimes on another; but afterwards they were fix'd to the fourth day of *July*, by *Lucius Varus*, the *Praetor*.

APOLLO, a famous God among the *Greeks* and *Romans*, to whom they attribute the Invention of many excellent Arts, and to whom they erected many Temples and Statues made by the most skilful Artificers.

Cicero, in lib. 3. de *Nat. Deorum*, informs us, that the Ancients worship'd four *Apollo's*: The first and most ancient was the Son of *Vulcan*, whom the Athenians took for their Tutelary God: The second was the Son of *Corybas*, born in the Isle of *Crete*, and who contended with *Jupiter* for the Government of that Isle: The third was esteem'd the Son of *Jupiter* and *Latona*, who came from *Scythia* to *Delphos*: And the fourth was call'd *Nomion*, who was born in *Arcadia*, and to whom the *Arcadians* gave that Name, because he had been their Legislator; for νόμος in Greek signifies a Law: yet 'tis believed that this Name was given for some other reason, which may induce us to think that the second and third

Apollo were one and the same Person, according to the following Fable, 'Tis said therefore that *Jupiter* having heard the Complaint which the Infernal Spirits made against the Physician *Æsculapius*, the Son of *Apollo*, who cured the Sick with his Medicines, and even raised the Dead to Life again, as he did *Hippolytus*, (which depopulated *Pluto's* Kingdom) destroy'd him with a Thunderbolt: *Apollo* being irritated against *Jupiter*, reveng'd it upon the Cyclops, who made the Thunderbolt, and kill'd them with his Arrows: for this Action *Apollo* was driven out of Heaven, and forced for a Livelihood, says *Lucian*, to hire himself out to *Admetus* in *Thessaly*, as a Shepherd to look after his Flocks; and afterwards in *Phrygia* to *Laomedon*, in the company of *Neptune*, where they pass'd their miserable time in making of Bricks, wherewith they built the Walls of *Troy*, and were so unfortunate as never to be paid for their Labour. From hence it appears that he was call'd *Nomion* from *nomos*, which signifies a Shepherd. The Fable also relates of him, That *Mercury*, soon after he was born, stole the Flock of *Admetus* from him, by playing upon an Instrument made of Tortoise-shell; but when *Apollo* would have shot an Arrow at him, he found that he had also rob'd him of his Bow and Arrows, at which the God fell a laughing, as *Horace* tells us in these Verses,

*Ti, boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Vocē dum terret, viduus pharetrā
Risit Apollo.*

Carm. Lib. 1. Od. 10.

I intend not in this place to treat of any other *Apollo* but him who was the Son of *Jupiter* and *Latona*, who was brought to bed of him and *Diana* in the Isle of *Delos*, according to the most common opinion, tho' *Tacitus* is of another mind, when he tells us, How the *Ephesians* in former times represented to the Senate, that *Apollo* and *Diana* were not born in the Isle of *Delos*, as ignorant People believe, and for proof of this, he says, they shew'd at that time a consecrated River and Forest in their Country, where *Latona*, being big with these Deities was happily deliver'd; that the Olive-tree on which she lean'd in the pains of her Travail was still remaining after so many Ages; that the River was call'd *Cenchris*, and the Forest *Ortygia*; and that *Apollo* retir'd to this place when he fled from the Wrath of *Jupiter*, after the slaughter of the Cyclopes. *Plutarch*, in the Life of *Pelopidas*, thinks that *Apollo* was born in the City of *Tigra*, where there were two Fountains, one of which was called the *Palm*, and the other the *Olive*, with a Mountain call'd *Delos*. But whatsoever was the place of his Birth, 'tis certain that the Antients believ'd *Apollo* to be the Inventor and God of Harmony, as he himself boasts to *Daphne*, who despised

his Courtship,

— Per me concordans carmina nervis.

In the second place they made him the God of *Physick* and *Botany*, which consist in knowing the Virtue of Plants; and this was the opinion both of the *Greeks* and *Romans*, upon which count *Ovid* brings him in speaking thus,

*Inventum medicina meum est, opiferaque
orbem*

Dicor, & herbarum subiecta potentia nobis.

Metam. lib.

Thus *Hippocrates* order'd his Disciples to swear by *Apollo* the God of Medicine; yet *Higin* makes *Apollo* to be only the Inventor of Medicines relating to the Eyes, such as our *Oculist* profess to know. *M. Fulvius Nobilior* being *Censor* in the year 574, built a Temple to him under the Title of *The God of Medicine*; and the *Falsci* instituted Sacrifices for him, and a Society of Priests upon Mount *Soracte*, where his Priests have been seen to walk unhurt upon burning Coals, for a proof of their Sanctity and of the Protection they receive from this God, as *Virgil* tells us,

*Summe Deum, & sancti custos Soractis Apollo
Quem primi colimus, cui pinus arbor acerbo
Pascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia prunæ.*

Æneid. lib. 11. v. 785.

In the third place, the Invention of Bows and Arrows is attributed to him, and therefore he is made the God of Archers who shoot out of the Long-Bow, or the Cross-Bow. He killed the Serpent *Python* with his Arrows, from whence he was surnamed the *Pythian*: And obliged the *Greeks* to institute the *Pythian Games* in honour of him, of which I shall speak hereafter.

*Instituit sacros celebri certamine ludos,
Pythia de domitæ serpentis nomine dictos.*

Ovid. Metam. lib. 1.

He was accounted the God of Music, and of Poetry, and was always painted with his Harp when he was in their Company. The Poets commonly invoke him when they begin their Poems, to the end he may inspire them, and enable them to sing the Praises of Gods and Men in suitable Strains.

Antiqu'y also believ'd him to be a Prophet, who foretold things to come, and deliver'd Oracles to Cities and Private Persons who consulted him with Water, Incense and the Tripod, about their Undertaking: And when he was about to deliver his Oracles, says *Lucian*, the Colour of his Face chang'd, his Hair stood on end, his Throat swell'd, his Eyes roll'd about, and his Body trembled; at last he open'd his sacred Mouth and prophesied.

The places which were most famous for his Oracles, were *Delos*, *Claros*, *Tenedos*, *Cyrrha* and *Paiara*,

Patara, and from these places he was surnam'd *Delian*, *Clarian*, &c. He deliver'd Oracles at *Delos* during the six Months of Summer, and at *Patara* in *Lycia*, during the six Months of Winter: the *Delians* therefore, fancying that he return'd to *Delos* at the beginning of Summer, came all to welcom him there with the Sound of Musical Instruments, dancing and playing antick Tricks, as *Virgil* has observ'd in these Verses,

Qualis ubi hybernæ Lyciam, Xanthique fluentia

Deserit, ac Delum maternam invisit Apollo,
Instauratque choros, &c.

Æneid. lib. 4. v. 143.

The *Greeks* called this Solemnity *ἱερογῆμαλα*, and the Removing of the God *ἀποδημιὰν Ἀπολλωνίου*.

At *Delos* there was an Altar in his Temple, which pass'd for an extraordinary piece of Art, it was made of little pieces of Horn, so exactly join'd together, that they seem'd all to be but one entire piece. It was call'd *Ara Apollinis*, and *Ara Cornuæ*. *Martial* mentions it in his *Book of Shows*,

Nec Trivæ templo molles laudentur honores,
Dissimuletque deum cornibus ara frequens.

Epiqr. 1. v. 3.

On this Altar Sacrifices were offer'd to him, not such as were bloody, as *Macrobius* says, *lib. 1.* of his *Saturnalia*, but of the Fruits of the Ground, with the Sound of Trumpets and other Instruments of Musick, while the Altar was crown'd with *Vervain*. This we learn from a passage of *Cato* in his *Fragments of History*: *Nutrix hæc omnia faciebat in verbis ac tubis sine hostiis Deli ad Apollinis genitoris aram* Nevertheless Victims of Animals, as of Bulls and the like, were also offer'd to him; which may be proved out of *Lucian* in his *Dialogue of Sacrifices*, where he introduces *Chryses* a Priest of *Apollo*, and perfectly well skill'd in his Mysteries, complaining to the God himself, *That now his Temple was slighted which had been highly esteem'd in former times, when they burnt upon his Altars the Thighs of Bulls and Goats.*

He had also a Temple at *Claros*, a little City in the Territory of *Colophonia*, where there was also a Mountain and a Grove dedicated to the *Clarian Apollo*. This is represented to us in a *Greek Medal* of the Emperor *Trebonian*, in which there is the Picture of the Emperor on one side, and on the Reverse a Temple standing upon four Pillars; over the fore-part of the Gate *Apollo* sits holding a Harp in his hand, and under the Stairs of the Temple, these Letters are to be read *ΤΟ ΚΟΙΝΟΝ ΙΩΝΩΝ*, the Corporation of the *Ionians*. Under these Letters is an Ox to be seen at the foot of an Altar, and round about it there are thirteen Persons

placed in a Semicircle who lift up their hands on high, with this Inscription under the sides of the Medal, *ΕΠΙ ΚΑ ΑΡΙΣΤΙΩΝΟΣ, ΙΕΡΕΟΣ ΙΩΝΩΝ ΚΟΛΟΦΩΝΙΩΝ*, i. e. *Under Claudius Aristion, a Priest of the Ionian Colophonians*. This last Word discovers to us, that the *Colophonians* stamp'd this Medal, for their City was one of the most famous in all *Ionia*; and that which chiefly render'd it famous was the Temple of *Clarian Apollo*, which, next to that of *Ephesus*, was the most considerable in all *Ionia*: altho it was never finished, as we learn from *Pausanias* in his *Achaica*, yet it was very famous for the Oracles which *Apollo* gave there. It was not built in *Colophon* it self, but in *Claros* a little City belonging to the Territory of *Colophon*.

The most celebrated and the richest of all the Temples which *Greece* erected to this God, was that at *Delphos*: all the Nations of the Earth vy'd with one another in sending rich Presents thither, and People came from all parts to consult this God there. *Cresas* sent thither Ingots of Gold to build an Altar in that Temple: and *Phalaris*, the Tyrant of *Agrigentum*, made a Present to it of a brazen Bull, which was a Masterpiece of Art, and a Testimony of his Piety.

The *Romans* likewise made many Altars, and built many Temples to him at *Rome*, and in other Cities of the Empire; but the most famous of them all was that which *Augustus* built upon Mount *Palatine*, after the Victory of *Actium* which he obtain'd over *Anthony* and *Cleopatra* Queen of *Egypt*; from whence *Apollo* was called by the Names of *Apollo Palatinus*, *Albiscus*, and *Navalis*: for this Prince could not satisfy himself with building to this God (to whom he had address'd himself before the Fight) a Chappel upon the Promontory of *Actium*, with Games and Sacrifices in honour to him; but he had a mind to give yet more signal and remarkable demonstrations of his Piety, by erecting stately Temples to him in the Capital City of the Empire, whose Structure and Magnificence is almost incredible. It was built of the Marble of *Claros*, with divers Ornaments within and without of richer Materials: There you might see a spacious Portico for the holding a Library of *Greek* and *Latin* Authors: Upon the Walls of this Temple was painted the History of *Danaus's* fifty Daughters on one side, and on the other Equestrian Statues of the Children of *Egypt*: In the place before the Temple there were four Cows of Brass, done by the hand of *Myron*, and therefore called *Armenta Myronis*, which represented the Daughters of *Proetus* the King of *Argos*, who were chang'd into Cows, because they were counted more beautiful than *Juno*, or rather because

because this Change of 'em was made in their own imagination by a black Melancholy, whereof *Melampus* cur'd 'em with one Dose of Hellebore, according to the Relation of *Piny*. In the same place grew a Laurel-Tree, which was of the same Age with *Augustus*, and had been planted before the Palace of that Prince. The Gates of this Temple were of Ivory, enrich'd with many Basso-relievo's, which represented the *Gaules* when they threw themselves head-long from the top of the Capitol, and the Fourteen Daughters of *Niobe* the Daughter of *Tantalus*, who perish'd miserably through the Pride of their Mother, who had provok'd the Wrath of *Apollo* and *Latona* against her.

In the Frontispiece there appear'd a Chariot of the Sun of massie Gold, whose Figure was crown'd with Rays, which darted so much Fire, and so vigorous a Light, that they were taken for the true Rays of that Star. Within the Temple was plac'd the Statue of the God made of Marble, done by the hand of *Scopas*, an excellent Statuary; together with another Giant-like Statue made of Brass, being Fifty foot high. There also was to be seen a Candlestick in the shape of a Tree, on whose Branches the Fruit hang'd, which were like so many sparkling Lamps; and on these Branches the Poets hung their Poems which they offer'd up to *Apollo*, as *Horace* tells us, *Ep. 3. l. 1.*

Et tangere vult

Scripta, Palatinus quacunq; recepit Apollo.

The same Poet in Compliment to *Augustus*, invites him to examine these Poems, and consider whether they were worthy of *Apollo*;

— Si minus *Apolline dignum*

Vis complebre libris, Et vatibus addere calcar.

Horat. lib. 2. ep. 1.

Augustus caus'd also an Image of the same God to be made of Silver, which wore Sandals upon its Feet; and for this reason he was call'd *Apollo Sandapilarius*, or rather because this Statue was plac'd at *Rome*, in *Sandapilario vico*.

The *Greeks* represented *Apollo* as young and beardless, having Hair dishevel'd, and flying up, as it were, with a blast of Wind, carrying upon his Back a Quiver furnish'd with Arrows, and holding a Bow in his Hand, as we see in the Medals of *Nero*, where he is drawn crown'd with Laurel, having his Quiver upon his Shoulder, and the Star of *Phœbus* by his side, with these Greek words, ΑΠΟΛΛΩΝ ΣΩΤΗΡ, i. e. *Apollo the Saviour*.

We have also other Medals whereon he is represented, sometimes holding a Harp in one Hand, and a Branch of Laurel in the other; and sometimes clothed with a long Robe, having a Harp in one Hand, and in the other a Cup, which is the Emblem of his Divinity. There is yet remaining an antient Figure of

Jasper, on which the Tripod of *Apollo* is to be seen, and the Crow which was consecrated to him, having at his Feet a Harp on one side, and on the other a Branch of Laurel. The Emperor *Gallicus*, after his Expedition in the East, caus'd him to be represented in the shape of a Centaur, holding in one Hand his Harp, and in the other a Globe, with this Device, *Apollini comiti*. *Probus* made him appear like a Charioteer, mounted upon a Chariot crown'd with Rays, who holds the Reins of his Four Horses, with these words, *Soli invicto*. The other Emperor, as *Constantius*, *Aurelian*, and *Grissus*, stamp'd an Image of him upon their Money, which shew'd the Figure of a clear Sun, crown'd with Rays, holding in the Right Hand a Globe, and in the Left a Whip, with this Device, *Soli victo comiti*; which signifies, that they had vanquish'd and subdu'd many Provinces by the Assistance of *Apollo*, or the Sun.

Lucian in his *Dea Syria* informs us, that there is a Temple in that Country, where the Statue of *Apollo* has a Beard, and appears to be of perfect Age, and not like a young Man, as he is usually represented; because, say they, this is an Imperfection: His statue there has also this peculiar to it, that it is clothed, whereas all the other Statues of this God are not. In this Temple *Apollo* delivers his Oracles himself, whereas in other places it is done by his Priests. When he has a mind to fore-tell any thing, he shakes himself, then the Priests take him up upon their Shoulders, and if they do not, he moves of himself and sweats: When they hold him, he leads them whither he will, and guides them as a Coachman does his Horses, turning here and there, and going from one place to another: As soon as the High-Priest asks him what he has a mind to know, if the thing displeases him, he goes backward, if not, he goes forward. Thus they divine what his Will is; and they do nothing either in publick or private until they have first consulted him; and he foretells the Change of Times and Seasons, and even Death it self.

Among Animals, the Wolf, the Raven, the Crow, the Cigale [the Cicada of the Antients, a flying Insect like a Grasshopper] the Cock, and the Spar-Hawk; as also the Laurel, and Olive-Tree, among Trees, were consecrated to him by the Antients.

Apollo was esteem'd a God different from the Sun; for the latter was suppos'd to be the Son of *Hyperion*, one of the *Titans*, from whence he was call'd *Hyperione natus*, and *Titania proles*; whereas *Apollo* was the Son of *Jupiter* and *Latona*; nevertheless they are frequently confounded.

Vossius

Vossius thinks that the *Jubal* mentioned in Holy Scripture was *Apollo*, to whom the Pagans attributed the Invention and Honour of Vocal and Instrumental Musick. *Bochart* has observed that the Isle of *Delos*, where *Apollo* was born, takes its name from *Dahal*, i. e. *Terror Deus*; that the name of Mount *Cynthus*, where *Latona* was brought to bed, is deriv'd from *Chanat*, i. e. *in lucem edere*. This Fable then of *Apollo* comes originally from the East, and *Apollo* is an Egyptian God, according to *Pausanias*, who relates that a Senator call'd *Antoninus* built at *Epidaurus* a Temple to *Apollo* and *Æsculapius*, Egyptian Gods; for of [the] four *Apollo's* mentioned by *Cicero*, the three latter were certainly of Greek original, but the most ancient was he of Egypt.

Lactantius proves that *Apollo* was no more than a mere Man; and that he was like other Men, not only in his Birth but in his Crimes, which tho the Fable did not invent, yet could not conceal.

Vossius further tells us, That the Fable of the Raven sent by *Apollo*, is plainly copied from the History of the Raven sent by *Noah*; for as the Raven, sent to discover whether the Waters of the Deluge were gone off from the Face of the Earth, did not return again into the Ark; so the Poets feign'd, that *Apollo* having sent a Raven to fetch Water, this lazy and unfaithful Bird rested on a Fig-tree, and waited till the Figs were ripe, to eat them, as *Ovid* tells us.

Bochart remarks, with great probability, that the Fable of the Serpent *Python* kill'd by *Apollo*, took its original from *Phanicia*, because the Name of *Python* or *Pethon* in the Hebrew Tongue signifies a Serpent, and from thence *Apollo* was call'd *Pythian*.

APOLLONIUS TYANÆUS, a Philosopher and Magician, who was for some time one of the Friends of the Emperour *Domitian*, but this Happiness lasted not long; for being accused of having foretold his Accession to the Empire, and sacrificing an Infant upon this occasion, he was first ignominiously shav'd, and then sentenc'd to die; but when the Sentence was just ready to be put in execution, he made himself invisible, and vanish'd out of their sight who were present, by the Help of a *Demou*, who transported him to *Pouzol*. The Church of *Christ* never had a greater Enemy than this Magician; for, by the seeming Innocence of his Life, and his deceitful Tricks, which were accounted true Miracles, he gave occasion to *Heracles*, a Philosopher, to compose a Book, wherein he compares him, with mischievous artifice, to *JESUS CHRIST*. After he had a long time deceiv'd the World by his Prodiges, he died all alone, having no body

with him to bear witness of his Death, not so much as *Darius* his dear Disciple, and the Companion of all his Impostures. No doubt he had a mind to make People believe that his Body, which never appear'd any more upon Earth, was carried up into Heaven; and that in this also he resembled *JESUS CHRIST*, whom he pretended to imitate in his Life-time. *Philostratus* has given a large account of it; but it is rather a well-contriv'd Fable than a true History.

As he was one day haranguing the People of *Ephesus*, he stoop all on a sudden, and going back two or three paces, while he look'd down upon the ground with fighful Eyes, he cry'd out, *Smite the Tyrant, smite the Tyrant*, meaning *Domitian*; his Auditors were mightily astonish'd at this Discourse, and all of them expected he should explain himself, which he did immediately, by telling them, *That in that very Hour Domitian was killed*; the News of his Death came quickly after, and the Curious finding that his Words did so exactly agree with the Action, which happen'd at so great a distance from him, this wonderfully increas'd his Reputation to the Prejudice of the Christian Religion. The Emperour *Caracalla* and the *Ephesians* erected a Statue to him under the Name of *Hercules Alexandrinus*, or *He that drives away Evils*; and the Emperour *Severus* had his Image together with that of *JESUS CHRIST* in his Oratory.

APOPHRAS, a Greek word, us'd among the *Athenians* to signify an Unhappy Day, on which nothing was to be undertaken; or for some great Defeat which happen'd on that day, or for any other publick Calamity.

APOTHEOSIS, the Consecration or Deification of Great Men after their Death. The Greeks and Romans plac'd the Inventors of Liberal and Mechanical Arts amongst the Gods; so they did *Ceres*, *Bacchus*, and *Vulcan*: they deified also the Founders of Cities, great Generals, and, in process of time, their Kings and Emperours. This we learn from *Horace lib. 2. Ep. 1.* where he writes thus to *Cesar Augustus*:
Cum tu sustinuas ac tanta magnæ solis;
Res Italas armis tuteris, moribus ornes.

Præsentî tibi maturas largimur honores,
Jurandisque tuum per nomen ponimus aras.

The Description which *Ovid* gives of the Apotheosis of *Hercules*, made by *Jupiter* himself, cannot be read without Admiration; and every one must apply it to the Brightness of a pure Soul, when it goes out of the Filthiness of Body and Matter, that then being purged from all the Stains of this Mortal Life, it enters upon a Life altogether Divine. These are the words of *Jupiter* to the other Gods:

— *Quæst.*

— *Oeteas spernit flammas.*

Omnia qui vixit, vincet, quos cornutus, ignes:
Nec nisi maternâ Vocantum parte potuit in
Sentiet. Aeternum est, à me quod traxit, &
expers

Aetas immine necis, nullâq; domabile flammâ.
Idque ego disjunctum termi, caelestibus oris
accipiam, &c. Metam. l. 9 v. 250.

In another place of the same Poet, *Venus* describes of *Jupiter* the Deification of *Aeneas*:

— *Quamvis parvum, dei, optime, Numen;*
Divinatio des aliquod. Satis est inamabile reg-
num

Aspexisse semel, stygios semel ipse per amnes.
Assensere Dei. ibid. l. 14. v. 499.

The Meaning of the Poet is, That *Aeneas* having made a Descent into Hell, out of Pity and Religion, in his Life-time, it was not just that he should descend thither again after his Death. The Expiation of his Mortality was made, not by Fire, but by Water, and for this end a Communion was granted to the River *Nunicius*, which wash'd away the stains of his Mortality:

Hunc jubet Aenea quaecunque obnoxia morti,
Abluere; & tacito diserre sub aquora cursu.
Corruget exequitur Veneris mandata; susque
Quicquid in Aenea fuerat mortale, repurgat,
Et respergit aquis; pars optima restitit illi.
Lustratum genitrix divino corpus odore
Unxit, & ambrosiâ cum dulci nectare mixtâ
Contigit os, fecitque Deum. ibid. v. 500.

The Apotheosis of *Romulus* is thus describ'd:

— *Corpus mortale per auras*
Dilapsum tenues; ceu latâ plumbæ fundâ
lissa solet medio glans intabescere calo.
Pulchra subit facies, & pulvinaribus altis
Dignior est, &c. ibid. v. 724.

These Deifications were to be authorized in Greece by the Oracle of some God, and at Rome by a Decree of the Senate, which declar'd an Emperour to be of the number of the Gods, and order'd Temples to be built, Sacrifices to be offer'd, and Divine Honours to be paid him.

When *Alexander the Great* had a mind to adore *Ephesion* as a God; one *Philp*, who came from *Babylon*, gave an account that an Oracle of *Jupiter Hammon*, had commanded *Ephesion* to be worshipt as a God, and to offer Sacrifice unto him, as *Diodorus Siculus* tells us in lib. 17. *Alexander* testified so great Joy at this Deification, that the Historians say he was the first that offer'd Sacrifice to him, and that he kill'd for that end no less than ten thousand Victims. But the *Athenians* did not only adore Great Men after their Death, but they worship'd them, and sacrific'd to them even while they were alive. This they did to *Demetrius Polyor-* etes, as *Demochares* testifies in lib. 20. of his History, where he relates, That *Demetrius* re-

came out to meet him being crown'd with Garlands of Flowers; that they made Libations of Wine, and were accompanied with Singing-Men and Musicians who sung Hymns to his Honour; that the Common-People prostrated themselves before him, crying with a loud Voice, that *Demetrius* was the only true God. We salute thee, said they, Son of *Venus* and of the Almighty *Neptune*, and we conjure thee to give us Peace, for thou art the Lord, the other Gods are asleep in the time of our Necessity, and are deaf to our Prayers. Upon this Subject you may consult *Athenæus* and *Duris* the *Sami-* an. *Pythagoras*, who was the first that assum'd the Name of a Philosopher, i. e. a Lover of Wisdom, having dwelt twenty years at *Cratona*, went afterwards to *Metapontum* and died there. The *Metapontines*, admiring his profound Doctrine, consecrated his House into a Temple, and worship'd him as a God. All Greece decreed Sacrifices to be offer'd, and Altars to be erected to *Lysander* after his Death, upon the account of his Virtue; and *Duris* remarks, That he was the first of the Grecians to whom Divine Worship was given, and in honour of whom Hymns were sung; which must be understood during his Life, since there were many others to whom Sacrifices were offer'd and Altars erected after their Death, a long time before *Lysander*.

The Romans follow'd the Example of the Greeks, and made Gods of their Emperours. The Senate decreed to them Divine Honours, Sacrifices and Temples, and instituted Priests, Festivals and Games in honour of them, as the Greeks had done before them. The manner of Deification us'd among the Romans, was, by letting an Eagle fly, which came out of the top of the Funeral-pile on which the Body of the Emperour was burnt; and their Superstition inclin'd them to believe that the Soul of the Emperour by this means flew up into Heaven among the Gods. Thus they deified *Julius Caesar*, *Augustus*, and other Emperours whether good or bad; the good for the great esteem they had of their Virtues, and the bad out of Flattery, and in compliance with the Torrent of Custom.

APPELLATIO, an Appeal from any Sentence, when we are not satisfi'd with it. An Appeal, say the Lawyers, is nothing else, but a complaint made by a Person who has lost the Cause to a superiour Judge, against the Injustice of an inferior and subordinate. In the Roman Law, he who would not abide by a Sentence, was oblig'd at the instant it was given, or at least in two or three days after, to declare, either viva voce or by writing, that he did appeal from it; since that the time was limited to ten days, after which no Appeal was to be admitted. In France any one may appeal within the space of thirty years. This

This Appeal was to be notified to the Judge and the adverse Party. If the Judge consented to the Appeal, he gave the Appellant a Writing containing a Summary of the Cause, and the Reasons of his Sentence, which he carried to the superiour Judge; and if he did not consent, nevertheless he gave a Writing containing an account of the whole matter, and the Reasons why he would not consent nor admit the Appeal. But whether the subordinate Judge did consent to the Appeal or not, still the Appellant might always carry the Suit before a superiour Judge. This was a very good Custom tho it is not at present used in France.

In Civil matters none but he who had lost the Cause could appeal; but in criminal Causes, when a Man's Life was concern'd, any Person was admitted to bring an Appeal, tho he who was condemn'd did not desire it.

APPELLATORIUS LIBELLUS, a Writ of Appeal, a Writ which is obtain'd in Chancery for admitting an Appeal, and for summoning the Adversary before the Judge, when he has obtain'd a Sentence in his favour, to see if it can be set aside.

APPIADES, are five Pagan Deities which were ador'd under that general Name, viz. *Venus, Pallas, Vesta, Concordia* and *Pax*, whose Temples were at Rome near *Cæsar's* Market-place, where were the Fountains of *Appius*, from whence the name *Appiades* was given them.

APPIANA FAMILIA, the *Appian Family*; most illustrious among the Romans. Its Original was from *L. Appius*, who obtain'd the Prize at the *Nemean Games* in *Achaia*. There were many Consuls of this Name who always maintain'd the Authority of the Senate, against the Attempts and Violence of the Tribunes and People.

APPIUS CLAUDIUS, surnamed the *Blind*, when he was *Censor*, caus'd the way to be pav'd, which leads from the Gate *Capena* to *Brundisium*, and which from his Name was called *Via Appia*. He made also an *Aqueduct*, which brought the River *Anio* into Rome, the Water whereof was carried up as high as Mount *Aventine*. He, understanding that the Senate was just upon the point of concluding a Peace with King *Pyrrhus*, caus'd himself to be carried into the Senate, where by several notable Arguments he dissuaded them from it, till he had withdrawn his Troops out of Italy.

APRILIS, the second Month of *Romulus's* Year, which consist'd only of ten Months, and commenc'd with *March*; but it is the fourth Month of *Numa's* Year, which consist'd of twelve Months, beginning with *January*. *Macrobius* derives the word *Aprilis* from the Greek *απριλ*, as if one should say *Aphrilis*, i. e. One descended of *Venus*, or Born of the Scum

of the Sea, because this Month was dedicated to *Venus* by *Romulus*. There are other Authors who think this Word may more probably be deriv'd from the Verb *Aperire*, which signifies to open, because in this Month the Flowers begin to blow, and the Earth does send forth Seeds and Plants.

These Festivals and Solemnities were observed by the Romans, during this Month.

On the Calends of the Month, which was the first day, there was no pleading of Causes; but the Roman Ladies being crown'd with Myrtle, and walk'd under the same Trees, offer'd up a Sacrifice to *Venus*. *Ovid* relates the Original of this Ceremony: He tells us, That one day as *Venus* was drying her wet Hair by the River-side, the Satyrs perceiv'd her quite naked, which caus'd in her so much Shame and Confusion, that she cover'd her self presently with a Myrtle. And this the Roman Ladies imitate by this Ceremony.

On the same day the Maids, who are fit for Marriage, sacrifice to *Fortuna Virilis*, praying her to hide the Defects of their Body from those who have a mind to marry them, as *Ovid* tells us, *Fæst. lib. 3. v. 150.*

*Ut regat hoc, celetque viros, Fortuna Virilis
Præstat: & hoc parvo ture rogata facit.*

They sacrific'd also to *Venus* surnam'd *Verticordia*, to make the new-married Husbands prove faithful to their Conjugal Vow.

On the fifth, which was the day of the *Nones*, the festival of *Megalesia* began to be solemniz'd in honour of the Mother of the Gods, which lasted for eight days together. See *Megalesia*.

On the sixth, the Commemoration of the Dedication of the Temple of *Fortuna Publica* was celebrated on the *Quirinal Mount*, which *P. Scipio* vow'd, and *Marius* *Alala* dedicated ten years after, appointing the Memorial of it to be observ'd every year.

On the seventh, the Commemoration of the Birth of *Apollo* was in like manner observ'd.

On the eighth Games were appointed for the Victory which *J. Cæsar* obtain'd over *Juba* and *Scipio*, after the Battel of *Pharsalia*.

On the ninth and tenth the Games of *Ceres* were celebrated in the *Circus* called *Cerealis*, which were instituted by *C. Manlius*, *Ædilis Cerealis*. See *Cerealis*.

On the twelfth, according to the new Calendar, was observ'd the great Solemnity of the Mother of the Gods, and particularly of her Arrival at Rome, with Processions and many Games to her Honour.

On the thirteenth, which was the day of the *Ides*, a Sacrifice was offer'd to *Jupiter Victor* and to *Liberty*, because on that day their two Temples were dedicated at Rome, one by *Q. Fabius*, in performance of the Vow he had made at the War against the *Samnites*; and the

other by *T. Gracchus*, out of the pecuniary Fines of the Commonwealth.

On the fifteenth, was kept the Festival of the *Fordicides*, at which thirty Cows ready to calve were sacrificed. See *Fordicidia*.

On the same day the Governess of the Vestal Virgins burnt the Calves which were taken out of these Cows, and of the Athes a Perfume was made, wherewith the Romans perfum'd themselves on the day of the *Palilia*, or of the Foundation of *Rome*.

On the sixteenth, *Augustus* was surnamed *Imperator*.

On the eighteenth, there was a Horse-race, call'd *Equiria*, in the Great *Circus*; where were also to be seen Foxes running cover'd with Straw, which was set on fire to divert the People. The occasion of this Diversion was thus: *The Son of a certain Peasant in the little City of Carleoli, walking about his Corn, perceiv'd a Fox catch'd in a Snare; he takes him and binds him about with some Straw, and having set it on fire, lets him run among the Corn, which he burnt all up: and the Romans, in revenge for this, burnt the Foxes after this manner, cover'd all over with Straw; as Ovid informs us, Fast. lib. 4. v. 711.*

Urque luat pennis, gens hac Cerealibus ardet:

Quoque modo segetes perdidit, ipsa perit.

On the nineteenth, or thirteenth of the Calends of *May*, the Anniversary of the great Solemnity of the Feast of *Ceres Eleusina* was observ'd, at which the Roman Ladies, clad in white Linnen, and holding Lamps in their hands, sacrific'd to her a Sow, with great Solemnity.

On the twentieth or twenty first was celebrated the Feast of *Palilia*, or the Foundation of *Rome*, dedicated to *Pales* the Patroness of Shepherds. See *Palilia*.

On the same day a Sacrifice was offer'd to the Immortal Gods, for the Victory which *Julius Caesar* obtain'd in *Spain* over *Pompey's* Sons, the News whereof was brought to *Rome* by a Courier, the Night before the *Palilia*.

On the twenty first, the Festival was kept which was call'd *Vinalia Priora*, at which a Sacrifice of New Wine was offer'd to *Venus*, and according to some, to *Jupiter*; of which none were permitted to drink till they had first offer'd this Sacrifice. See *Vinalia*.

On the twenty seventh, was the Feast call'd *Robigalia*, from *Robigus* the God of Milt-dew and Hoar frost which blast the Corn. See *Robigalia*.

On the twenty ninth, the Festival in honour of *Flora*, the Goddess of Flowers, was kept, which was call'd *Floralia*.

On the last day, some Sacrifices were offer'd to *Vesta*, upon the *Palatine* Mount, in the Palace of *Augustus*.

AQUA, *Water*, one of the four Elements, or the four Principles which concur to the Production of all Beings. *Thales Milesius*, one of the Wise Men, thought *Water* was the Principle of all things; but *Heraclitus* said it was *Fire*. The Priests, call'd *Magi*, admitted the two Principles of *Fire* and *Water*; and *Euripides*, the Scholar of *Anaxagoras* asserted the two other Elements of *Air* and *Earth*; but *Pythagoras*, *Empedocles*, *Epicharmus*, and the other Philosophers, affirm'd that there were four Principles, viz. *Air*, *Fire*, *Water*, and *Earth*.

The *Egyptian* Priests, to signify that all things subsist only by this Element, cover'd and adorn'd a Vessel full of *Water*, which they look'd upon as the Temple wherein their God resided, and prostrating themselves on the Ground, with Hands lifted up to Heaven, they gave thanks to the Divine Goodness for his admirable Inventions.

Pliny, in lib. 31. ch. 1. makes an Encomium on *Water*, wherein he reckons up so many excellent Qualities of it, as make it probable that this gave occasion to that superstitious Worship which was paid to it: For he tells us, That the Empire of the *Waters* consists in ruling over all the other Elements, in over-flowing the *Earth*, extinguishing the *Fire*, in raising it self up into the *Air*, and continuing there suspended, in mounting up as high as *Heaven*, and descending again with that fruitful Virtue, which makes the *Earth* produce all sorts of *Plants* and *Animals*. Upon this account it was that the Poets invented Fables, to make the Wonders of this Element more grateful.

The Book of Wisdom deplores the Blindness of those Idolaters, who worship'd not the Almighty Power of the true God, but the Force and Abundance of *Water*, which has something very beautiful and terrible at the same time, *Βίαν υἱοῦ*.

Plutarch says, That the *Egyptians* ador'd the *Waters* of *Nile*, whose inundations serv'd them instead of *Rain*. Thus the *Nile* was held to be their *Jupiter*, who was thought to be the cause of *Ruin*; and so in *Achæus* we find this Prayer address'd to the *Nile* as being the *Jupiter* of *Egypt*, Αἰγυπτίῳ Ζεὶ Νεῖλῳ.

The Eastern Nations had no less a Veneration for their Rivers: *Herodotus* and *Strabo* say, the *Persians* reverenc'd the Rivers so much, that they durst not throw nor suffer any Excrement to fall into them, nor so much as wash their Hands in them. *Xerxes* sacrific'd white Horses to the River *Strymon*, according to *Herodotus*; and *Tiridates* did as much to the River *Euphrates* before he pass'd over it, according to the Relation of *Tacitus*. *Pliny* says, that the same *Tiridates* would not put to Sea, because

because he would not lose that Reverence which he thought was due to the Ocean, by spitting in it.

Atergatis the Goddess of the *Assyrians*, of whom we shall give an account in the proper place, was also the Goddess of Waters, for she was drawn as half Woman and half Fish.

The *Greeks* consider'd Water as one of the four general Principles of all subluxary Beings, and call'd it in former times *Nῆστις*.

There are several sorts of Water, that of the Sea, of Rivers, of Springs, of Lakes, and Rain-Water, which is gather'd and kept in Water-houses and Cisterns. Of all these sorts there is none better than Rain-Water, says *Vitruvius*, because it is compos'd of the lightest and most subtil Particles, which are extract'd out of all other Waters, and which the Air has purified for a long time by its Motion, till they are dissolv'd, and so fall down in Showers upon the Earth; for the Earth being heated emits its Moisture out of its Breast, after the same manner as our Bodies, when they are hot, do sweat. There are hot Springs whose Waters are not proper for ordinary Drink, altho they have no ill Taste; and these are only to be used for the Cure of some Diseases, which require Dryness and Heat. There are cold Waters whose Smell and Taste are unpleasant, such are the Waters call'd *Albula*, which are near to *Tivoli*, and those in the Springs which are near to *Ardea*. All hot Springs have a Medicinal Virtue, beause after they are heated, they have another Effect than common Water; for the Sulphureous are good for Diseases of the Nerves, which they fortifie by heating them, and besides they consume the bad Humours. The Aluminous cure those Bodies which are weaken'd with the Palsie, or any other such like Disease, by reducing the Parts, which are distemper'd by Cold, to their natural state by Heat. The Bituminous, by purging, expel the Diseases of the inward parts.

There are also cold Waters which are nitrous, such are those near *Penna*, a Country of the *Vestini*, and in the Country of the *Cutisians*, which are drank for purging and dissolving scrophulous Tumours.

There is another Water which is not very clear, and besides has Scum or Froth which swims at top, of the colour of red Glass: one of this sort is to be seen, chiefly near to *Atbens*, where it is convey'd to make Water-Spouts, and is made use of for washing, but not for drinking.

There are also found many other kinds of Water, which have different Properties; such is the River *Himera* in *Sicily*, which, after it rises from its Spring-head, is divided into two

Branches, whereof one, which runs towards Mount *Aetna*, is good to drink, because it passes through a sweet Earth; but the other, which runs through an Earth that yields Salt, has a very saltish Taste. Likewise in the *Parionian* Fields, through which there is a way to the Temple of *Jupiter Hammon*, there are found fenny Lakes, whose Waters are so salt, that the Salt swims at top congeal'd.

There are other Waters to be met with, which percolate through Veins of unctuous Earth, and which seem as if mixt with Oil: such is the River *Liparis*, which runs to *Soli* a City in *Chalcia*, where all those that bath in it, when they come out of the Water, look as if they were anointed. Near to *Dyrrachium* and *Apollonia*, there are Springs which throw forth great Quantities of Pitch. There are also Springs which the Moisture of the Earth from whence they rise, makes very bitter; such is the River *Hypanis* in the Kingdom of *Pontus*, which from its Source for the space of about forty miles is sweet; but when it reaches to a place 160 miles distant from its Entrance into the Sea, a little Spring, which runs into it, makes its Waters bitter; this Bitterness proceeds from a Mine of red *Arsnick*, which is found near the Head of that Spring.

There are Waters also which are dangerous to those that use them, by reason of the venomous Juices through which they percolate: such is that Fountain at *Terracina*, call'd *Neptuniana*, whose Waters are poisonous; such also was that Lake near *Cyderes* in *Thracia*, whose Waters kill'd not only those that drank of it, but even those that wash'd with it. In *Macedonia*, near the Grave of *Euripides*, two Rivulets join together, one of which has a Water so good that Passengers stop there on purpose to refresh themselves; but the Water which run on the other side is so pernicious that no body dares come near it.

In that part of *Arcadia* which is call'd *Nonacris*, there distils from certain Mountains a Water extremely cold, which the *Greeks* call *συμφορικός*, the Water of Mourning, which cannot be taken up in any other Vessel, but only in the horny part of a Mule's Foot. 'Tis said that *Antipater* made his Son *Iolas* carry some of this Water into the Province where *Alexander* was, and that it was its Poison that kill'd that King.

There is also another Water in the *Alps*, in the Kingdom of *Cortus*, which makes all that drink of it fall down suddenly.

In the Country of the *Falisci*, near the Road which goes to *Naples*, there rises a Fountain, in which are found the Bones of Serpents, Lizards and other venomous Beasts. There are also some Fountains whose Water is soure; such

such is that of *Lyncæstia*, that of *Velino* in *Italy*, and that of *Thiano* in the *Terra Laboris*, which have a Virtue to dissolve Stones in the Bladder. There are also some Fountains whose Water seems as if it were mixt with Wine; such is that of *Paphlagonia*, wherewith a Man may make himself drunk.

In the City of *Equicoli*, which is in *Italy*, and in the Country of the *Medulli*, in the *Alps*, there are Waters which make the Throat swell.

In *Arcadia* there is a City very well known, call'd *Clitor*, near which there is a Cavern, from whence a Spring rises, which makes those who drink of it hate Wine; because in this Fountain, *Melampus*, having first offer'd Sacrifice, purified the Daughters of *Pretus*, to cure them of their Folly, and by this means did in effect restore them to their right Wits again. In the Isle of *Chio* there is a Spring which makes them mad who inconsiderately drink of it. At *Susa*, the Capital City of *Persia*, there is a Fountain whose Water makes the Teeth fall out.

AQUA LUSTRALIS, *Lustral Water*. The Antients did not make use of all sorts of Water indifferently for their Lustral Water, wherewith they purified themselves at their Sacrifices. The *Romans* commonly sent to fetch it from the Fountain *Juturna*, near the River *Numicius*; as the *Athenians* sent to that Fountain which they call'd *Calirrhoe*; the *Trezenians* to the Fountain of *Hipperece*, and the *Persians* to the River *Choaspes*. They always made use of Running Water, which was clear; such as that of rapid Rivers or of the Sea, which they bless'd after their manner. *Hesiodus* and *Poetanus* think that the Antients us'd only that Water which was perfectly pure, without any Mixture, to make their Lustral, which Opinion they ground on that passage in the sixth Book of the *Aeneids*, ver. 229.

*Idem ter socios pura circumtulit unda,
Spargens rore levi.*

Yet *Du Choul*, speaking of this Lustral Water, says, That they took the Ashes of the Wood which was made use of for burning the Victim, or of some pieces of Cedar, of Hyssop and Cumin, which they threw into the Fire, when they were about to extinguish it, and of these Ashes made their Lustral or Holy Water, which they plac'd at the Entrance into their Temples in great Vessels, and wherewith they purify'd themselves when they enter'd into them. They had also little Vessels, or Holy-Water Pots, wherein they put some of the Water, and with it they sprinkled those who were present with a kind of Brush; not unlike that now used in the Church of *Rome*.

Ovid has also told us of the Water of *Mercury*,

which was near the *Porta Capena*, wherewith Merchants sprinkled themselves, thinking thereby to blot out the Sins of Injustice and Fraud, which they had committed in their Trading.

The Antients, when any Person was dying, were wont, out of a superstitious Fancy, to throw out all the Water in that House where he was, and the neighbouring, because they thought that the Angel of Death, or Satan, who appear'd to all Dying Persons, would wash his Sword, wherewith he had kill'd the Deceas'd, in that Water.

AQUÆDUCTUS, an *Aqueduct*, a Structure made of Stone, standing upon an uneven Ground, which was to preserve the Level of the Water, and to convey it through a Canal from one place to another. The *Romans* were very magnificent in their Aqueducts, which were sometimes an hundred thousand geometrical paces long.

The precise time when Aqueducts first began to be made at *Rome* is not certainly known. *Pliny* informs us, that *Anus Martius*, the King, was the first who began to bring Water from a Fountain call'd *Auseia*, which was afterwards call'd, from his Name, *Aqua Martia*. *Frontinus* who liv'd under the Emperour *Nerva*, and has wrote a long Treatise upon this Subject, attributes the first Aqueduct to *Appius Claudius*, Censor together with *M. Plautius Venox*, who in the year 441, under the Consulship of *M. Valerius* and *P. Decius*, built a subterraneous Water-passage of strong Stones, vaulted at top; the rais'd Arches were of Brick or very hard Stone, and were call'd, *Substructiones, opera arcuata, acerii fornicet, & camerati arcus*, which are mentioned by *Cassiodorus*.

The Height of the Aqueduct of *Aqua Martia*, which *Q. Martius* built, was level with the Top of the *Viminal* Mount; and that of *Aqua Appia* was rais'd an hundred feet above the Ground.

Some have reckon'd up fourteen Aqueducts which convey'd Water to *Rome*, that were of admirable Structure; but *Frontinus*, who was the the grand Over-seer of these Waters under the Emperour *Nerva*, says there were but nine Aqueducts, in his time, at *Rome*.

The first was that which convey'd the *Aqua Appia*, so call'd from *Appius Claudius*, Censor, who gather'd Water together from many places in the Territory of *Pretesti*, about seven or eight Miles from *Rome*, and from thence convey'd it through Canals and Arches into the City; the Current of this Water from its Spring-head, as far as to the *Sabini*, near the *Porta Tergemina* was eleven thousand one hundred and ninety paces long: it was divided at *Rome*, near the *Mons Testaceus*, into twenty Castles,

Castles or Repositories, called *Castella*, and afterwards distributed by many Pipes into several Quarters of the City.

The second was that of the Water of the old *Tiberone*, call'd *Anio Vetus*, begun by the Censor *M. Curius Dentatus*, in the year 481, under the Consulship of *Septimius Carbilus* and *L. Papyrius* (for the building whereof he employ'd all the Spoils he had got from King *Pyrrhus*) and at last finished by *Fulvius Flaccus* the grand Overseer of the Waters. The Canal began about twenty miles from *Rome*, above *Tivoli*, its Course was forty two thousand two hundred eighty seven paces. This Water serv'd only to wash withal, to water Gardens, and for Drink for Beasts.

The third Aquæduct was that of the *Aqua Marcia*, made by the Industry of *Marcus* surnamed *Rex*, which was begun by *Ancus Marcius* the King. This Water came from the Fountain call'd *Picconia*, which is in the utmost part of the Mountains of *Peligni*; its Course extended to sixty one thousand seven hundred and ten paces, through subterraneous Channels, and Arches equal to Mount *Viminalis*: It entred into the City by the *Porta Esquilina*, and having furnish'd two Mountains of *Rome*, the *Viminal* and *Quirinal*, it emptied it self into fifty one Cisterns, for the Convenience of many Parts of the City, for this Water was the clearest and best to drink. This Aquæduct was built in the year 609. under the Consulship of *Sulpitius Galba* and *Aurelius Cotta*.

The fourth Aquæduct was that of the Water call'd *Tepula*, which the Censors *Cn. Servilius Scipio* and *L. Cassius Longinus*, convey'd from the Territory of *Frescati* to the Capitol, being twelve thousand paces long. This Spring had no certain Source, but only some little Veins or Branches, which met together in the Canal of the *Aqua Julia*: one part of this Water was convey'd to the Country, and the other to the City, which was kept in fourteen Conservatories, and distributed into the several Quarters of the City.

The fifth was that of *Aqua Julia*, which *M. Agrippa* erected in the time of *Augustus*, and to which, in honour of it, he gave his Name. This Water was collected, from many Sources into one great Water-house about six miles from *Rome*, its Course extended to fifteen thousand paces and an half; it pass'd through the *Porta Esquilina*, and the Trophies of *Marius*, and emptied it self into seventeen Cisterns, for the Accommodation of the several Quarters of the City.

The sixth was that of *Aqua Virginis*, so call'd, because a young Maid first discover'd its Spring-head to the Souldiers when they were searching for Water, as *Frontinus* tells us in his

First Book of Aquæducti. This was also the work of *Agrippa* which he finished in one Year, and about thirteen years after he had built the former. Its Canal began about eight miles from *Rome*, in the Territory of *Tusculum*, near the Bridge *Salario*, and its Course extended to fourteen thousand one hundred and five paces. It pass'd through the *Campus Martius*, and emptied it self into many Cisterns, for the convenience of the several Quarters of the City. This Water, to this day is still call'd *Aqua Virginis*, and is the only ancient Aquæduct that remains: Pope *Nicolas V.* repair'd it.

The seventh Aquæduct was that of a Lake call'd *Alsetima*, four thousand paces distant from *Rome*, and six miles to the right-hand from the *Via Appia*. This was the Work of *Augustus*, and from his Name it was call'd *Via Augusta*. It serv'd only to fill the *Circus* with Water for the *Naumachia* or Sea-fights, and for watering Gardens.

The eighth was begun by the Emperour *Caligula*, but Death prevented his finishing it: *Claudius* his Successor thought the Design was too brave to leave it imperfect. *Pliny* never speaks of this Work but with great Admiration. It convey'd the Water of two fine Springs, call'd *Cerulus* and *Curtius*, which were in the Country of the *Latins*, thirty eight thousand paces distant from *Rome*, holding its Course for the space of forty six thousand paces in length, through many Arches, which terminate at last in the *Porta Nova*, and rise as high as Mount *Aventine*. This Water was call'd *Claudia* from *Claudius*, and was very good to drink.

The ninth was also begun by *Caligula*, and finish'd by *Claudius* in the same year with the former. It derives its Water from a place further off than any of the rest, viz. at the distance of sixty two thousand paces from the City, from a muddy River call'd *Tiberone* or *Anio*, from which another Aquæduct was formerly made, and this latter is nam'd *Anio Novus*. *Claudius* thought fit, for purifying his thick and muddy Waters, to make, at the distance of four thousand paces from their first Rising, a Pool or Pond, wherein the Mud might settle to the bottom, which was call'd *Piscina Limaria*; but notwithstanding all this Precaution, when the Rains fell, the Water came to *Rome* very thick.

These two Works were worthy of a great Prince, as well for the Height and Magnificence, as for the excessive Expences that were laid out upon them, which were found to amount, according to the Computation of *Vigenere*, to thirteen millions eight hundred seventy five thousand Crowns: *Vicit antecessores Aquarum ductus novissimum impendium operis indicat*

incluati à Cesare & peracti à Claudio ; quippe à lapide quadagesimo ad eam excellitatem, ut in omnes Urbis montes levarentur, &c.

These are the nine Aqueducts which Frontinus treats of, that had 13594 pipes, which he calls *Quinarios* and were one inch in diameter and 3 in circumference. The first Aqueduct of the *Aqua Appia* had 694 pipes: The *Anio Vetus*, or the *Tevrone*, had 1981: That of the *Aqua Marcia* had 1741: The *Tipula* had 445: The *Julia* 755: The *Aqua Virgo* 2504: The *Alfistina* 592: The *Claudia* and *Anio Novus* 4882. Of all these Pipes there were only 10350 which convey'd Water for the City, the rest were for the benefit of the Country.

There are also other Aqueducts made at Rome since Frontinus's Time. Pope Pius IV. built one in the Year 1563. which brought Water at eight miles distance from Rome, between *Tivoli* and *Præneste*; 'tis thought to be the ancient *Alfistina*. *Sixtus Quintus* built an Aqueduct of the *Aqua Felix*, in the year of Grace 1581, as may appear by an Inscription engraven upon an Arch, near the Gate of St. Laurence,

Sixtus V. Pont. Max.

*Ductum Aquæ Felicis
Rivus pass. Subterraneo Mil. XIII.
Substructione arcuata VII.*

*Suo Sumptu extruxit
Anno Domini M. D. LXXXI.
Pontificatus I.*

Let us now see how the Partition and Distribution of these Waters was made into the several Quarters and private Houses.

There were in all Parts of the City Conservatories or Water houses, which were called *Dividicula* or *Castella*, into which the Waters emptied themselves, and from which they were convey'd on both sides by Pipes. *Agrippa* alone, during his Edileship, made an hundred and thirty of these Water-houses, adorned with Statues and Pillars of Marble.

There were Over-seers appointed, to whom the Care of them was committed, who were called *Castellani*, who distributed the Water by divers Conduits into several places of the City, and even to private Houses, and hindred any private Person from misapplying the Water to his own Use without Leave first had; which was granted upon condition of a certain Duty to be paid, which was more or less according to the Quantity of Water any one had a mind to have. *Martianus* informs us, That *Agrippa* was the first who invented this Partition of the Waters by Inches and Ounces, as well for the Use of the Publick as of Private Persons. The Revenue of these Waters, according to the Computation of *Vigener*, amounted yearly to six millions two hundred and fifty thousand Crowns. The Water which was not good to drink, as

that of *Tevrone*, emitted it self into Lakes, and serv'd the Beasts to drink, and to wash withal; it was us'd also for Baths, for dying, and tanning of Hides, for milling of Cloth, and for representing the *Naumachia* or Naval Fights in the *Campus Martius*. And after they had serv'd for these several uses, they were all gather'd together in the *Cloaca*, or common Gutters, and from thence emptied themselves into the *Tiber*.

Nero, after the Burning of Rome, says *Tacitus*, hinder'd private Persons from applying the publick Water to their own use, as they had been accustomed to do, made Conservatories, which might serve for quenching Fires, and appointed some Persons to look after them. The *Censors*, and after them the *Ædiles Curuli*, took care of the Aqueducts and the Waters of Rome. But under the Emperours Overseers were appointed, who had under them many subordinate Officers, who distributed them for use of the Publick and Private Persons, upon payment of a certain Duty, and enjoy'd the Benefit of it, not as a Property, but only for Life.

AQUARIUS, One that pours forth Water; 'tis a Sign in the Zodiac, which is the eleventh reckoning from *Aries*. The Sun moves thro' it in the Month of *January*, and this Sign is of the Nature of *Saturn*; 'tis mark'd thus ♄. The Poets feign'd, That this was *Ganymede*, whom *Jupiter* ravish'd under the shape of an Eagle, and carry'd away into Heaven, to serve as Cup-bearer in the Room of *Hebe* and *Vulcan*.

AQUILA, an Eagle, the King of Birds: He is call'd The Bird of *Jupiter*, because he flies highest of all Birds, and aims, say the Poets, to hatch his young ones in his Bosom. After this the Fable adds, That there was formerly a King of the Isle of *Cos*, call'd *Merops*, whom *Juno* chang'd into an Eagle, when he was just ready to put himself to death for the Loss of his Wife. But *Aglossenes* relates, That *Jupiter* being carried away from *Candia*, was transported to *Naxos*, where, as he was preparing to make War against the *Titans*, he saw an Eagle with his Thunderbolt, which he took for a good Omen, and ever after that this Bird was taken into his Protection. Some Authors tell us, That *Mercury* being smitten with the Love of *Venus*, and not being able to obtain any Favour from her; One day as the Goddess was bathing her self in the River *Achelous*, *Jupiter* caus'd an Eagle to take away one of her Sandals, which he carried to *Mercury*, and she to get it again satisfied the Passion of her Lover. Nevertheless *Ovid* and *Lucian* inform us, That it was *Jupiter* who transformed himself into an Eagle to carry off the Beautiful *Ganymede* from *Mount Ida*.

It was a Bird of good Omen, when it came flying on the right-side with expanded Wings.

Thus

Thus *Aristander* the Soothsayer foretold, *That Alexander should be victorious, because he had seen an Eagle flying from his Enemies Camp into his own.* Thus when *Lucumon*, call'd *Tarquinius*, came to settle at Rome, with all his Family, an Eagle presag'd to him that he should be King; for as he came near the *Janicula*, an Eagle came on a sudden and lit upon his Head, and having taken off his Cap, it play'd for some time with it in the Air, and then put it on his Head again; *Tanaquilla* his Wife, who was afterwards call'd *Caia Cecilia*, being a *Tuscan* by Nation, and very well vers'd in *Augury*, interpreted this Prodigy in favour of her Husband, and assur'd him that he should be King; which was justified by the Event. In the *Roman Armies* the Eagle was the Ensign that was carried in the first Company of the Legion; it was of Silver, and was born upon the top of a Pike, with expanded Wings, and sometimes it held in its Talons the Thunderbolt of *Jupiter*, as being just ready to dart it. *It was of Silver rather than Gold, says Pliny, because Silver is seen at a greater distance.*

The first who carried the Eagle in their Ensigns were the *Persians*, according to the Testimony of *Xenophon*. The *Romans* having formerly carried divers other Ensigns, at last fix'd upon the Eagle, in the second year of the Consulship of *Marius*, which they made the Ensign for the Colonel's Company in each Legion, and was carried on the top of a Pike. Some say, *That Constantine was the first who appointed an Eagle with two Heads, to signify, that tho the Empire seem'd to be divided, yet it was but one Body.* But this opinion is confuted by an Eagle with two Heads, which *Lipsius* observ'd in the Pillar of *Trajan*, and from the Custom of later times, wherein the Eagle had but one Head, as in the Seal of the *Bulla Aurea*, which was made in the time of *Charles IV.* Imperour. The Conjecture of *Father Menestrier* is more probable, who says, *That as the Eastern Emperors, when two of them sat upon the Throne, stamp'd their Money with a Cross having a double Bar, which each of them held with one hand, as being the Sceptre of Christians; so the Romans did the Eagle in their Heraldry, and instead of doubling their Escutcheons and Eagles, they join'd them together, and represent'd one Eagle with two Heads, which Custom was follow'd by the Emperors of the West for some time after.*

The Consuls carried a Battoon of Ivory as a sign of their Dignity, on the top of which there was an Eagle, as we learn from *Marshall*,

De nunc & volucrum sceptro quæ surgit eburno.

AQUILICIANA, Festival which were celebrated at Rome during a great Drought, for obtaining Rain of the Gods. The Priests were call'd *Aquilices*, *quia aquam eliciebant, because they brought down Rain upon the Earth by their Prayers.*

AQUILO, the North-Wind, which blows from the North-side, which is cold and dry.

The Poets represent it to us, *With the Tail of a Serpent, having its Beard and Hair cover'd with Snow and Ice.* *Hesiod*, who has given us the Genealogy of the Winds, makes this, as well as the rest, the Son of the Stars and *Aurora*.

ARA, an Altar. Some derive this Word from *ardeo*, which signifies to burn, because Perfumes and the Entrails of Beast were burnt on it. Others derive it from the Greek word *αἶμα*, which signifies Prayer, from whence comes *αἶμα*, which signifies Imprecation. Whatever the Etymology of the Word is, there is certainly a difference between *Ara* and *Altare*, which comes from *altus*, i. e. high, for according to *Servius* they did not Sacrifice on the latter, but only to the Gods on high, or *Celestial Deities*, but upon *Ara's* they sacrific'd both to those and the *Infernal Gods*. There is also another Difference between these 2 Words, that there were Steps for ascending the Altars which were call'd *Altaria*, but there were none to those call'd *Ara*, which were indeed rais'd upon the ground, but in a plain and even plat. Yet notwithstanding these Differences, Authors have confounded these Words, and do often take one for t'other.

We must now enquire what was the Matter of which Altars were made, what was the Figure and Ornaments, what was their Consecration and Use.

The Matter of *Altars* was different according to several Countries and Times.

At first they were made only of Turf heap'd one upon another. *Pausanias*, in his *Elegiacs*, describing the Altar of *Jupiter Olympus*, says, *That it was made of the Ashes of the Victims that were sacrific'd to him, and was 22 feet high, and that the Steps for ascending to it were also of Ashes; and that every Year, on the 19th of February, the Aruspices were wont to carry the Ashes of the Prytaneum, and make an Altar of them, tempering them with the Water of the River Alpheus.* The same Author mentions another Altar of *Apollo Spadius* which was made after the same Fashion. In following times Altars were made of Stones, of Marble, of Wood, and even of Horn, as that of *Apollo* in the Isle of *Delos*.

The Figure of *Altars* was different, some were round, others four-square or oval; but they were always turn'd towards the East, and stood lower than the Statues of the God, which were plac'd upon Bases above the Altar. These Statues were crown'd and adorn'd with Ornaments convenient for them, which express'd their Divinity: thus also the Altars were adorned with Festoons of Leaves and Flowers which had been dedicated to them; and to the Statues and Altars of *Apollo* were adorn'd with Laurel Leaves, those of *Hercules* with Poplar, *Jupiter's* with Oak, of *Venus* with Myrtle, and those of *Pallas* with Olive Leaves. Nevertheless the same name *Verberna*, was commonly given

given to them all, as we learn from *Donatus* upon *Terence's Andria*, *Aff. 4. Sc. 4. Ex ara hinc sume verbenas tibi* : upon which words he says, *verbenae sunt redimicula ararum, sive omnes herbae, frondesque festae ad aras coronandas.*

These Altars were consecrated with Oyl, which was pour'd upon them. The People of *Elis* for this end made use of the Ashes which they took from the *Prytaneum*, and temper'd with the Water of the River *Alpheus*, and with these they rub'd over their Altars. They dedicated them afterwards to some Deity, and put on them the Name of the God, together with his who made the Dedication. I will here subjoin a Form of the Dedication of an Altar :

C. Domitius Valens Duumvir praetente D. Julio Severo Pontifice legem dixit in ea verba quae infra scripta sunt.

Jupiter Optime, quandoque hodie tibi hanc aram dabo dedicaboque, illis legibus ollisque; religionibus dabo dedicaboque, quas hic hodie palam dixero; uti infimum solum hujus aë est, si quis hic hostiis sacrum fecit, quod in auguratum ne protollas, idcirco tamen probe factum esto. —

Sicuti dixi hanc tibi aram, *Jupiter Optime, Maxime, dico dedicoque, uti sis votus propitius mihi collegisque meis, decurionibus, colonis, incolis Coloniae Martiae, Juliae, Saloniae, conjugibusque, liberisque, nostris.*

Here follows likewise the Inscription of an Altar, which the Inhabitants of *Narbon* erected to *Cæsar Augustus* in their City.

*T. Statilio Turo,
L. Cassio Longino,
Coss. X. Kalend. Octob.*

*Numini Augusti votum susceptum
A plebe Narbonensium in perpetuum.*

Quod bonum, faustum felixque sit Imp. Cæsari Divi F. Augusto P. Pontifici maximo Tribun. potestate XXXIII.

Conjugi, liberis, gentique ejus, Senatui, populoque Romano & colonis incolisque C. I. P. N. M. qui se numini ejus in perpetuum colendo obligaverunt, plebes Narbon. aram Narbone in foro posuit, ad quam quotannis VIII. Kal. Oct. quæ die cum seculi felicitas orbi terrarum Reflorem cecidit, tres Equites Romani a plebe & tres libertini hostias singulas immolent, & colonis & incolis, ad supplicandam numini ejus, tuis & vinum de suo eâ die præsentent : & VIII. Kal. Oct. tuis, vinum colonis & incolis item præsentent : VII. quoque Idus Januariæ, quæ die primum Imperium orbis terrarum auspiciatus est, ture, vino supplicent, & hostias singulas immolent, & colonis incolisque, tuis vinum eâ die præsentent.

By these Inscriptions we see, that the first use of Altars, was there to offer Sacrifices and Prayers to the Gods to whom they were dedicated.

The second use of them was to render Alliances more solemn, Treaties of Peace more firm, Marriages more indissoluble, and Oaths more sacred; for the two Parties having of-

fer'd Sacrifice to the Gods to witness the Sincerity wherewith they swore that Alliance, and conjuring them to bring the Infractors of it to some miserable Death. Thus *K. Latinus* swears an Eternal Peace with *Æneas*, in the presence the Armies of the *Trojans* and *Latines*.

Tango aras, mediosque ignes & numina testor :

Nulla dies pacem hanc Italii, nec fœdera rumpet.

Æn. 12. v. 201.

The *Romans* observ'd the same Ceremony in the Oaths they took about divers Civil Affairs, and prescrib'd certain Words to be us'd by him who swore, while he laid his hand upon the Altar of the Gods. Thus *Gripius* in *Plautus* makes *Labrax* swear, while he held by the Altar of *Venus*, to restore to him a Portmanteau, and makes him repeat after him the Words of his Oath : *Aff. 5. Sc. 11. Rud. v. 46. Gr. Tange aram hanc Veneris. La. Tango. Gr. Per Venerem hanc jurandum est tibi. La. Quid jurem? Gr. Quod jubebo. La. Præ verbis quod vis — Gr. Tene aram hanc. La. Tenco — Gr. La. Venus Cyrenensis, testem te testor mihi : Si vidulum illum, quem ego in navis perdidisti, cum auro atque argento saluum investigavero, isque in potestatem meam pervenerit — La. Tum ego huic Gripi dico, Venus, ut tu exaudias. Gr. La. Timentum argenti magnam continuo dabo. Gr. Et si fraudassio, dicito, uti in quaestu tuo Venus eradicet caput atque ætatem tuam.*

By which Passage it appears, that they us'd Imprecations against those that should violate their Oath. From this Custom came the Latin Proverb, *Amicus ad aras*, which *Pericles* first made use of, meaning thereby, that he would serve his Friends in every thing so far as he could without offending the Gods, *μῆχες τῶ βασιλῆος φίλοι & φίλοι*. This Answer he gave to one of his Friends, who desir'd him to bear false witness in his favour ; *Δεῖ μὲ συμπαροῦν τοῖς φίλοις, ἀλλὰ μῆχες βασιλῆος* I ought to serve my Friends, but without touching the Altar. From thence came also that other Phrase, *pro aris & focis pugnare*, which signifies, to fight for the Interest of the Gods and Religion.

The third use of Altars was to serve for an *Asylum* or place of Refuge and a Sanctuary to all those who fled to them, whatever Crimes they had committed ; for it was expressly forbidden by the Laws to take any one from them by Force, and especially from the Altar of Concord ; which Privilege belong'd also to those that held in their arms the Statues of the Emperors. This happen'd often to Slaves, who being unfaithful to their Master, ran to the Altars and Statues, which they embrac'd as a most safe *Asylum*, as *Plautus* tells us in this Verse,

Nemo accusat, Syre, nec tu aram tibi nec precaturam parabis.

Upon this account the Altars were call'd *Ara confugii*, and *Euripides* calls them the Retreat of Slaves, as the Caves are of Wild Beasts.

Romulus was the first who appointed these places of Refuge in the Temples, and at the Altars of the Gods, that by this means he might People his new City; during the Triumvirate it was expressly forbidden to take any Criminals by force out of the Temple of *Julius Cæsar*, who had fled thither and embraced his Altars. In fine, the privilege of these Sanctuaries came to so great an height, that at *Rome* and in the Cities of *Greece*, the Temples were fill'd with Debtors, fugitive Slaves, and Criminals, and yet the Magistrates could give no Orders about them, nor put any stop to the fury of the People, who protect'd these superstitions as sacred and mysterious.

A R A, a Celestial sign so call'd from the Altar which the *Cyclopes* erected, and on which the Gods swore to assist *Jupiter* in his War against the Giants; for after their defeat this Altar was plac'd among the Stars.

A R Æ, certain Rocks in the Sea, at which *Lutatius Catulus* obtain'd a Naval Victory over the *Carthaginians*, and where a Peace was made between them and the *Romans*, which put an end to the first Punick War in the Year from the building of *Rome* DXII.

Saxa vocant Itali, mediis quæ in fluitibus aræ,
Æc. Virg. i. *Æneid.* v. 112.

Ara Maxima, an Altar call'd the greatest, from the great quantity of Stones of which it was built, as *Servius* tells us. This Altar was erected at *Rome* to *Hercules* in the Market place for *Oxen*, near the *Schola Græca*, and hard by the Entrance of the *Circus maximus*. The occasion of building it was this. "Cæcus being kill'd by *Hercules*, *Evander*, who had observ'd something very great and extraordinary in his Physiognomy, desir'd to know his Name; and understanding that he was call'd *Hercules*, he cry'd out immediately, that it was he of whom his Mother *Carmenta* had foretold extraordinary Prodigies of Courage, for which an Altar was to be erected to him which should be call'd, *Ara maxima*; that he himself should appoint his own Sacrifice, and prescribe the manner of it to Posterity: Immediately *Hercules* sacrific'd a fine Heifer out of the Herd, and appointed those of the Family of the *Potitii* and *Pinarii* to be his Priests: Or, according to *Propertius*, this Altar was erected to him for finding again his Drove of Cattle,

Maxima quæ gregibus devota est ara repertis;
Ara per has, inquit, Maxima facta manus.

Ara Lugdunensis, an Altar in the City of *Lyons*, dedicated to *Augustus*, in the Year of *Rome* DCCXLIV. This Altar was in a Temple, which was erected at the common charge of Sixty several Nations of the *Gauls*,

together with so many Statues, which bore the Names of each of these Nations. In this Temple the Emperor *Caligula* appointed *Ludi Academici*, as *Suetonius* says, to which great numbers of Orators and Poets came from several parts of the World, to perform their best in Eloquence and Poetry. But because it was ordain'd, that they who were our-done should be plung'd in the River *Saone*, if they did not like the performance of their Tongue; this gave occasion to *Juvenal* to express any great fear, by way of Proverb, by the timorousness of an Orator, who was to harangue before the Altar of *Lyons*.

Palleat ut nudis pressit qui calcibus anguem,

Aut Lugdunensem Rhetor dicturus ad aram.

Juv. Sat. i. v. 43.

Arachne, the Daughter of *Idmon* of *Lydia*, very skilful in the art of Weaving. She was so rash that she would be esteem'd more excellent than *Minerva*; but this Goddess punish'd her by tearing her Work in pieces, and giving her a blow with her shuttle, which so mightily offended *Arachne* that she hang'd herself in despair: But *Minerva* afterwards pitying her misfortune, chang'd her into a Spider, which still makes Cobwebs in the Air.

ARBITER, an Arbitrator, a Judge in an amicable manner, whom the Pretor appointed for Partners to end their differences; and Arbitrators in general, are such as are chosen and agreed upon by Two Parties for determining any Controversies between them: To which end they sign'd a Bond of Arbitration to submit to the Award given about the differences, under the forfeiture of a certain Summ of Money to be paid by those who refus'd to stand to it.

ARBORES, Trees. The Pagan Gods, says *Phædrus*, in ancient times made choice of certain Trees which they had a mind to take into their Protection: Thus *Jupiter* chose the Oak-tree, *Venus* the Myrtle, *Apollo* the Laurel, *Cybele* the Pine-tree, *Hercules* the high Poplar, *Minerva* the Olive-tree, and *Bacchus* the Ivy. Men did then also reverence Trees, Woods and Plants, as being the Temples, or Bodies of some living and intelligent Divinities. The Egyptians abstain'd from Onions and Leeks, because they durst not handle these Gods which grew in their Gardens, as we learn from *Juvenal*,

Porræ & Cape nefas violare & frangere morsu
O sanctas gentes quibus hæc nascuntur in hortis
Namina!] *Sat. 15. v. 9.*

Pliny tells us, that if the Ancients ador'd Trees, it was only because they look'd upon them as the Temples of some Divinity. This Testimony of *Pliny* shews plainly, that if the

Romans ador'd Groves and their Silence, [*Lucus & in his ipsa silentia adoramus*] this Worship was only paid to some intelligent Divinity, or to some Genius, which they believ'd to preside over, and also to have their Residence in these Trees. Ovid speaking of an impious Profaner of sacred Groves, and of a great Oak, under which the *Dryades* often us'd their innocent Diversions, tells us, that this Oak being struck with an Axe by the bold Profaner, declar'd that a Nymph lodg'd in the Tree, who died at the same time with the Tree, but that her Death should not long remain unpunish'd. He mentions elsewhere a Mother who was chang'd into a Tree, and desir'd her Son never to touch any Trees, but look upon them as the Bodies of some Nymphs. Horace devotes a Pine-tree to *Diana*, at which he engag'd every Year to offer Sacrifice,

*Montium custos, nemorumque Virgo,
Imminens velle tua pinus esto,
Quam per exactos ego lætus annos,
Verris obliqua meditantis ictum
Sanguine donem.* Lib. 3. od. 22.

ARCAUS, the Son of *Jupiter*, and *Calisto* the Daughter of *Lycæon* King of *Arcadia*, with whom *Jupiter* fell in love. *Juno*, to be reveng'd of her Rival, chang'd her into a Bear, which *Diana* shot dead with her Arrows in compliance to *Juno*. *Pausanias* in his *Arcadica*, says that she was then with Child of *Arcaus*, and that *Jupiter* sent *Mercury* to save the Infant alive, and plac'd the Mother in the number of the Stars under the Name of *Ursa major*, i. e. the great Bear. When *Arcaus* grew up to be a great Boy, he was presented by some Hunters to *Lycæon* his Grandfather, who yet did not know him: But it hap'n'd that *Jupiter* came one day to see *Lycæon*, and this King having a mind to try whether he was truly a God or no, caus'd *Arcaus* to be kill'd and cut into morsels, and to serv'd up as Meat for *Jupiter*: But he immediately punish'd his cruelty, by changing him into a Wolf, and *Arcaus* into the little Bear, *Ursa minor*. These Two Bears, says *Pausanias*, are plac'd in the Arctic Circle, so that their Backs touch one another, having their Bellies turn'd a contrary way, one to the side, and the other to the other side. The great Bear is call'd by the *Grecians* *Cynosura*, and *Agrotæon*; *Police*: Their Heads are opposite one another, and their Tails also remove one from another for each Head as it goes forward, and the side is to the right of each Tail. *ARCTIDES*, the *Arcadians*, who are so call'd, by mistake, so to believe that they were Born under the Moon, and for that reason would esteem *Arctology*. Their

King *Pelasgus* first taught them the use of *Acorns*, for before his time they liv'd only upon Herbs and Roots: But *Arcaus* the Son of *Jupiter* and *Calisto*, according to *Vigenere*, upon the Pictures of *Philostratus*, first shew'd them the Art of tilling the Ground, of sowing Corn and making Bread, with which they afterwards maintain'd themselves, and forsook their *Acorns*: This he learn'd from *Triplolemus* the Son of *Ceres*, and the Country where they dwell'd, which was formerly call'd *Pelasgia*, was afterwards call'd *Arcadia*. Among other Deities they worship'd *Pan* and *Diana*, as *Virgil* says, *Pan Deus Arcadie*. They sacrific'd Men to *Jupiter Lycæus*, according to the relation of *Pliny*. *Aristotle* tells us Book 4th. of his *Meteor*, that the Wine of this Country being put into the Skin of a Goat, and plac'd near the fire, calcines itself, and is reduc'd to a Salt.

ARCHAGATHUS, the Son of *Lisanius*, was the first Physician who came from *Peloponnesus* to *Rome*, under the Consulship of *Lucius Emilius*, and *Marcus Livius*, in the Year of *Rome* DXXXV. *Cassius Hemina*, an ancient Writer, says that the Freedom of a Citizen was given him, and a Shop was purchas'd for him at the expence of the Publick, in the Cross Street of *Aclius*. 'Tis said also, that the Epithet of *Healer of Wounds* was given him, and that at first he met with a wondrous good Reception; but that within a little while after, when he was oblig'd to cut and burn some Members of the Body, for these unmerciful Operations they gave him the Nickname of a *Hangman*, and were much disgusted at *Rome* with Medicine and Physicians, at least with that part of it which is call'd Surgery.

ARCHEMORUS, the Son of *Lycus*, according to *Gutchard*, or of *Lycurgus* King of *Thracia* or *Nemæa*, according to others, was kill'd by a Serpent, and after this manner "The *Argives* going with their King *Adrastus* to the War of *Thebes* in favour of *Polynce*, were extremely distressed with thirst, and the Nephew of the young Prince, call'd *Hypsipyle*, whom they met, went along with him to shew them where they might have Water; but fearing to lay the Infant down upon the ground, because of the Prohibition of the Oracle, she laid it upon a smallage Plant, and thither a Serpent came and choas'd it. *Adrastus* and the other *Grecians* ran to the Place, and found the Serpent sucking the Blood of the Child, whereupon they kill'd it: And to comfort the King for this loss, they appointed the solemn Games, call'd *Nemæan*, to be celebrated every fifth Year, at which the Conquerors

"querors were crown'd with smallage, and
"the Judges that presided over them were
"clad in Mourning. *Clemens Alexandrinus*
informs us, that a Funeral Oration in hon-
our of him was also repeated at them.

ARCHIGALLUS, the High Priest
of *Cybele* Mother of the Gods, who was
wont to cut and gash himself, as the other
Priests of that Goddess did, who were call'd
Galli Cybeles.

ARCHIMAGIRUS, ἀρχυμῆς, the
Master Cook.

ARCHIMEDES, of *Syracuse*, a most
skillful Mathematician, who by his Engines
defeated all the Attacks of *Mercellus* at the
Siege of *Syracuse*, and bunt also the Gallies
of the *Romans* that were there. The Inven-
tion of the *Cochlea*, or *Water-screw*, is com-
monly attributed to him, which is call'd the
Mechanical Power of *Archimedes*, although
Vitruvius does not make him the Inventor of
it. *Diodorus Siculus*, who liv'd near the time
of *Vitruvius*, ascribes the Invention of it to
him. But as to the famous use which he says
was made of this Machine, to make *Egypt*
habitable, by draining the lower grounds
which had formerly been overflow'd with
Water, it may be doubted whether it is not
much antienter than *Archimedes*. *Cicero*
glories of discovering the Sepulcher of *Ar-
chimedes* at *Syracuse*, without the Gate *Acraga-
na*, cover'd all over with Brambles and Thorns
which grew in that place : He says, that he
knew it by observing a Cylinder and a Sphere
carv'd upon the Stone.

ARCHIMIMUS, ἀρχιμῖμος, the
chief *Buffoon*, or an extraordinary Mimick,
who imitates the Gate, Gesture, and Words
of any Person dead or alive.

ARCHITECTONICE, ἀρχιτεκτονική, and

ARCHITECTURA, the Art or
Science of Building. Architecture is divided
into Civil and Military : Civil Architecture
reaches to make any Buildings whether pub-
lick or private, sacred or profane : Military
Architecture teaches to fortifie Cities, Pal-
ties, and Sea-ports. Architecture, says *Plinius*,
is a Science, which should be accompanied
with great variety of Studies, and requires a
vast compass of Learning ; for by this means
it must judge of all the Works of other Arts :
In effect Architecture, or the art of Building
comprehends all Sciences, and therefore the
Greeks gave it a Name, which signifies a su-
periority, or superintendence over all the
rest ; and when *Cicero* would give an Exam-
ple of a Science that is of a vast extent, he
instances in Architecture.

This Art, like all the rest, had but weak

and imperfect beginnings, and was not per-
fected till after long use and experience. At
first Houses were made only for necessity ;
and because in the first Ages Men often
chang'd their Habitations, they did not trou-
ble themselves to make their Houses either
beautiful or lasting. But when in process
of time, every one endeavour'd to settle in
some particular Country, then Men began
to build their Houses, more solid and strong,
that they might be able to hold out against
the injuries of time : At last, when *Luxury*
was spread among the most rich and power-
ful Nations, then they began to mind the
Beauty and magnificence of their Buildings,
and having observ'd what contributed most
either to the Strength or Beauty of them,
they set down Rules about them, and so
fram'd the Art of Building well, which is
call'd *Architecture*, as those who are perfect
Masters of this Art are call'd *Architects*.

The necessity of making several sorts of
Buildings first induc'd the Workmen to settle
different Proportions, and from these differ-
ent Proportions they compos'd different Or-
ders of Architecture. The Orders which
the Ancients established at several times and
upon divers accidents are the *Tuscan*, the *Dor-
ic*, the *Ionic*, the *Corinthian*, and the *Composite*.
That which forms each of these different Or-
ders, is the Column with its base and Cap-
ital, and the Entablature, i.e. the Architrave,
the Frise and Cornish ; for these are the only
parts which in Buildings constitute that
which is call'd an Order, and each Order has
its own peculiar measures. *Vitruvius* is the
most ancient of all the Architects whose Writ-
ings we have ; he liv'd in the time of *Julius
Caesar* and *Augustus*, and had view'd the stately
Edifices which were then in *Greece* and *Italy*.
Several learned Men have also written
many excellent Volumes of Architecture, as
Festus, *Varro*, *Septimius* and *Gellius* ; and *Ces-
tius* a Roman Citizen was sent for by King
Antiochus, to finish the Temple of *Jupiter
Olympicus* in the City of *Athens*.

The Original of the *Tuscan* Order was in
Tuscany, one of the most considerable parts of
Italy, whose Name it still keeps. Of all the
Orders this is the most plain and least orna-
mental : 'Twas seldom us'd, save only for
some Country Building where there is no
need of any Order but one, or else for some
great Edifice, as an Amphitheatre, and such
like other Buildings. The *Tuscan* Column is
the only thing that recommends this Order.
The *Doric* Order was invented by the *Dorians*,
a People of *Greece*, and has Columns which
stand by themselves, and are more orna-
mental than the former. The *Ionic* Order has its

Name from *Asia* a Province of *Asia*, whose Columns are commonly fluted with Twenty four Gutters: But there are some which are not thus furrow'd and hollow'd, but only to the third part from the bottom of the Column; and that third part has its Gutters fill'd with little Rods, or round Battoons according to the different height of the Column which in the upper part is channell'd and hollow'd into Groves, and is altogether empty.

The *Corinthian* Order was invented at *Corinth*, it observes the same measures with the *Ionie*, and the greatest difference between them is in their Capitals.

The *Composite* was added to the other Orders by the *Romans*, who plac'd it above the *Corinthian*, to show, as some Authors say, that they were Lords over all other Nations; and this was not invented till after *Augustus* had given Peace to the whole World. 'Tis made up of the *Ionie* and *Corinthian*, but yet is more ornamental than the *Corinthian*.

Besides these Five Orders, there are some Authors who add yet Two more, viz. the Order of the *Cariatides*, and the *Persic* Order. The former is nothing but the *Ionie* Order, from which it differs only in this, that instead of Columns there are Figures of Women which support the Entablature. *Vitruvius* attributes the Origine of this Order to the Ruine of the Inhabitants of *Carya*, a City of *Peloponnesus*. He says, "That these People having joyn'd with the *Persians* to make War upon their own Nation, the *Grecians* routed the *Persians*, and obtain'd an entire Victory over them; after which they besieg'd the Inhabitants of *Carya*, and having taken their City by force of Arms they reduc'd it to Ashes, and put all the Men in it to the Sword: As for the Women and Virgins they carried them away captive, but to perpetuate the Marks of their Crime to Posterity, they represented afterwards the Figure of these miserable Captives in the publick Edifices which they built, where by making them serve instead of Columns, they appear'd to be loaded with a heavy burden, which was, as it were the Punishment they had deserv'd for the Crime of their Husbands. The *Persic* Order had its rise from an Accident like this: For *Pausanias* having defeated the *Persians*, the *Lacedaemonians*, as a Mark of their Victory, erected Trophies of the Arms of their Enemies, whom they represented afterwards under the Figure of Slaves, supporting the Entablatures of their Houses. From these Two Examples divers kinds of Figures were afterwards made use of in Architecture to bear up the Cor-

nishes, and support the Corbels and Brackets.

There are still some ancient footsteps to be seen near *Athens*, of these Figures of Women which carry Panniers on their Head, and supply the room of the *Cariatides*. There are also Figures of Men, who are commonly call'd *Atlantes*, according to *Vitruvius*, tho' the *Romans* call'd them *Telamones*. The *Greeks* had some reason to call them *Atlantes*, from *Atlas* whom the Poets feign'd to bear up the Heavens, but it does not appear why the *Latins* gave them the name of *Telamones*. *Bandus* in his Dictionary upon *Vitruvius*, says, that 'tis probable, he who first us'd this Word to signifie these Statues which bear some burden, wrote not *Telamones*, but *ταλμορας*, which Greek Word signifies, *those that are miserable and labour hard*: which exactly agrees to these sort of Figures, which support Cornishes or Corbels, and which we commonly see in the Pillars of our ancient Temples, under the Images of some Saints, or some great Persons.

ARCHITECTURE consists of Three Parts: The first treats of the Building of publick and private Edifices; the second is about the Art of Dialling, which treats of the Course of the Stars, and the way of making several sorts of Dials; the third is about the Engines which are made use of for Architecture and for War.

ARCHITECTUS, an *Architect*: He ought, says *Vitruvius*, to be skill'd in Writing and Designing, to be instructed in Geometry, and to have some knowledge of Opticks: He ought to have learn'd Arithmetick, and to be well vers'd in History, to have studied Philosophy very well, and to have some insight in the Musick, Laws, Astronomy, and Physick.

He should be well skill'd in Designing, that he may the more easily perform all the Works he has project'd according to the Draughts he hath made of them: Geometry is also a great help to him, especially to teach him how to make use of the Rule and Compass, how to lay out things by the Line, and do every thing by the Rule and Plumbet: Opticks serve to teach him how to admit the Light, and to make Windows according to the Situation of the Heavens: Arithmetick instructs him how to calculate the Charges which his Work amounts to. History furnishes him with matter for the greatest part of the Ornaments in Architecture, of which he should be able to give a rational account. Philosophy is also necessary to make a perfect Architect; I mean that part of Philosophy which treats of things Natural, which in Greek is call'd *Physiologia*. As for Musick

he should be a perfect Master of it, that he may know how to Order the brazen Pipes, which are lodg'd under the Stairs of Theatres, so that the Voice of the Comedians may strike the Ears of the Auditors, with more or less force, clearness and sweetness.

An Architect ought also to be skill'd in the Laws and Customs of places that he may know how to make partition Walls, Spouts, Roofs, and Common-shores; how to order the Lights of Houses, the Drains for Water, and several other things of that nature. Astronomy is also useful to him for making of Sun-dials, by teaching him to know the East, West, South and North, the Equinoxes and Solstices, &c. He ought to be knowing in Physick, to understand the Climates and Temperament of the Air, which is wholesome and which Infectious; also the Nature of Waters. For without considering these things, he cannot build an healthful Habitation. If so much knowledge is necessary to make a complete Architect, 'tis to be fear'd there are but few perfect Masters of that Art.

ARCHON, the chief Magistrate of Athens: The Nine Magistrates who took upon them the Government of that City, after the Death of *Codrus* who was the last King of it were also call'd so: At first they were chosen to be perpetual Governors; but in process of time their Office was limited to Ten Years, and at last reduced to one. This Republick was govern'd by Nine *Archontes*, or chief Magistrates, Six whereof were call'd *Thesmothetae*, i. e. *Legislators*; the other Three were, *Basileus*, the King; *Polemarchus*, the General, and the *Archon*, by way of eminence so call'd, as being superior to all the rest. They decided with sovereign Authority all religious causes and matters of State: They were chosen by lot, and afterwards examin'd and approv'd by the People in their Assemblies. This Name was also given to the Chief Presidents, call'd *Prytanes*, who presided in the Courts of the Fifty Judges, taken out of the Five Hundred, who judg'd by turns every Month the Affairs of private Persons.

ARCTOPHYLAX, a Constellation, which is properly nam'd, the director of the Bear, but is otherwise call'd *Bootes*.

ARCTOS, the Bear, a Constellation, call'd by the Greeks *Arctos* and *Helice*, which is situated in the North, having its directors near it, which is not far from *Polaris*.

ARCTURUS, is a Star of that Constellation which is properly call'd *Arctophylax*: This Word signifies the Tail of the Bear, because it is very near it. It rises on the first day of September, and sets on the 13th day of May; and never appears but when it brings

some Hail or Storm. The Poets feign'd that it resides amongst Men in the Day-time, as a spy upon their Actions, and afterwards gives an Account to *Jupiter* of their perfidious and unjust dealings in Trade, or in Courts of Justice: This is the meaning of *Plautus* in these Verses of the Prologue to his *Rudens*, &c.

— *Nomen Arcturo est mihi*
Noctu sum in Bulo clarus atque inter deos,
Inter mortales ambuloque interdum
Hominum qui facta, mores, pietatem & fidem
Nescimus —

Qui falsas lites falsis testimoniis
Petunt, quique in Jure abjurant pecuniam,
Eorum referimus Nomina exscripta ad Jovem.
 The Poets made him the Son of *Jupiter* and *Calisto*, and others said he was the Son *Lycanor*.

Arctura aves, Birds which gave bad omens either by their flying, or their manner of eating. Because they hinderd Men from undertaking any Business, they were thus nam'd, *Arctule aves, quia arcebant ne quid fieret*.

ARCUS, a Bow. The Bow and Arrows were the first Arms which Men made use of, as may appear from the 21th. Chap. of *Genesis*, where it is said of *Ismael*, that he was an expert Archer; and from the 27th. Chap. where *Isaac* commanded his Son *Esau* to take his Arms, i. e. his Bow and Arrows and go a hunting. *Pliny* in B. 7. Chap. 56. attributes the Invention of Bow and Arrows to *Scythes* the Son of *Jupiter*, from whom the *Scythians*, who are now the *Tartars*, took their Name, who were very dextrous in drawing the Bow: *Plutarch* also in his *Banquet of the Seven Wise Men*, ascribes to them the Bow, and to the Greeks the Invention of stringed and wind Musick. But the Authority of *Pliny* is of no value, wherein he differs from the holy Scripture, which doubtless he never had any knowledge of.

Arcus Caelestis, the Rainbow which appears in the Clouds a natural Meteor; but after the Deluge it was appointed to be a Sign of the Covenant which God made with *Noah*, and of the Promise he gave that he would never again drown the World. The Poets feign'd that the Rainbow, or *Iris*, attended *Juno*, and carried her Orders from all parts, as *Mercury* did those of *Jupiter*. See this Fable more at large under the Word *Iris*.

Arcus, a Triumphal Arch, which was erected to the Emperors, and other great Men in ancient times, in honour of them for their brave Actions; several of them were erected at Rome; but the most ancient was that of *Titus*, which was very ingeniously and magnificently built: On one side of it, there was the Triumphal Chariot of a Prince, with a Statue of Victory behind him, which seem'd

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to hold out a Crown to him; the Ark of the Old Testament and the bundles of Rods were carried before him: On the other side was the rest of the Triumphal Pomp, as the Two Tables of the Decalogue, the Tables of Gold, the Vessels of Solomon's Temple, and the golden Candlestick which had Seven Branches.

The Senate and People of Rome erected likewise a Triumphal Arch to *Septimius Severus*, at the foot of the Capitol, after the Victory he obtain'd over the *Parthians*, *Armenians* and *Arabians*. Victories were there represented with great Wings, holding in their hands Trophies and Crowns, with this Inscription.

*Imp. Cæs. Lucio Septimio M.
Fil. Severo. Pio pertinaci. Aug.
Patri Patria Parthico Arabico.
Et Parthico Adiabenico. Pontif. Maximo.
Tribunic. potest. XI. Imp. XI. Coss. III. Procos.
Et Imp. Cæs. M. Aurelio. L. Fil. Antonino.
Aug. Pio. Felici. Tribunic. potest. VI. Cæs. Procos.
P. P. optimus fortissimq; Principibus. Ob
Rempublicam restitutum, Imperiumque Populi
Romani prepagatum, insignibus virtutibus.*

*Eorū
Domi. Florisque
S. P. Q. R.*

There are still many other Triumphal Arches to be seen at Rome as that of *Titus* and *Vespasian*, that of *Septimius Severus*, that of *Galenus* which was built after a very rude manner, being of the *Doric* Order with one Arch only, which has this Inscription upon the Frize.

*Galenio Clementissimo Principi,
Cujus invicta Virtus solâ pietate
Superata est M. Aurelius
Victor dedicatissimus
Numini Majestatiq; ejus.*

There is also an Arch of *Marcus Aurelius*, and of *Vetus*, and of *Gordianus junior*, and lastly, one of *Constantine*, which the Senate erected to him for the Victory he obtain'd against *Maxentius* at the *Pons Milvius*, in the Suburbs of Rome. This last was all of *Mars*, and of the *Corinthian* Order, and had Eight great Columns and Three Avenues. On one of its sides there is this Inscription,

*Imp. Cæs. Fl. Constantino Maximo.
P. F. Augusto S. P. Q. R.
Quod insensu divinitus
mentis magnitudine cum exercitu suo,
tam de tyranno quam de omni satiatione
uno tempore justis Republicam
ulius est armis.*

Arcum triumphis insignem dicabit.

On the other side near the Rising Sun were written these words, *Votū X*, and on the left

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hand *Votū XX*. On the Roof of the Arch about the middle on one side were these words *Liberatori Urbis*, and on the other *Fundatori quietis*. Above the Capitals of each Column were represented in emboss'd work the most eminent Captives, whose Bodies were of changeable Marble, and their Hands and Feet of white Marble of the Isle of *Paros*. In the Frize of the little Arches was the Statue of *Constantine*, holding in his Hand a Scrowl, which he seems to throw among the People for a Large. *Sacronius* calls these Scrowls *Tissera* & *Missilia*, and also *Tissera Nummaria*. For these Scrowls contain'd certain Summs of Money, and those who catch'd them were to demand them at the Exchequer, or the Lot where-with they were mark'd, as is done in other Lotteries.

AREMULUS or *Remus Sylvius*, the Son of *Agrippa Sylvius XII*. King of the *Lacines*, who was killed by a Thunderbolt after he had reigned 19 Years.

ARENA the bottom and middle of the Amphitheatre, so called, because that Place was covered with Sand, for concealing from the View of People, the Blood of the Gladiators that was spilt there at the Combates, which was done either by removing the Sand which was stained with Blood, or laying some fresh upon it.

AREOPAGUS, a famous Place in the City of *Athens*, so called from the Temple of *Mars*, the Greek Word *ἀρεῶς*, signifies a Burrough, and Town, and *ἄγος*, signifies *Mars*. There the first *Greeks* pass'd a favourable Sentence on *Mars*, who was accused by *Neptune* for killing his Son *Haliroethius*, for violating the Chastity of his Daughter *Alippe*.

Varro, as *St. Austin* tells us, *B. 18. Ch. 10.* of the City of God, will not allow the *Areopagus*, i. e. the Village of *Mars* to be so called, because *Mars*, whom the *Greeks* call'd *ἄγος* being accused of Homicide before 12 Gods, who judg'd him in this Village, was there acquitted, though he had but Six Votes for him, according to the common custom of that Place, which was always favourable to the accused. He rejects therefore this common Opinion, and endeavours to find out another Original of this Name, in some old obsolete Histories upon pretence that it is a reproach to the Deities to attribute to them Quarrels, and Law-suits: And he maintains that the History of *Mars* is no less Fabulous than that of the three Goddesses *Juno*, *Minerva* and *Venus*, who contested before *Paris* for the Golden Apple the Prize of the most beautiful.

Areopagite, the *Areopagites*, the Judges of *Athens*,

Athen, who decided all Causes, as well publick as private in the *Areopagus*, with a Sovereign Authority, and whose Decisions were esteem'd impartial. They heard Causes only in the night time, and did not allow the Advocates to use the Ornaments of *Rhetorick* in defending their Clients.

ARETHUSA, the Daughter of *Neptun*, and *Doris*, the Companion of *Diana*, with whom *Alpheus* of *Arcadia*, was in Love; but *Arethusa*, to shun his Courtship, fled into *Sicily* to an Isle near *Syracuse*, where she was chang'd into a Fountain, and her Lover into a River, whose Water runs so swiftly that it passes through several Rivers, and even thro' the Sea itself, without mingling with them, until it comes to the Fountain of *Arethusa*, and then it unites so with that, that they are no longer two, but one Channel. See *Alpheus*.

Arethusa is a Fountain of *Greece*, which, as the Poets feign'd, was belov'd by the River *Alpheus*, who pursues it even in the subterraneous Channels through which it fled away, as far as *Sicily*, where *Diana* receiv'd it in the little Isle *Ortygia*. *Strabo* takes a great deal of pains to refute this Fable, and has prov'd that the River *Alpheus* discharg'd itself into the Sea like other Rivers. 'Tis alledg'd that such things are found in the Basin of *Arethusa*, as were thrown, or had fallen into the River *Alpheus*, which seems to be a proof of the subterraneous Communication between them.

Bochart has given a very ingenious explication of this Fable: For he says, that the *Arethusa* is a Phœnician Word, that *Arith* in *Syriac* signifies a Brook, that 'tis probably the Phœnicians call'd this Fountain *Hem-Alphe*, i. e. The Fountain of Willows, or the Fountain for Ships, because it held a very great quantity of Water, and its Banks were all cover'd with Willows, which occasion'd the Ships to put in there, and take in fresh Water. Ovid calls this Fountain *Alpheias* in his *Metamorphoses*. The *Greeks* after this having discover'd this Fountain to contain such abundance of Waters, that, as *Cicero* describes it, 'tis *sens aqua dulcis incredibili magnitudine*, and understanding that it was call'd not only *Arethusa*, but *Alpheias*, hereupon feign'd that it receiv'd its Waters from the River *Alpheus* in *Greece* by subterraneous passages.

ARGENT, or *Argen*, in the Neuter Gender; were certain Places at *Rome* consecrated by *Numa* in memory of some *Greek* Princes who were buried there. Every Year a Sacrifice was offer'd to them on the 15th of May, and the Vestal Virgins threw into the *Tiber* Thirty Images made of *Rushes* which were call'd *Argenti*, from off the *Pons sublicius* at *Rome*. The *Flaminica*, or Priests of *Juno*, was

then clad in Mourning, with her Hair dishevell'd, in a careless dress, without any Ornament, in a word, in a penive and sorrowful silence, as we learn from *Aulus Gellius*, [*Flaminica cum eat ad Argos, neque caput comito, neque capillum depellito*:] *Plutarch* in his 32d. *Roman Question*, says, that the Inhabitants of *Latium* had so inveterate an hatred against the *Greeks* whom they call'd *Argives*, that they never forgot to throw them into the *Tiber* from the top of the *Pons sublicius*, till *Hercules* coming to *Rome* dissuaded them from this Violence: And yet, to satisfy in some measure their hatred, they dress'd up every Year Thirty Men of straw after the *Greek* fashion, and caus'd them to be thrown headlong from the top of this Bridge into the *Tiber*, by the Vestal Virgins and the Chief Priests, after they had offer'd Sacrifice to the *Manes* of the *Greeks*, whom they had formerly put to death.

Fabius Pictor, about the end of his Book, says that this word comes from one *Argus*, who was the Host of *Evander*, and came with *Hercules* to dwell at *Rome* in ancient times when it was called *Saturnina*, as being under the Rule of *Saturn*, and that the Plain which is at the bottom of the 7 Hills was called the *Argæan Field*. (*Subsidens septem collibus campus Argæus, dictus est ab Argo Evandri hospite, & comitibus Argivi Hercules, qui ad Evandrum venerunt & in Saturnia jabsederunt*.)

Argentum, Silver, a Metal dug out of the Bowels of the Earth, which holds the 2d. rank among Metals,

Argentum, signifies also Money which is us'd in Trade and Commerce. It has in all times been us'd somewhere, though not in all Nations. *Josephus* in B. 1st. of his *Jewish Antiquities* says, that *Cain* amass'd together great Riches, which he had extorted *αὐτῶν ὁ οὐκὸν πάντας χρημάτων ἀρπαγῆς καὶ βίας*: And 'tis observ'd in the 20th. Chap. of *Genesis*, that *Abimelech* King of *Gerar*, made a Present to *Abraham* of a Thousand Pieces of Silver. *Ecc. mille argenteos dedi fratri tuo*. *Plutarch* in the Life of *Themistocles*, the 10th. King of *Athens*, says, that he stamp'd Pieces of Silver of the Weight of two Drams. *Servius Tullius* was the first King who stamp'd Money of Copper at *Rome*, but pieces of Silver began first to be coined in the Year 483. to the value of a *Denarius*, i. e. 10 *Affen*. [which in *English* Money is 7 Pence half pennv.]

Argentii, or *Sicili*, are the same thing, as may easily be proved by the Septuagint Translation of the Bib'e, and by the Latin Version of *Sr Jerem.* in the 2d. B. of *Kings*. ch. 18. *Ego dedissem tibi*, says *Jeah*, *decem argentei scilos*, and the other answers, *et appenderes in*

manibus suis mille argenteis. This scale of Silver was of the value of 2 Shillings and Six Pence in our Money.

ARGILETUM, a long Street in the City of Rome over against the *Mont Palatinus*, which reach'd from the end of the *Vilabrum*, or *Tuscan Street*, as far as the Theatre of *Marcellus* to the Herb-Market. It was so call'd from one *Argus* who had mind to kill *Evander*, but he himself was slain and buried there. *Varro* thinks that this Place was also call'd by this Name, from *Argilla*, or fat Earth, whereof there is a great quantity in that Place.

ARGONAVIS, the Ship of the *Argonauts*, in which *Jason* sail'd to *Colobos*, to fetch the Golden Fleece. This Ship was built by *Argus*, with the help of *Minerva*, of the Pine Trees in the Forest of *Peleus* or *Dodona*. *Phadrus* in the 4th. Book of his Fables, *Lib. 6.* speaks of it after the following manner. "I would to God that the *Thessalian Ax*, had never cut down the high Pines of the Forrest of *Peleus*, and that the subtil *Argus*, having a mind to go upon the Waters a daring Voyage, expos'd to many visible dangers of Death, had never fram'd a Ship by the Art of *Pallas*, which by opening the 1st. Entrance into the Sea, that hitherto had continued inaccessible, has been so fatal both to the *Greeks* and *Barbarians*. You will tell me doubtless, continues the same Author, that all this Prayer is impertinent, and founded upon a mistake about the 1st. Ship, since it is certain that a long time before the *Argonauts*, *Minos* overcame the Violence of the *Egean Sea*, by covering it with a great Fleet, and reveng'd the Death of his Son by a Punishment no less just than Exemplary.

ARGONAUTÆ, the *Argonauts*, a great number of Illustrious *Greeks*, who embark'd with *Jason* to go and fetch the Golden Fleece, viz. *Hercules*, *Theseus*, *Cassus* and *Polixus*; *Orpheus*, *Typhis*, *Lynceus* and some others, who arriv'd all safe at *Colchos*, after they had escap'd some Dangers.

ARGUS, the Son of *Apis* succeeded his Father in the Kingdom of the *Argives*, and from him the *Argives* took their Name, for they were not to call'd before. It was under his Reign, that *Greece* 1st. began to manure the Ground, and sow Corn. *Argus* after his Death was honour'd as a God, and Temples, and Sacrifices were appointed for him; which Honour had been given before him to one call'd *Iovovgeus*, who was struck dead with a Thunderbolt, and was the 1st. who yok'd Oxen to draw. *St. August. B. 18.* Of the City of God, *Chap. 6.*

Argus, the Son of *Asclepius*, a vigilant Prince and one of great Circumspection, to whom the Poets gave a hundred Eyes to denote his Vigilance. They also feign'd that *Juno* employ'd him to observe the Actions of *Jupiter* her Husband, and to guard the Daughter of *Inachus* whom he lov'd. But *Mercury* killed this *Argus* by the order of *Jupiter*, after he had lulled him asleep with the sound of his Pipe. *Juno* to recompence the Faithfulness of her Spy, chang'd him into a Peacock, which has as many golden Circles in his Tail, as *Argus* had Eyes.

Ariadne, the Daughter of *Minos*, King of *Crete* or *Candia*, by *Puffphae*. When *Theseus* was sent to *Candia* by the *Athenians*, to be devour'd by the *Minotaur*, she instructed him how to get out of the Labyrinth in which this Monster was enblos'd, by giving him a Clue of Thread, which succeed'd so well that after he had killed the Monster, he got out of the Labyrinth, though the escape was very difficult by reason of the many turnings and windings that were in it. After his Escape he forgot his Benefactress, and abandon'd her in the Isle of *Chio* or *Naxos*, where she married *Bacchus*, who plac'd the Crown she had then upon her Head amongst the Stars.

ARICIA, a little of City *Latium* in *Italy*, which was built by *Hippolytus* the Son of *Theseus*, in Memory of his Wife, who had the same Name, as *Martial* tells us, *B. 4.* Her Name was also given to a Forest, wherein *Diana* concealed *Hippolytus*, after he was rais'd from the Dead by *Asculapius*; as an acknowledgement for so great a Benefit he erected a Temple, to him whose Priests were to be fugitive Slaves. Hard by there was a Fountain sacred to the Nymph *Egeria*, where King *Numa*, having learned Hydromancy, or the Art of Divination by Waters, boasted that he had frequent Conversation with that Nymph, that he might the more firmly establish his Empire, raise his own Reputation to a higher Pitch, and conciliate greater Authority to his Laws among the common People. *Solinus* and *Cassius Hemina*, think that the City of *Aricia*, was built by *Archilocus* the *Sicilian*, in the Year 415. from the building of Rome. It obtain'd the Priviledge of the Roman Freedom, and was at first a Municipal City, and afterwards a Roman Colony, as *Horus* tells us, *Marius Animum, Aricianum & Latinum colonias devastavit.* It was the Place of the Nativity of *Accia*, the Mother of the Emperor *Augustus*.

ARIES, a Ram a Warlike Engine us'd by the Ancients. It was a great Beam of Wood strengthened with Iron at the end, which

which represented the Head of a Ram, where- with the Ancients were to batter the Walls of Cities, there were Three sorts of them, one was hang'd upon Ropes, another run upon Wheels, and a third sort was born up in the Arms of those who made use of it.

This Machine was first invented after this manner; when the Carthaginians laid Siege to *Gades*, they thought it convenient immediately to demolish a Castle which they had taken, but having no proper instruments for that purpose, they made use of a great Beam of Wood which many Men bore up in their Arms, and striking the top of the Walls with the end of this Beam by their redoubled blows, they made the uppermost Stones to come down, and so descending lower from one Lay of Stones to another, they batter'd down the whole Fortification. After this a Carpenter of the City of *Tyre*, call'd *Pephaſmenos*, taking the hint from the former Experiment, hang'd one Beam upon another like a Balance, which being thrust forward with great force, by many repeated blows he beat down the Wall of the City of *Gades*.

Ceras the Caeldonian was the 1st who made a Carr of Wood which moved upon Wheels. Upon the Carr he laid many pieces of Timber, whereof some stood upright, and others lay athwart, which he join'd together and made a Hut of them, in which he hung up a Ram, and then he cover'd it with Ox-hides to secure those who play'd the Engine for battering down a Wall: And this Hut was call'd a Snail to the Ram, because it moved but very slowly. *Polydus* the Thessalian at last perfected the Engine at the Siege which King *Philip* the Son of *Amintas* laid to *Bizantium*. This is what *Vitruvius* tells us B. 10. Ch. 17. But *Athenæus* in his Book *De Machinis*, thinks that *Ceras* the Carthaginian was the Inventor of this Engine: He says also, that this Architect did not fling his Ram in a Hut, as *Vitruvius* explains it, but that it was carried by several Men who push'd it forward by the strength of their Arms.

A R I E S a Ram, the first sign of the Zodiac. This was the Ram according to the Fable of the Golden Fleece, which carried *Phryxus* and *Helle* through the Air, and which *Jupiter* plac'd among the Signs of the Zodiac. This Sign to this Day makes the Vernal Equinox; although *Vitruvius*, tells us that when the Sun has reach'd the 1st part of the Sign *Aries*, it makes the Vernal Equinox. *Columnella* gives the reason why the Solstices and Equinoxes among the Ancients were not at the entrance of the Signs, but at the 8th Part: This came to pass, says he, because then sol-

low'd the Festivals which had been appointed about that time of the Year, at which, *Eudoxus*, *Meta*, and other ancient Astronomers thought that the Points of the *Aequinoxes* and *Solstices* happen'd, though they were at the beginning of the Signs, as *Hipparchus* shew'd afterwards.

Aries, the Ram with the golden Fleece, so famous in fabulous Stories *Strabo* relates the Expeditions of *Phryxus* or *J son*, and the *Argonauts* into *Colchos*, for seizing and carrying off the great Treasure that was there, and chiefly the great Mass of Gold which was gather'd out of the Sand of a River by the straining it through a Ram's Fleece; and from thence he concludes that all which the Poets have said of it, is nothing but a true History, either from the Nature of these Places, or from the successful Voyages which have been made thither at divers times.

Pliny gives a strange account of the Riches of *Colchos*, and he forgets not the golden Fleece, because the best Gold is that which is gather'd out of Rivers by the help of Fleeces which gave occasion to the Fable.

Beckart thinks, that when the Poets express the Riches of the King of *Colchos* by a golden Fleece, it may proceed from the Ambiguity of the word *Gala*, in its original Language which is *Syrac*, for it signifies a Treasure, and also a Fleece, and in allusion to this, the Poets took occasion to Pun. *Heo* adds as a probable Conjecture that the two Bulls which guard the Treasure are nothing else but the two Walls which encompass the Castle wherein it is kept, because the *Syrac* word *Sour* signifies a Bull and a Wall; and that the Dragon which guarded the Treasure, was nothing else but the Iron Gate of the Castle, because *Nachas* signifies both a Dragon and Iron.

A R I O N, a Native of *Methymna* in the Isle of *Lesbos*, an excellent Player upon the Harp, and a *Lyric* Poet, growing rich, and being desirous to return into his own Country, says *Phædrus*, that there he might strew great Riches. Having therefore embark'd in a Ship, the Seamen, a faithless and inhuman sort of People, having a mind to throw him into the Sea, that they might take his Riches to themselves, he pray'd them that before they did it, they would give him leave to make his own Funeral Oration, and to sing an Elegy to his Harp: After that when he threw himself into the Sea, with the most precious things that he had about him, the Dolphins which came running to the Ship, being charm'd by the sweetness of his Musick saved him from drowning, and one of them carried him upon his Back as far as *Te-*

near, whence he went to *Periander*, who being acquainted with his Story, caus'd all the Seamen to be hang'd in the Place where the Dolphin had set him on Shore: For sometime after the adventure of the Dolphin, it happen'd that the Ship on which *Arion* had embark'd, was by a Storm cast upon the Coasts near *Corinth*, and then *Periander* caus'd all the Seamen to be brought before him; and having enquir'd of them what was become of *Arion*, they answer'd him that he was dead and they had buried him: Whereupon immediately he caus'd them to be carried away to a place near the Monument he had erected to the Dolphin, which died after it had carried *Arion* a shore: And there he made them swear that *Arion* was dead, and then brought forth *Arion* before them, in the same kind of Habit which he had when he threw himself into the Sea to avoid their Fury, and he caus'd them all to be hang'd near the Monument of the Dolphin. The Gods also to recompence the Friendship of this Dolphin and eternize its Memory, plac'd it among the Stars.

ARISTÆUS, the Son of *Apollo* and *Cyrene*, who was desperately in Love with *Euridice* the Wife of *Ophæus*: She died of the Bite of a Serpent, as she fled from the amorous pursuit of *Aristæus*; the Nymphs enraged at this Misfortune killed all *Aristæus's* Bees, but he by the advice of his Mother consulted *Proteus* about this Loss, who order'd him to sacrifice 4 Bulls and 4 Heifers to appease the Ghost of *Euridice*, which being done, immediately there came forth Swarms of Bees out of the Entrails of the slain Victims. 'Tis said that he first invented the way of extracting Honey from the Wax-combs which the Bees make, and of making Oyl out of Olives, and of curdling Milk. He was plac'd among the Number of the Gods after his Death, and ador'd by the Shepherds.

The Education of *Bacchus* was committed to *Aristæus*, according to the Traditions of the *Lybians*, which are related by *Diodorus Siculus*. The same Author elsewhere gives us an Account, that *Apollo* transported into *Lybia* a *Græcian* Virgin call'd *Cyrene*, and built there a City of her Name by whom he had a Son call'd *Aristæus*; and caus'd him to be nurs'd up in a Wilderness by the Nymphs, who taught him the Culture and the Use of Olives, of Bees, and Milk-meats, as Butter, Cheese, &c. which he in process of time communicated to Mankind. After divers Voyages at length *Aristæus* came into *Sardinia* and *Sicily*, and having pass'd over from thence into *Thracia*, he was there initiated by *Bacchus*

into his Mysteries, who taught him many things useful for human Life. At last *Aristæus* died near Mount *Hemus*, and was there honour'd as a God, not only by the *Thracians* but also by the *Græcians*.

Hærodotus, relates a Story of *Aristæus*, in which *Apollo* is very much concerned. He was of *Freconnesus*, where it was commonly thought that he was dead; but he appeared again at *Cyzicum* as one return'd from the dead: He disappeared yet once more, and 340 Years after he shew'd himself again to the *Metapontines* in *Italy*, whom he affirm'd to be the only Persons of all the *Italians*, whom *Apollo* had honour'd with his Presence. enjoin'd them to erect a Statue to him in the Temple of *Apollo*, near that of *Apollo* himself. The *Metapontines* consulted the Oracle about it, which commanded them to obey him, and so they did.

ARISTANDER, a famous Diviner, who foretold a Victory to *Alexander*, having seen an Eagle fly round about him, *Quint. Curt. B. 4* and 7.

ARISTARCHUS, a Grammarian of *Samothracia*, who was the Disciple of *Aristophanes*. He methodiz'd the Verses of *Homer* by the command of *Pisistratus* the Tyrant of *Athens*, and took the Liberty of rejecting some of them as did not please him. From hence came the Custom of calling any one by the name of *Aristarchus*, who is a critical and severe Censurer of other Men's Works. *Ælian* says that he wrote more than a 100 Commentaries. He flourish'd in the time of *Ptolemy Philometor*, to whose Son he was Preceptor.

ARISTIDES, surnamed the Just, who was the Son of *Lyfimachus*. He restor'd *Aristocracy*, or the Government of the *Grandees* in *Athens*, and upon that account by the perswasion of *Themistocles* who maintain'd the Popular State, he was banish'd by *Ostracism*. He maintain'd always an even and unimitable Temper of Mind, in Prosperity as well as Adversity. The evil Treatment which he received from his Enemies, never made him in the least depart from the Rules of Justice, and he neither govern'd himself by Passion, nor by Prejudice. He had so great a Love for Poverty, that when he died the Publick was oblig'd to Inter him, leaving nothing behind him. *Lucian* in his Description of Calumny, says, that as just as he was yet he conspir'd against *Themistocles*, being Jealous of his Glory; for the best Men have their Faults and their Passions.

ARISTIPPUS, a famous Debauchee, who led an effeminate idle Life, in sensual

foal Pleasures and Feasting. He was very ingenious in the Art of Luxury, and was always maintain'd at *Athens*, or the Court of the Kings of *Sicily*, who esteem'd him highly, because he understood good eating, would dance after drinking, and knew exactly how to make the best Sauces and Ragoo's. He shew'd himself so excellent in this Art, that the Princes Cooks would come to take Orders from him, and he would not receive them unless he was in the humour, says *Lutian*.

ARITHMETICA. Arithmetick, a Science which teaches the Art of accompting, and all the Powers and Properties of Numbers. The 4 first Rules of Arithmetick are Addition, Subtraction, Multiplication, and Division.

There was a Digital Arithmetick, which is more ancient as well as more Natural; for this way of reckoning by the Fingers seems to have been instituted by Nature, which has given us this Expedient as more easy than any of the rest. The Fingers are limited to 10. which is a mysterious Number, and represents any thing that is most perfect and compleat: Thus we plight our Truth to one another by joining our two right Hands together.

Ten is also compos'd of the 4 first Numbers. 1, 2, 3, 4. Which *Plato* commends at the beginning of his *Timeus*; for these Numbers being join'd together make the Number 10. And when we arrive at that, we begin again at one, for 10 and 1 make 11. 10 and 2 make 12, and so forwards *Pliny* tells us, that the Ancients reckon'd no further than to 100000.

Those who in Progress of Time invented the Cypher, and the Arithmetical Figures which we now make use of, have given us no more than 10 of them. And the *Pythagoreans*, after the *Jewish* Cabbalists, maintain that all Tens are full of Divine Mysteries, which gave occasion to the Institution of Tenth's as due to God, by which we pay him Allegiance and Homage for all the Fruits which the Ground produces by his Benediction.

Besides this digital Arithmetick is very ancient, *Nicarchus* in a Greek Epigram tells us of an old Man, who begun again to reckon his Years upon his left Hand. *St. Jerom* informs us as to this matter, that the number of a 100. was carried on from the left Hand to the right, and was reckon'd upon the same Fingers, but not on the same hand; upon which account *Jesurun* speaking of the happy old Age of *Nesior*, tells us, that he reckon'd his therto the number of his Years upon his right Hand.

Numa erected a Statue to *Janus*, according to the Relation of *Pliny*, whose Fingers of its right Hand were so dispos'd as to signify the number 300, the Thumb and Fore-finger standing out at the full length, while the other Three were bended towards the Palm of the Hand, and the Fingers of the left Hand signified 55. the Thumb and middle Finger being bended inwards, while the 3 other stood streight. *Beda* treats of the same thing in the 1st. Book Of the Nature of things, but after a different manner.

It will not be impertinent to our present Subject to relate a Discourse which *Francis* the 1st. had one Day at Dinner as it is set down in *Vigener*.

A Discourse was begun in Praise of *Augustus*, whose custom it was to keep always in his Chamber two great Registers, one in which were entred the Receipts; and the other, in which were the Expences of so vast an Empire. "As to my self, said the King, I have likewise 2 Registers which I never part with "Night nor Day, viz. my 2 Hands, where- "of the Left represents to me my Receipts; "for the Thumb, which is the strongest of "all the Fingers, signifies my Demains, "which is also the most solid and lawful Re- "venue that a good Prince can have; the "Fore-finger signifies my Aids and Subsidies, "the middle Finger, which is the longest, de- "notes the Taxes, the Finger next to it, the "casual Forfeitures; and lastly, the little Fin- "ger, the Salt and Excise. The right Hand "represents to me my Expence in general; "the Thumb signifies the Maintenance of my "House, the Salaries of my Menial Servants, "the great and little Equeries, and the Treas- "ury, the fore finger signifies the Fund re- "served for the Necessities of the State, the "middle Finger, a Fund for the Armies by "Land; the Ring Finger, or the 4th. the "Payment of all the Officers of the King- "dom, and particularly of the Judges in the "Courts of Justice, which I ought to admi- "nister *Gratis* to my Subjects, and the little "Finger a Fund for the Armies by Sea.

The *Romans* mark'd their numbers by Letters, which they dispos'd after this manner.

I	I	One
V	V	Five
X	X	Ten
L	L	Fifty
C	C	a Hundred
D	D	Five Hundred.
M	M	a Thousand
IIII	IIII	Five Thousand
VVV	VVV	Ten Thousand
IIIIII	IIIIII	Fifty Thousand
IIIIIIII	IIIIIIII	a Hundred Thousand

his Ignorance of the true original of this way of reckoning, which he had a mind to accommodate to our present way, which increases always by a decuple Progression. But if at any time there be found an L

between two C's thus CLO, or the like, 'tis only a Fault of the Transcribers, who finding in these Cases the I to be common'y bigger than the C, mistook it for an L.

A GENERAL TABLE

Of Characters for Numbers.

The ARABICK.	G R E E K.	R O M A N.
1 One.	α. or ι	I
2 two.	β'. II	II
3 three.	γ'. III	III
4 four.	δ'. II II	IV
5 five.	ε. II	V
6 six.	ς'. II I	VI
7 seven.	ζ'. III I	VII
8 eight.	η. II II I	VIII
9 nine.	θ'. II II I	IX
10 ten.	ι Δ	X
11 eleven.	ια. Δ I	XI
12 twelve.	ιβ. Δ II	XII
13 thirteen.	ιγ. Δ III	XIII
14 fourteen.	ιδ. Δ II I.	XIV
15 fifteen.	ιε. Δ II	XV
16 sixteen.	ισ. Δ II I	XVI
17 seventeen.	ιζ. Δ II II	XVII
18 eighteen.	ιη. Δ II II I	XVIII
19 nineteen.	ιθ. Δ II II I	XIX
20 twenty.	κ'. Δ Δ	XX
30 thirty.	λ'. Δ Δ Δ	XXX
40 forty.	μ'. Δ Δ Δ Δ	XL
50 fifty.	ν'. [Δ]	L
60 sixty.	ς'. [Δ] Δ	LX
70 seventy.	δ. [Δ] Δ Δ	LXX
80 eighty.	θ. [Δ] Δ Δ Δ	LXXX
90 ninety.	ζ. [Δ] Δ Δ Δ Δ	XC
100 a hundred.	ρ. H	C
200 two hundred.	σ'. HH	CC
300 three hundred.	τ'. HHH	CCC
400 four hundred.	υ. HHHH	CCCC
500 five hundred.	φ. [H]	D, or, ID
600 six hundred.	χ'. [H] H	DC
700 seven hundred.	ψ. [H] H H	DCC
800 eight hundred.	ω. [H] H H H	DCCC
900 nine hundred.	θ. [H] H H H H	DCCCC
1000 a thousand.	κ. X	M, or, CIO
2000 two thousand.	β. XX	MM
3000 three thousand.	γ. XXX	MMM
4000 four thousand.	δ. XXXX	MMMM
5000 five thousand.	ε. [X]	VM, or, IIO
6000 six thousand.	ς. [X] X	VI M
7000 seven thousand.	ζ. [X] XX	VII M
8000 eight thousand.	η. [X] XX X	VIII M
9000 nine thousand.	θ. [X] XXX X	IX M
10000 ten thousand.	ι. M	XM, or, CCIIO
The year 1696. one thousand six hundred ninety six.	τθ κς γχ λς' χιλισσὺν ἑξακοσιέν ὀντα ἑξήκοντα	Annus { (M DC XC VI) millesimus, sexcentissimus nonagesimus sextus.

ARISTOTELES, the Son of *Nicomachus* a Physician, and *Phestia*. He was very deformed; but he was one of the greatest Genius's of his Age. He studied 20 Years under *Plato* the Philosopher, and was Preceptor to *Alexander* the Great, by whom he was very much esteem'd. He was the Author of the Sect of Philosophers, called *Peripateticks*: He died at 63 Years of Age, and some think that he threw himself into the Straits of *Eurippus*, out of Vexation because he could not comprehend the Cause of its Flux and Reflux. He is call'd the Genius of Nature, and *Plato* nam'd him the Philosopher indeed. His Books lay a long while conceal'd at *Athens*, and were not transported to *Rome*, till after the taking of that City by *Sylla*; this Treasure was preserv'd and brought to Light by the means of *Tyrannion* the Grammarian, and *Andronicus* the Rhodian. *Lucian* rails at him in his *Dialogue of the Dead*, and introduces *Alexander* speaking thus to *Eugenius*. "Why dost thou weep poor Fool, says *Diogenes*, did not *Aristotle* teach thee, that all this is but Vanity?" *Alexander* answers him, what dost thou say, *Diogenes*, of him who was the battle of all my Flatterers; pray do not force me to publish his Faults, and to tell thee how he hath abus'd my good Nature, and the extreme Passion I had for Learning. "Sometimes he cajol'd me for my Beauty, sometimes for my Riches, which he was so hardy as to rank in the Number of good things, that he might neither be ashamed to ask nor receive them. This is what I learn'd by his Instructions. To take these things for good which are not so the Loss of which does now afflict me. The same Author tells us also, that *Aristotle*, did only give a rude Draught of the Art of Paralitics. His Doctrine which is now in the Schools, has met with various Entertainment, sometimes good, and sometimes bad: On this Subject the Reader may consult. *Mr. de Lamoignon de varia Aristotelis Fortuna*

Arithmetica, see before *Aristoteles*.

Arms, Arms, which Men made use of, either for attacking others, or defending themselves. 'Tis certain that the Arms of the ancient Heroes, as well Defensive as Offensive, were of Copper or Brass. This is what the Poet *Lucretius* tells us. "The first Arms says this Poet, were Hands, Nail's, Teeth, Stones, and Sticks: Afterwards some invented Arms of Iron or Brass; but those of Brass, were first us'd."

*Arma antiqua mima, ungues, dentesq; fere.
Et Lupat, et item silvarum si agmina, rami;
Post, ut ferri vis esset, etq; reperta.
Sed prior ars erat quam ferri cognitus usus,
Lucr. l. 5. v. 1332.*

Tubal-Cain, one of the Posterity of *Cain*, according to the Scripture, was the Master and Father of the Smiths, and of all those who work'd in Iron and Steel, *Tubal-Cain fuit Malleator & Faber in cunctis opera arena & ferri, Gen. 4. 2, 22.* Now this *Tubal-Cain* was the *Vulcan* of the Pagans, as *Diodorus Siculus* tells us, [*A Vulcano fabricationem aris, auri, ferri, argenti, & ceterorum omnium quae ignis operationem rejiciunt inventam.*] lib. 5. p. 341. *Josephus* says that *Moses* was the first who arm'd any Troops with Iron, and that he gave them in *Egypt* the Buckler and the Head-piece. *Plutarch* relates in the Life of *Theseus*, that *Cimon*, the Son of *Miltiades* having a mind to carry the Bones of this Hero from the Isle of *Seyros* to *Athens*, found the Point of a Lance which was of Brass, together with a Sword of the same Metal. 'Tis certain also from the former Passage of *Lucretius*, that Arms of Iron and Steel were used among the *Greeks* and *Romans*, both for their Cavalry and Infantry.

They divided their Infantry into those that were heavy arm'd, and those that were light arm'd, whom they call'd *Velites*, and who had casting Weapons: Such were the Slingers who threw Stones, the Darters who cast the Javelin, and the Archers who shot with Bows; these had their Head covered with a Munion, carried a little round Buckler upon their Arm, and a short dagger by their side. Under the Emperors, *Trajan*, *Adrian*, and *Antoninus Pius*, these *Velites*, or Skirmishers wore a Corslet of Iron, or a Curiaß, adorn'd with Scales resembling Fishes, like that of the Archers: But the Slingers were clad in nothing but their usual Habit, having the lappet of their Coat tuck'd up to put Stones in it: The Archers, or such as drew the Bow, were armed with a Helmet upon their Head, and Armour adorn'd with Scales, having on their right side a Quiver furnished with Arrows, on their left a Dagger, or Sword, holding a Bow in their Hand, with which they shot their Arrows.

As to the Soldiers which were heavy arm'd, their Head was guarded with a Calqueet or Helmet of Iron, which came down very low before, and behind defended as far as their Shoulders: Their Body was arm'd with a Coat of Mail, together with Knee-Pieces and Bracelers. They carried on their Arm a Shield 2 Foot broad, and 4 Foot long strengthened with an Iron Plate that went round about it: In the middle was an Iron-bolt jutting out very serviceable to keep off Blows [or glance of Darts and Stones.] They had also a Sword by their left Side, and a Dagger which cut with two edges. Besides all this

this they were armed with a Dart, and two Spears 4 Foot long, having Iron Spikes at the top.

The *Greeks* were not so heavy arm'd; they carried long Pikes, or Sarissas [a peculiar sort of Spear which was used by the *Macedonians*] which were Staves 18 Foot long, wherewith they forced their way across the Battalions of their Enemies. *Dio*, in the life of *Antoninus Caracalla* the Son of *Severus*, relates that the *Macedonian Phalanx* [being a Four-square Army consisting of 8000 Footmen set in close Array] in the time of *Alexander the Great*, made use of a Salade or Head-piece made of the raw Hide of an Ox, and had their Body cover'd with a Jacket, or Coat of Mail, made of Flax or Hemp twisted into Cords, and 3 times doubled [which were called *Thoraces trileces*, from the number of Cords fix'd one upon another] *Homer* in the 3d. Book of his *Iliads*, arms thus the famous *Paris*: He first put on his Greaves, or the Armour of his Legs; then he clothed himself with the Coat of Mail, tied his Sword by his Side, took his Shield, and armed himself with a Helmet adorn'd with Feathers of divers Colours.

Now follow the Arms of the *Roman Cavalry*. A Horseman carried a Lance in his right Hand, and a Shield on his left (which was an ancient kind of offensive Weapon, made in the form of a light Buckler, which the Horse of the Household who fought with a Lance, in former times carried on their Arm) his Body was cover'd with a Coat of Mail (which is a piece of Armour made in the Form of a Shirt, and wrought over with many rings or little marks of Iron) which came down as low as his Knees: His Hands were cover'd with Gantlets (which were large Gloves of Iron for arming the Hand of a Horseman) and his Fingers covered with thin Plates of Iron, join'd together in the fashion of Scales; and his Arms with Bracelets (a Piece of defensive Armour which cover'd the Arms) as also his Knees with Greaves (a kind of Boots, or Armour for the Legs) on his Head he wore a Morion with a Crest adorn'd with Plumes of Feathers and various Figures of Beasts upon it. Their Horse were arm'd with a Coat of Mail and Plates of Iron.

The light Horsemen carried a Javelin, or Half Pike in their right Hand (which Javelin was 5 Foot and a half long, and had a Head of Iron with three edges which was sharp pointed) and in their left Hand they held a great Shield, and wore a Casque upon their Head.

There were also some Throwers of Darts which were light arm'd. They carried on

their Back a Quiver full of Arrows, and had a Bow out of which they were to shoot them: They wore a Sword on their left Side, and some of them had a Dagger on the right side; their Head was arm'd with a Casquet, and their Legs with Greaves.

The ancient Names of the Greek and Roman Arms and Weapons with their Explication.

A Slinger was one who threw Stones with a Sling. The Slingers were a part of the *Roman Militia*.

1. A Sling is an Instrument made up of two Strings, having a little Pouch like a Net in the middle for holding the Stones that are thrown out of it.

2. A Dart is a missive Weapon, made of Wood, that is arm'd with a sharp-pointed Iron at the end, which is thrown with the Hand.

3. A little Shield, or a kind of a round Buckler, wherewith the Infantry in former times was arm'd.

4. *Pilum*, The ancients called any Shaft of Wood arm'd with Iron by this Name, and so all sorts of Arrows and Darts which they let fly were called *Pila*.

5. A Dagger is a large Ponyard, which anciently they us'd in fighting.

6. A Salade, is a slight covering for the Head, which the light Horsemen wore. It differs from a Helmet in this, that it has no Crest, and is hardly any thing but a Weapon.

7. A Morion, is the Armour of a Souldier being a Pot which he wore upon his Head to defend it. It was used by Foot Souldiers.

8. A Cuirass, is a defensive Armour made of a Plate of Iron very well beaten, which covers the Body from the Neck down to the Waist, both before and behind.

9. Greaves, a kind of Boots or Armour for the Legs.

10. A Bracelet, a piece of defensive Armour which covers the Arm.

11. A Pavise, is a Piece of defensive Armour which the ancients wore in the Wars, it was the largest sort of Bucklers, whose two sides bended inwards, like the Roof of a House, or a shed of Boards for Souldiers; and so it differ'd from a Target.

12. A Target, in Latin, *Pelta*, is a Buckler us'd by the *Romans*, which was bended in the Form of a half Moon, and of an oblong Figure.

13. A Coat of Mail was a piece of Armour made in the Form of a Shirt, and wrought over with many little Rings of Iron.

14. A *Jacket* is a short Coat which the Cavalry in ancient times wore over their Armour and Curiaſſes; it was made of Cotton or Silk ſtitch'd between two light Stuffs; and ſometimes alſo of Cloth of Gold.

15. A *Head-Piece*, is a Piece of defensive Armour for covering the Head and Neck of a Cavalier, which is otherwiſe called a *Helmet*.

The offensive Arms or Engines which the Romans made uſe of in attacking Places.

1. A *Rheollra*, a great Engine for throwing of Darts; the Invention of it is attributed to the *Phœnicians*. *Vegetius* ſays that in his time *Scorpones*, which *M. Perrault* has tranſlated *Arbaleſtes*, were called *Mamabaliſta*, to diſtinguiſh them from their great *Balleſta* or *Catapulta* which were not portable, after the ſame manner as our Liſquebuſtes and Piſtols are diſtinguiſhed from Cannon.

2. *Balleſta*, an Engine which the Ancients made uſe of for throwing ſtones; it differ'd from the *Catapulta* in this, that the latter threw Darts, but both of them let fly after the ſame manner.

3. *Arries*, the *Ram*, was a vaſt long Beam, ſtrengthen'd at one end with a Head of Iron, which was hung on two Chams, wherewith they uſ'd anciently to batter the Walls of Cities. There were 3 ſorts of them, one was hang'd upon Ropes, another run upon Wheels, and a 3d ſort was ſuſtain'd by the Arms of thoſe who plac'd it. When the *Carthaginians* beſieg'd *Gades*, they judg'd it expedient ſuddenly to demolish a Caſtle which had been taken, but wanting proper Inſtruments, for that purpoſe, they made uſe of a Beam which ſeveral Men bore up with their Hands, who thruſt forward the end of it with ſo great Violence againſt the top of the Wall, that by their redoubled Blows they beat down the uppermoſt Lays of Stone. and ſo deſcending from one Lay to another, they at laſt demolish'd the whole Fortification. After this a Carpenter of the City of *Syrie*, called *Pephaſmenor*, taking the hint from this fiſt Experiment, hang'd one Beam to another, like a Balance, and by the force of the many great blows which the Beam gave while it was play'd, he batter'd down the Wall of the City of *Gaza*.

Cerus the *Clædonian* was the fiſt who made a Car of Wood which was driven upon Wheels, and upon this Car he rear'd up many Poles ſtanding upright, and Beams lying acroſs whercof he made a Hut, and having hang'd a Ram in it, he cover'd it over with Ox Hides, to ſecure thoſe who play'd

the Engine for battering down the Wall; Since that time this Hut was call'd a *Tortoiſe* to the *Ram*, becauſe it advanc'd but very ſlowly. Such were the fiſt Effays of this kind of Engine; but *Polydus* the *Theſſalian* improv'd them to the higheſt Perfection at the Siege which King *Amyntas* laid to *Byzantium*, who invented alſo many other ſorts of them, which might be made uſe of with very much eaſe.

Athenæus, in his Book of *Machiner*, ſays that *Goras* the *Carthaginian* was the Inventor of the baſis of this Engine, and he adds, that this Architeſt did not hang the Ram up in it, as *Vitruvius* explains it, but that it was born up by many Men who thruſt it forward: He ſays alſo that ſome others ſuppoſ'd it to run upon Wheels; beſides, *Turnebus* had reaſon to think, that *Vitruvius* took from *Athenæus* the greateſt part of what he relates here of Warlike Engines, though *Caſaubon* holds that *Athenæus* liv'd a long time after *Vitruvius*, and grounds his Opinion upon the relation of *Tribellius Pollux*, who ſays that the Emperor *Galenus* caus'd many Cities to be fortified by *Byzantine* Architeſts, whercof one was called *Cleodamas*, and the other, *Athenæus*. *Poſſius* follows the Opinion of *Earnelius*, becauſe *Athenæus*'s Book is dedicated to *Marcellus*, who liv'd before *Vitruvius*.

4. *Catapulta*, a Warlike Engine, which the Ancients uſ'd for caſting the larger ſort of Darts and Spears upon their Enemies. Some hold that the *Catapulta* was invented by the *Syrians*.

5. *Cervus Everſor*, the demolishing *Crow*, which was alſo call'd the *Crane*. It does not appear by the Deſcriptions we find in the Ancients, of the Engine call'd the *Crow*, that it could be of any uſe for demolishing; *J. Pollux* and *Polybius* ſpeak of an Engine which is call'd the *Crane*, and another call'd the *Crow*, but both the one and the other were made for hooking in, drawing too, and taking away by Force; for the *Crane* of *Pollux* was uſ'd on the Theatre for raiſing Weighrs, and the *Crow* of *Polybius* was employ'd for grappling the Ships of the Enemies in a Fight.

6. *Sambucus* or *Sambuca*: This Engine is ſo call'd from a Greek Word which ſignifies a Triangular Inſtrument of Muſick, made in the Form of a Harp, for this was a Triangle compoſed of Strings that made one of its Sides, and of the Body of an Engine, which made the other Two. The Warlike Engine of this Name was the ſame with that which we now call a *Portable Bridge*. When this *Bridge* of the *Sambuca* was laid down, it was ſupported by Ropes, and thus the Beſiegers made uſe of it for paſſing over from their

Turrets

Turrets of Wood unto the Walls of the Beliege'd.

7. *Scorpiones*, were the larger sort of *Balista's*, which the Ancients made use of for attacking and defending Walls; they were Engines made up of unequal Circles, and were called *Scorpions*, either upon the account of the effect they produc'd, which was to wound with little Arrows, like a Scorpion which wounds with a small Sting, or else upon the account of the Figure of their Bow, which represented two Arms bending backwards like the Feet of a Scorpion. After this manner *Ammianus Marcellinus* describes the *Scorpion*, which he supposes to resemble a *Balista*, rather than a *Catapultæ*, for he says, that the *Scorpion* was made for throwing Stones by the help of a Wooden Beam which he calls *Stylus*, and which was join'd in the Ropes that were fasten'd to the two bended wooden Beams, (which are like those that are us'd in the Engine for sawing) after such a manner that the *Stylus* being drawn back by 4 Men, and after that let go, it throws out the Stone which was in one of the Slings fasten'd to the end of the *Stylus*.

8. *Helepolis*, was a Turret which destroy'd Cities. King *Demetrius*, who was called *Poliostetes*; upon account of his resolute Attacks for taking of Cities, caus'd *Epimachus* an Architect to build an *Helepolis* against the *Rhodians*: It was 125 Foot high, and 40 Foot broad, cover'd with Hair-Stuff, and Hides lately flead off. *Diogenes* rendered this design of it ineffectually against *Rhodes*, and freed the City. He brought the *Helepolis* into the City, and set it up in a publick Place with this Inscription; *Diogenes* made this Present to the People of the Spoils of their Enemies.

9. *Testudo*, or *Tortoise*, is an Engine which the Ancients made use for undermining and battering of Places. It was a fence made of Wood that run upon Wheels which serv'd to cover the Souldiers when they were at work. *Facere Testudinem* was a kind of scaling us'd among the Ancients, which was done by the Souldiers when they stood close together, and cover'd themselves with their Bucklers, for so they made a kind of Ladder for their Companions by which they might climb up upon the Walls. The Invention of this *Testudo* is attributed to *Artemon* the Son of *Clazomenes*.

10. *Malleoli*, or *Pyroboli*, according to *Nonnus* and *Vegetius*, were Engines set on Fire by a mixture of combustible Matter where-with they were belmeard, and which being clos'd at the end, according to the Description of *Ammianus Marcellinus*, were shot out

of a Bow, to set on Fire any military Engines or Ships on which they lighted. *Cæsar* in his Commentaries says, that the *Gauls* fir'd the Camp of *Q. Cicero*, by throwing into it with Slings such Balls of Earth as were kindled before they were thrown.

Armistalis, a sort of Dancers in *Amour*, who danc'd the Dance called *Pyrrrhelia*, which is perform'd with Arms, by keeping time while they strike their Swords and Javelins against their Bucklers.

Arquites, Archers, who shot Arrows out of a Bow.

Art, an *Art*, is a Collection of Precepts, Rules, Inventions and Experiments, which being observ'd give success to our undertakings in any Affairs, and render them useful and pleasant. In this Sense *Art* is divided into two Branches, whereof one comprehends the Liberal, and the other the Mechanical Arts.

The Liberal Arts are the Sciences, such as Poetry, Musick, Painting, Philosophy, Mathematicks, Architecture Civil and Military, Physick, Geometry, Arithmetick, &c.

The Mechanical Arts are those which require more the Labour of the Hand and the Body, than of the Mind.

Theophrastus says, that in the time of *Noah* a certain *Egyptian* call'd *Vulcan* found out Fire, and invented those Arts in which Fire is employed, and that the *Greek* Poets having been Educated in *Egypt*, transported them into *Greece*, and attributed the whole Glory of these Arts to their own Nation.

'Tis certain that *Noah* was the first Inventor of all Arts, as well as of the cultivating of the Vine; yet it cannot reasonably be deny'd, but that during the Sixteen Ages which pass'd between the Creation of the World and the Deluge, Men had invented many Arts and Sciences which *Noah* could not be ignorant of, having liv'd Six Hundred Years before the Deluge; these therefore he restor'd after the Deluge, or else invented some of these Arts anew.

Artemisia, was the Wife of *Mausolus* King of *Caria*: When he was dead and his Body burnt and reduc'd to Ashes, *Artemisia* mix'd these Ashes with sweet-scented Waters, and drank them up, because she thought she could not better testify the extreme Love she had for her Husband, than by drinking his Ashes, and making her self by this means his Sepulchre. Yet she built him a stately Monument in the City of *Halicarnassus*, enrich'd with Images of Marble, which was accounted one of the Wonders of the World, and a Master-Piece of Architecture. This Work has so

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far merited the approbation of all Ages, that all the magnificent Monuments of Kings and other Heroes are nam'd from it, *Mausolea*. *Artemisia* died 2 Years after her Husband, for grief that she had lost him. We must not here conceal a brave Action which she did after the Death of *Mausolus*, which was this. "Having taken upon her the Government of the Kingdom, the *Rhodians* could not endure that a Woman should reign over all *Caria*, and therefore they equipt out a Fleet to make themselves Masters of the Kingdom. But *Artemisia* being inform'd of it, gave orders that a Fleet of Ships should be hid in the little Harbour which the King had caus'd to be cut, together with Gally-Slaves, and such Military Men as had been accusom'd to fight at Sea, and that the rest should appear openly upon the Ramparts. Then the *Rhodians* approaching with their Fleet very well equipp'd, as it was just ready to enter into the great Harbour, the Queen gave a signal from the Walls to give them to understand that the City would surrender. "Whereupon the *Rhodians* left their Ships and went into the City, and immediately *Artemisia* caus'd the little Harbour to be open'd, out of which came the Fleet, and went into the great Harbour, where the *Rhodians* had left their Ships; these her Fleet carried away with them into the open Sea, after they had furnish'd them with Seamen and Souldiers; and at the same time the *Rhodians* having no means left of escaping were all kill'd in the publick Place wherein they were found shut up. Nevertheless the Queen went straight to the Isle of *Rhodes* with the Ships of the *Rhodians*; and the Inhabitants seeing the Ships return crown'd with Laurel, receiv'd their Enemies, whom they took for their own People returning Victorious: But *Artemisia* possess'd her self of then City.

Strabo, from whom I have taken this History, says that the *Mausoleum* was built in the City of *Halicarnassus*. "Although *Mausolus*, say he, was born at *Mylissus*, yet he resolv'd to fix his abode at *Halicarnassus*, seeing that was a Place of a very advantageous Situation, and very convenient for Commerce, as having a very good Harbour. The Place on which it stood, was bending after the manner of a Theatre; and in the lower part of it which was near the Harbour he design'd to build a publick Exchange, but in the middle of the Declivity of the Hill, he made a great and wide Street, in which was built that excellent Work called the *Mausoleum*, which

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"is one of the 7 Wonders of the World.

There is a Medal of Queen *Artemisia*, which on the Reverse has the Figure of the Pyramid of the *Mausoleum* which she built for her Husband: It is of Silver and well cut. On one side of it there is the Face of the Princess, having her Hair encompassed with a Royal Diadem; on the other there is the Pyramid of the *Mausoleum*, and on the top of it there is a Man standing upright leaning upon a half Pike, and upon the lowermost Leg of the Pyramid there is the Greek Letter Φ . to signify the Affection which *Artemisia* had for her Husband, together with these words $\text{APTEMISEAS BASILEISSEHS}$.

There is also another sort of Medal of Brass on which there is the perfect and entire Figure of the *Mausoleum*.

ARTEMISUM, a Temple in *Italy*, in the Forest of *Aricia*, whose Original was as follows. "Pylades and Orestes having suffer'd Shipwrack when they were just ready to be Sacrific'd, kill'd those that guarded them, and massacred *K. Thoas*; and after that carried away captive the Priestesses of *Diana*. "and the Goddesses her self to whom they were to be offered in Sacrifice: They landed in *Italy*, and built a Temple to *Diana*, which was called *Artemisium*, or *Dianium*, where Slaves are sacrific'd to that Goddess, and whose Priest ought to be a fugitive Slave.

ARVALES, the *Fratres Auales*, so called *ab arvis*, i. e. from the Fields, because they Preside over the Sacrifices that were offer'd to *Bacchus* and *Ceres* for the Preservation of the Fruits of the Earth. *Fulgentius* gives the following Account of their Original. "The Nurse of *Romulus* called *Acca Laurentia*, had a custom of offering every Year a Sacrifice to desire of the Gods a plentiful Crop, and in doing this she was accompanied with her 12 Children: But one of them being dead, *Romulus* who was very willing to countenance this Devotion of his Nurse, put himself in his stead to fill up the number of Twelve, and gave this Society, the Name of the *Twelve Arval Brethren*, which they have kept ever since. They held their Assemblies commonly at the Capitol in the Temple of Concord, or in a Wood consecrated to the Goddess *Diana*, about 5 Miles distant from *Rome*, and which lies in that way which now is called *Via Campana*. They wore a Crown made of Ears of Corn tied up with a white Ribbon. Those who were promoted to this Dignity were made Noble, and exempted from all Offices in the City and from Taxes. Some Authors have thought that they had the Authority of

of determining the Limits of Lands and Inheritances; but others attribute this Authority to certain Persons who are also called *Aruspices Sacerdotes*.

ARUSPEX, One that divin'd by Inspection of the Entrails of Beasts, which the Ancients kill'd in Sacrifice to the Gods, from which they drew Prognosticks of future Events.

ARUSPICINA, Divination by the Entrails of Beasts slain to the God's. This sort of Divination is very ancient, and was practis'd by the *Chaldeans*, *Egyptians*, *Greeks* and *Africans*, and afterwards by the *Tuscans*, who became most excellent in it. From them the *Romans* learn'd this Science; *Romulus* at first instituted Three *Aruspices*, one for each Tribe, into which he divided his People; afterwards the Senate ordain'd that a certain number of Young Men of a noble Family should be sent to *Tuscan*, to be better instructed in this Science. *Cicero* limits the Numbers to Six, *Valerius Maximus* makes 10 of them, and some others 12.

'Tis said, that *Tages* the Son of *Genius* and Grandson of *Jupiter* taught the *Tuscans* this Art, and *Cicero* in the 2^d. Book of *Divination* relates to us something of the Fabulous Story of this *Tages*. "viz. That when a Peasant was tilling the Ground, the Coultter of his Plough happen'd to cut deeper than was usual; and then he saw a Cloud assume the Figure of a young Infant, whom the Inhabitants called *Tages*, and that this *Tages* instructed the Peasant presently how he might predict things to come by Animals: This is also confirm'd by *Ovid*.

Indagine dixerunt Tagem, qui primus Ilustram.

Edocuit gentem casus aperire futuros, *Ovid*. lib. 15. *Metam.* v. 558.

This Art took its Conjectures of things future, either from the Motions of the Animal which was to be sacrific'd, or from its Entrails which were pull'd out, or lastly, from the Fire into which they were thrown after they had been carefully examin'd.

It was observ'd whether the Animal went without struggling to the Sacrifice, whether it did not make unusual Noises at the time of Immolation, or whether he did not get away out of the Hands of those who led it.

After this the Entrails were examin'd which the *Aruspex* pull'd out, such as the Liver, the Heart, the Spleen and the Reins, their Colour was carefully consider'd, and strict enquiry made whether there was any Spot or Blemish in them.

After this these parts were cast into a Fire newly kindled, and then the Diviner

look'd carefully whether the Smoke and Flame ascend'd together like a Globe, and whether they parted, one going to one side, and the other to another. From all these Signs they took Prognosticks good and bad which mov'd them either to pursue or desist from any Undertaking.

Prefages also were taken from consecrated Wine or Water wherewith the *Victim* was sprinkled, and it was observ'd whether the Wine of which the Libation was made, did not lose its Colour or Taste; as it happen'd to *Dido*, who at the time of sacrificing found the Wine chang'd into black Blood, that it was corrupted in the Vessel into which she had put it, as *Virgil* relates,

Laticus ingit, fere sacro.

Eufaque in obsequio se vertere vina cruorem. *Æneid* l. 4. v. 455.

And thus it happen'd also to *Nerxes*, who on the Eve before he attack'd the City of *Sparta*, saw the Wine which was pour'd out for him to drink, three times chang'd into a very bad Blood, as *Valerius Maximus* tells us, [*Insuper namque patera guttatum, in sanguinem, nec fœmel, sed iterum ac tertio conversum*]

We must not think that Wilemen among the *Romans* gave credit to these foolish Fables about the Inspection of Entrails, which were believ'd only by the ignorant People, as *Cicero* tells us in his 2^d. Book of *Divination*. [*Aruspicina ego Reipublice causa communisque Religione colendam censeo, sed falsissimam*]

Princes made use of it to keep the common People and Soldiers in their Duty: So did *Agamemnon*, according to the Relation of *Phœnix*; "For he being in *Æge*, and perceiving the Soldiers to be wavering in their Duty, thought fit to confirm their flagging Faith "by writing on the Palm of his Hand in "great Greek Characters, ΝΕΚΗ, which signifies *Victory*; and after this having slain a "*Victim*, he took its Entrails seeking hot in "to his Hand, and held them there so long "till these Characters were imprinted upon "them, and then having show'd them to all "the Army he remov'd their Hearts and gave "them fresh Courage, by this word which "appear'd upon the Entrails of the *Victim*, "for now they all believ'd that the Gods did "promise them Victory.

As, is deriv'd from *As* according to *Varro*, and formerly *As* was us'd for the Nummative: It signifies the weight of a *Roman* Pound, which was only 12 Ounces.

As, a piece of ancient *Roman* Money, is 12 at list of Copper in a Lump which weigh'd a Pound, and which did not begin to be stamp'd till the time of *Sextus Julius*, and

did always retain its weight of a Pound until the 2d. Punick War against Carthage, when they began to coin six Asse out of a Pound, each weighing 2 Ounces, according to the Testimony of *Pliny*; and because the weight of an *As* was different at several times, when Authors would express the *Asse* of a Pound-weight, they say, *As grave*, which is not the same thing with *Rude*, as *Budæus* thought, for *Rude* is oppos'd to *Signatum*, which signifies Money, whereas *Grave* respects only the weight, and cannot agree both to one and t'other.

Now because at first they weigh'd their Money, from thence came the Words *Impensæ*, Expenses, *Dispensator* a Steward, and *Libripens* a Treasurer.

'Tis not easy to know certainly when the *Romans* first began to make use of Silver Money: *Pliny* writes that it was five Years before the first Punick War, and *Varro* thinks that *Servius Tullius* was the first that brought it into use.

An *As* according to our Money at present is in Value a Half-penny-farthing, as may be seen in the Tables annex'd to the late Cambridge Dictionary.

An *As* is us'd also for any entire thing, which is divided into twelve parts, as an Inheritance, an Estate, in which case the parts are called Ounces. Which Observation will help us to understand many Expressions scatter'd in Latin Authors, as *Heres ex asse*, a general Heir, or an Heir to all the Goods; *Heres ex asse*, an Heir to two Thirds; *Heres ex sextante*, an Heir to one Moiety; *Heres ex quadrante* an Heir to 3 Fourths, and so of the rest which may be easily understood by the following Table.

<i>As</i> call'd also <i>Libra</i> and <i>Fondo</i> , 12 Ounces.	The whole and entire thing divisible by 12.
<i>Denare</i> , 11 Ounces, so call'd because there wants an Ounce	Eleven Twelfths.
<i>Decemx</i> , 10 Ounces, that is to say <i>decem</i> <i>Unciæ</i> .	Ten Twelfths.
<i>Dodrans</i> , 9 Ounces, because <i>deest quadrans</i>	or Five Sixths.
<i>Quadrans</i> 8 Ounces, because <i>deest triens</i> , according to <i>Varro</i>	Three Fourths.
<i>Sextans</i> , 7 Ounces, as much as to say <i>septem unciæ</i> .	Eight Twelfths
<i>Triens</i> for <i>Sextans</i> , six Ounces.	or Two Thirds.
<i>Quincunx</i> , 5 Ounces	Seven Twelfths.
<i>Triens</i> , 4 Ounces, i. e.	A half Pound
	or
	Six Twelfths.
	Five Twelfths.
	Four Twelfths

the third part of an

As.

Quadrans, 3 Ounces.

Sextans, 2 Ounces.

Sesquunc, for *Sesquunc*

ciæ, 1 Ounce and a

half

Uncia an Ounce.

or

One Third.

One Fourth.

One Sixth.

One Eighth.

One Twelfth.

ASAROTA, a sort of Floor. *Pliny* says, that painted Pavements, wrought artificially, came from Greece, and that among the rest, the Pavement of *Pergamus*, which was done by *Sesius*, was the most Curious. This word *Asarotos*, signifies that which is not swept away. [*ab à Privativo & oieo*] and, this Name was therefore given it, because they saw upon the Pavement the Crumbs, and other things which fell from the Table while they were at Meat, so lively represented, that they seem'd to be Realities, and that the Servants took no Care to sweep the Rome clean. This Pavement was made of small Shells painted with divers Colours, and that which was most admir'd in it, was a Dove drinking, whose Head cast a shadow upon the Water. Monsieur *Perrault* rejects this opinion of *Pliny* about this word, and thinks it more probable, that these black Pavements which by reason of their driness drank up all that was spilt upon them, should rather be call'd *Asarotos* either because it was neither convenient to sweep them, or wipe them with Sponges, as they did other Floors, or else because they appear'd not to be swept at all.

ASBESTOS, i. e. *Incombustible*, is a sort of Stone, of which Cloth was made which would not burn, though it was thrown into a great Fire. *Pliny* mentions a Flax that grew in the *Indies*, which he calls *Asbestum*.

Some think that the dead Bodies of the *Romans* which were burnt, were wrapp'd up in this Cloth to preserve their Ashes. But *Pliny* assures us, that it was kept for the Kings of those Countries upon the account of its scariness.

Strabo and *Plutarch* relate that the like Cloth was also made of the Stone *Amiantus*, and that some at that time had the secret of spinning it, which is not incredible, as many persuade themselves, since it is a Stone that may be all drawn out into Threads.

ASBOLUS, a Centaur which *Hercules* hang'd upon a Gibbet.

ASCANIUS, the Son of *Æneas* and *Cressa*, who came with *Æneas* his Father into Italy. After the Death of *Æneas*, *Ascanius* was besieg'd in *Lavinium* by *Neruntius* after such

such a manner that he saw he could not long defend himself: Whereupon he sent to him to sue for Peace, which was offer'd him indeed, but upon very dishonourable Terms: and therefore he resolv'd to use his utmost endeavour to oppose him by a vigorous Sally: But before this was put in Execution, he observ'd a good Omen; for having made a Division of the Heavens, a clap of Thunder pass'd from the right to the left in a serene Day, which gave him great Encouragement to execute his design. Having therefore for this end made choice of a very dark Night he made some false Attacks upon the weakest of the Enemies Quarters, but his chief assault was upon the Place of the greatest strength, which was less carefully guarded. This Stratagem succeeded very well for him, for his Enemies were defeated, and *Mazentius* his Son lost his Life upon the Place. After this Victory *Ascanius* went and built the City of *Alba longa* 30 Years after *Lavinium*, in the Place which was mark'd out to him by the 30 little Boar-pigs of the white Sow. He reign'd 38 Years.

Sub Ascia dedicavit. Monsieur *Spon* in his *Antiquities of the City of Lyons*, Chap. 4. Says, "we have hitherto said nothing of this Phrase, *sub Ascia dedicare*, which we meet with so often in Inscriptions upon the Tombs of the ancient *Pagani*. Monsieur *Chorier*, who has describ'd the Antiquities of *Vienne*, explains it very ingeniously: *σκιὰ*, says he signifies in Greek a Shadow, from whence comes the word *σκία*, and in Latin *Ascia*, which signifies a Place without a Shadow; and it was usual with the Ancients to set up their Tombs in an open Place, or in a Place without a Shadow.

'Tis true the generality of Antiquaries use the word *Ascia* for an Instrument, wherewith they cut and polish'd the Stone which was to be laid upon Graves: From whence it comes to pass that in the Laws of the 12 Tables we have this Clause. *Rogum Ascia ne polire, that we should not polish the Monuments of the dead.* But this Law was diffus'd and the *Romans* growing more powerful and rich, wou'd not lose their Poomps and Vanities even after their Death: Witness the many stately *Mausolea*, which are to be seen in all *Italy* and other Provinces of their Empire. Some think that a certain Figure made in the form of an *Ax*, which we often meet with upon ancient Inscriptions, is that *Ascia* whereof we are now speaking. *Gerhard* in his first Book of *Funerals*, speaking of these words tells us, "that the Law of the 12 Tables forbade to polish the Wood of the Funeral Pile, but that this Law was not at all observ'd; and that every one caus'd

"the Wood of the Funeral Pile to be polish'd, and adorn'd it with Pictures made of Wax of divers Colours; to which Custom adds he, we may refer these 3 Words *sub Ascia dedicare*. I do not think continues he, that the *Romans* added at the end of their Epiraphs these words to shew that the Marble had been polish'd, for as much as the *Ax* which is there represent'd is not a Tool proper for polishing Marble or Stone, especially seeing that part of the Stones where these words, and that Figure is to be found, are rough and unpolis'd.

ASCLEPIADES, a Greek Physician, of whom we read this Inscription at *Rome*.
L. ARUNTIO SEMPRONIANO
ASCLEPIADI.

Imp. Domitiani Medico. T. F. L.

In Fronte P. XX.

In Ag. P. XX.

Authors mention two of this name who were Physicians: He who was Physician to *Domitian* possibly was the last of the two, and he who was *Cicero's* Friend, the first. But here we must observe, that these Greek Physicians when they came to *Rome*, took upon them a *Prænomen*, the name of a Family, and a Surname, although in their own Country they had only one Name or Surname. And the Reason of this was, because their Freedom being given them at *Rome*, they were incorporated into the Tribes, and adopted into the Families of the Republick. Thus *Asclepiades*, who according to the Custom of the Greeks had but one name, assumed here 3 preceding Names, *Lucius Aruntius Sempronianus*, that of *Asclepiades* continuing still as an *Ag-nomen* or 3d. Surname.

Renchius, in his Inscriptions publish'd a little while ago, makes this *Asclepiades* different from him, who is mention'd by Authors as famous for the Books he wrote about Medicaments; and he thinks that he who is meant in this Inscription was the Son or Grandson of *Aruntius* the Physician, to whom 250 *Sesteria magna*, were given as *Pliny* tells us as a Reward, book 9. of his History.

There is a 3d. *Asclepiades* according to an Inscription which we find at *Arignan*.

C. CALPURNIUS ASCLEPIADES.

Præsa ad Olympion Medicus,

Parentibus & sibi fratrib.

Civitate VII. à divo Trajano

reperavit.

Natus III. Nonas Martias,

Domitiano XIII. Cos.

eodem die quo & uxor eius

VERONICA CHOLIDON:

cum qua vixit an. L.I.

studiorum & morum causâ.

AST

probatu8 à viris clariss.
adjudicis Magistratibus Pop. R.
ita ut in aliis & in Prov. Affis
Custodiar ————— in arua

Judicium

Vixit ann. LXX.

"CAIUS CALPURNIUS ASCLEPIADES, a Physician of the City of *Prusa* at the Foot of mount *Olympus*, "obtain'd of the divine Emperour *Trajan*, 7 "Cities for his Father and Mother, himself "and his Brethren; and was born the 5th. "Day of *March*, under the 13th. Consulship of "*Domitian*, on the very same day that his "Wife *VERONIA CHELIDON* "was born, with whom he liv'd 52 Years "being approv'd by Persons of the first Quality "upon the account of his Learning and good "Behaviour, he was Assessor to the Magistrates of the People of *Rome*, not only in "*Asia*, but also in other Provinces. He liv'd "70 Years.

This *Asclepiades* was never made a Freeman, as *Rescius* thinks, since he took upon him the name of *CAIUS CALPURNIUS ASCLEPIADES*, and there is no L in the Inscription to signify that he was *Liberatus*. His Country was the City of *Prusa*, which is still to this Day call'd *Prussa* in *Byzonia*, at the Foot of Mount *Olympus*. From this Place the 1st *Asclepiades* originally came, who was *Cicero's* Friend, and the Author of a Sect which pretended to cure Diseases by a moderate way of living rather than by Medicines: for *Strabo* and *Galenus* say, that he was of the City of *Prusa* in *Byzonia*: And if we compute the Times in which these 2 *Asclepiades's* liv'd, he who is meant in this Inscription, might be Grandson to the former, and inherit his Learning and Reputation; since he obtain'd by the Bounty of the Emperour *Trajan*, probably upon the account of delivering him from some dangerous Disease, the Possession of 7 Cities, which is a very remarkable particular of History. He was born under the 13th. Consulship of *Domitian*, which answers to the Year from the building of *Rome* DCCXXL and to that of our Lord, LXXXVIII, and he died in the 70th Year of his Age under the Empire of *Antoninus Pius*, in the Year of *Rome* DCCCCX, and consequently he was Physician under *Trajan*, *Hadrian*, and *Antoninus*, and also under many Magistrates, which shews that he was in a free Condition and highly esteem'd.

Before these 3 *Asclepiades's* who were Physicians, or find also another call'd *TITUS AELIUS ASCLEPIADES*, in *Gruter*, who was made free by the Emperor; and one nam'd *PUBLIUS NUMITO-*

AST

RIUS ASCLEPIADES, a Freeman and Sextum-vir of *Verona*, and lastly one *LUCIUS FONTEIUS FORTIS*, of the Race of the *Asclepiades's*, or at least of their Profession; for in succeeding times the Name of *Asclepiades* was us'd for the Title of a Sect, or of Professors of Physick.

ASCOLIA, certain Games in Honour of *Bacchus*, at which People danc'd upon Goat-skins, which were blown up like Bladders and anointed with Oyl, that so the Dancers might make the Diversion more Pleasant to the Spectators by their Fall.

ASPHODELUS, the Daffodil, an Herb which has a strong Smell when it is in Flower. *Lucian* thinks that a Meadow was planted with these Daffodils in *Heil*, through which the River of Oblivion runs.

ASSA vox, &c.

ASSA TIBIA, The Voice alone: One *Fute* alone, without being accompanied with the Voice.

ASSARIUS or *ASSARIUM*, the same with *As* among the Ancients, says *Charisius*. *Dionysius Halicarnassus* also says, that *Assarium* was a piece of Money of Copper, of a Pound-Weight: Yet *Helychius* explains it to be τὸ λεπθόν, a little piece, and according to *Suidas* ἀσάριον ἢ ἐσχαλόν, little Pieces of Money of Copper. *Agricola* in B. 2. *de pond.* takes it for the half of an *As*, which he confirms by *Iosephus* and *Walsrus*; but of an *As* minted, and reduc'd to half an Ounce, so that this would be no more but the 4th. part of an Ounce. 'Tis certain that it was a very little Piece, and so much its Termination sufficiently shews, that it is only a Diminutive from *As*.

ASSEUM, a Stove or Bagnio, a Place where the Air only is heated to make People sweat.

ASTARTA, or *ASTARTE*, The Goddess *Astarte* is call'd in Scripture, *Asherah*, which signifies *Sheep* or *Flock*. *Scaliger* thinks that this Name was given her upon the account of the Multitude of her Followers, *des Sydenorum*. *Sanchoyathen* says that the Goddess *Astarte* is *Venus-Urania*, or the Moon, which is the same with *Venus-Urania*, or *Celestis*; *Astarte* *Venerem* *Phenices* predicant: They say also that she has the Head of a Bull, as a token of her Sovereignty, which agrees to the *Crescent* or *New Moon*.

This made *Bochart* believe, that she was so the Goddess of the *Greeks*, which was transform'd into a Cow. *Crura* in B. 3. *De N. et D. Rom.* would have her to be *Venus*, and having distinguish'd many *Venus's*, he says, that *Venus* of *Syria*, or *Tyre*, was *Astarte*. *Quarta Venus Syria Tyroque concepta, quæ Astarte*

vocatur. This is also the Opinion of *Suidas*: But *St. Aspin* on the contrary thinks that *Astarte* was *Juno*, which he proves from the Judgment of the *Carthaginians*, who could not be ignorant of the Religion of the *Phœnicians*, & servient *Baal & Astarte*; These are the words of Scripture which this Father explains of *Jupiter* and *Juno*, in *Lib. Jud. 9. 16.*

Lucian, on the contrary says that *Astarte* is the Moon, although he relates that the *Phœnicians* made her pass for *Europa*, the Daughter of King *Agenor*, who was carried away into *Candia* by *Jupiter* when he was transform'd into a Bull. "There is also a great Temple in *Phœnicia*, among the *Sidonians*, which is dedicated to *Astarte*, whom I believe to be the Moon; although a Priest of the Temple told me, that she was *Europa*, the Sister of *Cadmus* and the Daughter of *Agenor*, who disappear'd I know not how; and that afterwards the People of the Country built her a Temple, and gave it out that *Jupiter* had ravish'd her for her Beauty. She is still to be seen engrav'd upon their Money, sitting upon a Bull; but there are some who do not believe that she is the Person to whom this Temple is dedicated.

There is some Ground to conjecture that in this Case we have an Example of the Custom of the *Phœnicians* mention'd by *Philo*, the Interpreter of *Sanctiathon*, viz. that they gave to the Stars the Names of their Kings, and so they paid Religious Worship to them as well as to the Stars. They might then attribute to the Daughter of King *Agenor* the Temple built in Honour of *Astarte*, i. e. according to *Lucian*, to the Moon. *Josephus* speaks of the building of the Temple of *Heracles*, and of that of *Astarte* at *Tyre*, whose Names are manifestly deriv'd from this Divinity; such as,

ARISTARTUS, BELOASTARTUS, i. e. BELUS ASTARTUS.

ASTRA, the Stars, Luminous Bodies, which move in the Heavens above the Elementary Region. *Porphyry* had reason to say, that the Ancients admired the extraordinary Beauty and Splendor of the Star *Venus*, thought that by her Influence she contributed very much to Generation, which mov'd them to represent her under the Figure of a Woman of extraordinary Beauty. This Planet *Venus* is also call'd the Star of the Shepherds. It is call'd *Lucifer* or the Morning Star, when it goes before the Sun, and *Vesper*, when it follows him. *Mercury* is another Planet which scarce ever parts from the Sun,

upon which Account he is rarely visible, and the Ancients confounded him sometimes with the Sun, and said that this Planet was as it were his Soul and Intelligence, for which reason they made him the Teacher of Wisdom and Knowledge.

From whence it appears that the *Gauls* look'd upon these Stars as living and intelligent Beings, and that they managed their Influences by their Intelligences.

Horace calls learned Men *Vires Mercurialis*, as being more plentifully enrich'd with the Gifts and Influences of *Mercury*. In this Sense we must understand the beginning of the first Book of *Manilius*, where he says that the Stars know and work our Destiny by their Wisdom and Influences.

Helyebius says, that the *Babylonians* call'd the Star *Mercury*, *Sechez*. The Western Nations were no less persuad'd that *Mercury* was a Star that had Dominion over Reason, Discourse and Understanding.

The *Gauls* mention'd by *Cæsar* in his Commentaries, regarded more the Fabulous History of *Mercury*, than the Nature of the Star that goes under that Name. From the same Principle it was, that the ancient Representations of *Mercury* had neither Arms nor Legs, to give us to understand, if we may believe *Platarch* in this Case, that the Wit and Wisdom of the Mind alone can compass all things, without the help of the Senses, and the Members of the Body: [*Propterca Mercurius sine oculis sine manibus & sine pedibus fingunt, hoc obicuras quasi per Enigma indicentes band quicquam à sensibus requiri ut corporis ministeria obeant, dantmodo oratio sit affixæ & fuerit.*]

ASTRÆA, the Daughter of *Jupiter* and *Themis*, the Guardian of Justice. The Poets have imagin'd that she descended on Earth in the Golden Age; but when Men in succeeding times became corrupt and perfidious, this Divine Woman re-ascend'd into Heaven, and was plac'd in the Zodiac in the Sign *Virgo*.

ASTRAGALUS, a Greek Word, and a Term of Architecture, is a little Round Moulding wherewith the top and bottom of Pillars are adorn'd, which is made in the form of a Ring or Bracelet. Sometime it is cut in the Shape of little Beads, from whence it has the name of a *Chapelet*.

ASTROLABIUM, an *Abolote*, is a Mathematical Instrument that is flat after the manner of a Sphere describ'd upon a Plane. It serves chiefly at Sea, for observing the height of the Pole and of the Stars; it hangs upon a Ring, and hath an Alhidade, or moveable Rule furnish'd with little Pins, which shews the heights upon the Circle which are

on its sides being divided into 360 Degrees. There is a hole within its Limb, wherein divers Plates are, on which are, mark'd the Azimuths and other Circles, for making various Observations; and that at the top which is pierc'd through, and is therefore call'd *Ara-nia*, serves to make many Observations on the Stars.

ASTROLOGIA, *Astrology*, a Con-jectural Science, which teaches us to judge of the Effects and Influences of the Stars, and which pretends to foretell all sorts of Events. It is a very vain and uncertain Science.

ASTRONOMIA, *Astronomy*, which treats of the Nature of the Heavens and the Stars. The *Ethiopians*, as 'tis said were the first who discover'd this Science, because their Air is very clear, and they have not such change of Seasons as we have: Besides that this Nation is very subtil and surpasses all others in Wit, and Knowledge. Afterwards they improv'd this Science with great Application of Mind, for they measur'd the Course of each Star, and distinguish'd the Year into Months and Seasons, regulating the Year by the Course of the Sun, and the Months by the Motion of Moon. Moreover they divided the Heaven into 12 Parts, and represented each Constella-tion by the Figure of some Animal, from whence proceeds the Diversity of their Re-ligion and Gods, for those who more parti-cularly observ'd the Proprieties of the Ram ador'd it, and so on of all the rest.

The *Greeks* were above all others addi-ted to this Science, inasmuch that they would be esteem'd the Inventors of it. As for the *Greeks* they learn'd it from *Orpheus*, who gave them the first Light into it, though but ob-scurely, and under the Veil of many Mys-te-ries and Ceremonies: For the Harp upon which he celebrated the *Orgia* [i. e. the *Bac-chanalia*] and plaid Hymns and Songs, was compos'd of Seven Strings which represent the Seven Planets, upon which Account the *Greeks* plac'd it in the Heavens after his Death and have call'd a Constellation by its Name. And therefore he is painted sitting upon a Harp, encircled with an infinite number of Animals, which are a Representation of the Celestial Forces.

In the time of *Orpheus* and *Thyestes* the *Greeks* arriv'd to great Knowledge in Astrono-my; and the People of *Argo* having decreed that their Empire should be given to him who was most skillful in it. *Thyestes* discover'd to them the Proprieties of the Ram, from whence some took occasion to say, that he had a Ram of Gold: *Argo* observ'd the Course of the Sun and contrary to that of the *Prætor Mæle*, wond' could him to be prefer'd before his Ri-

val. The same Judgment is to be given of *Bellerophon*, for 'tis not believ'd that he ever had a winged Horse, but only that his Mind soaring up into Heaven, made many nice Observations about the Stars. The same is to be said of *Phryxus* the Son of *Atamas*, who is said to have gon through the Air upon a Golden Ram. *Dædalus* and his Son were like-wise very learned in Astrology, for one of them confounding himself in this Science perhaps gave Occasion to the Fable: Also *Pasiphaë*, hearing her Father discourse of the Celestial Bull and the other Stars, fell in Love with his Doctrine, which gave occasion to the Poets to say, that she was enamour'd with a Bull.

There are some who have divided this Sci-ence and assigned to each Astronomer his dif-ferent part. Some have observ'd the Course of the Moon, and others the Motion of the Sun, or of some other Planets, with their different Influences. Thus it was with *Phae-ton* and *Endymion*, whereof the former left us this Art imperfect by his untimely Death, and the latter perform'd his Part so well that he is said to have lain with the Moon, and enjoyed her Love. From hence it is that the Poets make *Aeneas* to be descended of *Venus*, *Minos* of *Jupiter*, *Ascalaphus* of *Mars*, *Autolycus* of *Mercury*, because they were born under these Planets, and because they always retained something of that Planet which was ascen-dant at their Birth, therefore *Minos* was a King, *Aeneas* was a beautiful Man, *Ascala-phus* was valiant, and *Autolycus* thievish. Nei-ther must we imagine that ever *Jupiter* did chain up *Saturn*, or throw him down head-long into Hell, as ignorant People believed, but the former part of the Fable was feign'd upon the account of his slow, and sluggish Motion; and the vast distance of the *Æther* in which he moves, from this Earth, was taken for the Abyss of Hell. All that the Po-ets say of the Adultery of *Mars* and *Venus*, and the manner of discovering it, is taken from Astrology; for the frequent conjunction of these 2 Planets gave occasion to these fictions.

Lycurgus, the great Lawgiver of the *Lice-dæmonians*, fram'd his Common-wealth upon this Model of the Stars, and forbade his Ci-tizens to march out to Battle, before the full Moon, because then its Body is more vi-gorous.

The *Arcadians* are the only People who would not entertain Astronomy, because they were such Fools as to think that they were born before the Moon.

ASYLUM, *Asylum*, a place of Safety where none durst seize a Criminal that flies to it. Some

Some pretend that the first *Asylum* of Greece was that which was design'd by the Oracle of Jupiter *Dodoneus*, mention'd by *Pausanias*, who assures us that the *Athenians* obey'd the Oracle, and granted their Lives to all those who fled for Refuge into the *Arceopagus* to the Altars of the Goddesses.

The same *Pausanias* tells us, that the *Phlians* very much rever'd a Temple of the Goddess *Habe*, to which this Privilege was granted, that all Criminals should find there the Pardon of their Crimes, without any Exception whatsoever; and that they falter'd their Chains to Trees which were before the Temple. This Author elsewhere mentions a Temple of *Minerva* in *Peloponnesus*, where Criminals were so strongly protect'd, that none durst so much as demand them back again: But this Historian has also given us what is more remarkable concerning the Antiquity of Sanctuaries, or Places of Refuge: For he says, that because *Neoptolemus* the Son of *Achilles* had put *Priamus* to Death, although he retir'd near the Altar of Jupiter *Herculeus*, yet he was kill'd near the Altar of *Apollo* of *Delphos*; from whence it is call'd the Punishment of *Neoptolemus*, when one suffers the same Mischief which he had done to another. Thus the *Asyls* of Altars and of Temples was ancient in his time. About the time of *Solomon*, and of the Foundation of the Temple of *Jerusalem*; there is an *Asylum* mentioned in the Book of Kings.

But the *Asylum* of the Altar among the *Israelites* is far more ancient than that of the Temple of *Solomon*, and the time of *Hamur* or the *Trojan War*, for it is mentioned in *Exodus*, as a thing establish'd in *Mose's Days*.

The *Asylum* of the Temple of *Diana* at *Ephesus*, was one of the most famous. *Strabo* tells us, that several Princes allow'd it sometimes a larger, and sometimes a less extent beyond the Temple itself.

There were whole Cities of Refuge among the *Israelites*, which were counted *Asylums*; also the League of the People of *Smyrna*, with King *Selaucus* shows us, that that King granted the Privilege of being an *Asylum* to the whole City of *Smyrna*.

The whole Island of *Samos* likewise enjoyed the same Privilege according to *Titus Livius*.

Herodotus assures us, that from the *Trojan War* there was a Temple of *Hercules* in *Aegypt*, whither Bond Slaves fled, and after they had received the Marks or Badges of that God, to whom they had devoted themselves, they could never be retaken by their Masters.

Statius has made a curious Description of the *Asylum* and Altar of Clemency, found

ded by the Posterity of *Hercules*, who were particularly careful of that Protection.

Sic sacrasse loco commune animantibus ægris Confugium, &c

There are some Authors, that attribute *Asyls* to *Cadmus*, who invented that Expedient to People his new City of *Thebes*, which *Romulus* imitat'd, when he built *Rome*; for he left a place cover'd with Wood on purpose, between the Capitol and the *Temperan Rock*, which he promised to make a safe *Asylum* to all Persons that fled thither, whether Slaves, or Freeman, as *Ovid* tells us in his 3d Book of his *Exilii*.

Romulus ut jaro locum circumdedit Alti

Quibret hinc daret, confuge tutus eris, v. 431.

"This *Asylum* at *Rome* remained sacred, and was not violated till the Reign of *Augustus*, and *Tiberius*, who seeing its abuses, abolish'd it. For the Liberty of *Asylums*, as *Tacitus* reports, Lib. 3. of his *Annals*, was come to so great an height, that at *Rome*, and in the Cities of *Greece* all the Temples were full of Debtors, fugitives, and Criminals, so that the Magistrates could not regulate them, nor stop the Fury of the People, who defended these Institutions, as the most sacred Mysteries. Upon which account it was resolved that the Province should send their Deputies to the Senate.

"The *Ephesians* came first in, and represented, that *Apollo* and *Diana* were not born in the Isle of *Delos*, as the ignorant People believed, but that they had in their Country a River, and sacred Forest, where *Lutens* being big with these Deities, was happily deliver'd; that *Apollo* had fled into that place to avoid the Anger of *Jupiter* after he had conquer'd the *Cyclops*, and that *Bacchus* having vanquish'd the *Amazons* did pardon all those who had escap'd to the Altar. That *Hercules* being Master of *India* did enlarge the Immunities, and Privileges of the Temple. Then the *Magnates* were heard, who pleaded that *Asyls* after the Defeat of *Antiochus*, and *Syria* after the Victory over *Mithridates*, had rewarded their Fidelity and Courage with an incredible Number, in the Temple of *Diana* *Lugubris*. The People of *Asiatick* and *Stonon* allied, and their Privilege granted them by *Cesar*, and confirm'd by *Augustus* for the Service they did him in *Parthia*, and were pardon'd for continuing constant in their Alliance during the *Parthian Invasion*. The Deputies of *Theracyn* derived their *Asylum's* higher, and said, that their Temple consecrated to the *Persian Diana* was built by *Cyrus*, and honour'd

A T A

"red by *Perpenna Haericus*, and several other Captains, who had enlarged the Privilege of it two Miles round on every side. The Inhabitants of *Cyprus* maintained the Glory of the Goddess of *Paphos*, and *Amathusia*, of whom they had two Temples in their Island, they defended also the Privilege of that of *Jupiter* of *Salamis* built by *Teucer*, when flying from the Anger of his Father *Telaemon*, he took Sanctuary in their Country.

"The Senate says *Tacitus* retrenched this Privilege, and ordered that these Decrees should be graven upon Brazen Tables, and put in their Temples to preserve the Memory of this Regulation, and to prevent any Attempts for the Future, contrary to the Determinations of the Senate under a pretence of Religion.

"Afterward it was discovered, adds *Tacitus*, which was concealed with much Grief, for the more Vicious took the Liberty to reproach the Virtuous, and to stir up envy against them, by embracing the Statue of the Prince. The Magistrates themselves upon this account were afraid to offend their Slaves and Freemen, which obliged *Sestius* to declare in a full Senate, that Princes were like the Gods, but the Gods would not hear wicked Mens Prayers, nor allow a retreat into their Temples to the Feet of their Altars, or to the Capitol, for Criminals to abuse them.

These Declarations were the cause that these words were set and engraven upon many Statues, *à servo tangi nefas est*, as I have seen these written upon a Statue of *Mars*. *Mavortio sacrum hoc signum; à servo tangi ne fas est.*

At last *Asylum's* would protect only those who were guilty of small Faults, for notorious Offenders were taken by force from the Altars and Statues of the Gods, and often burnt, as *Plautus* teaches us in his Comedy, entitled *R U D E N S*, where he makes *Laelax* speak thus to the Old Demons.

L A Mihi non licent meas Ancillas Veneris de arâ abducere?

D Æ. Non licet, ita est Lex apud nos.

L A. Imo hæcè ambas hic in arâ ut vivas comburam, &c. Aft. 3. Sc. 4.

A T A L A N T A, the Daughter of *Schæneus*, King of the Isle of *Seyrus*, who being of an extraordinary Beauty, attracted several Lovers to her, whom after she had overcome in a Race she put to Death, for as she excelled all in her time for swiftness, so she resolved to marry none but him, that should excel her in running. *Hippomenes* the Son of *Mars* entred the Lills, with her and gained the

A T E

Victory, by casting three Golden Apples, which *Venus* had given him out of the Garden of the *Hesperides* in her way, for the stopping to take them up, her Eyes were dazled with their shining, and he overcame her by this Stratagem, and enjoyed his Love, but lying with her in the Temple of *Cybele*, the Goddess was angry at the action, and metamorphosed them, the one into a Lion, and the other into a Lioness.

A T E, a Prophetess or Goddess, according to *Plutarch*, In his Banquet of the seven wise Men, whom *Jupiter* cast down headlong from Heaven to Earth at the Birth of *Hercules*, wherein *Juno* deceived him. *Homer* makes *Ate* the Daughter of *Jupiter*, who was sent to Men to be the Source of all Evils, in the Company of the *Liræ* the Daughters of *Jupiter*, who comfort them, but because they are very old, lame, and blind, they come often very late.

Homer also makes mention of *Ate*, whom he affirms to be a Goddess formidable to Men, Gods, as even to *Jupiter* himself, although she is his Daughter. And after he has related the Surprise that *Juno* put *Jupiter* in, when she caused *Eurystheus* to be born before *Hercules*, which gave him Power over *Hercules*, he says, that *Jupiter* being angry with *Ate* cast her down headlong from Heaven to Earth, swearing that she should never return thither again. So that *Ate* concerns her self wholly with humane Affairs. *Illico corripuit Ate, Et juravit firmum juramentum, nunquam in Olympum, Et Cælum stellatum redituram Ate, quæ omnes infortunio affluit, à nequius àtæta, sic factus ejicit à Cælo stellato, manu rotans fulgur, mox autem pervenit ad opera hominum.* It is evident, that the name of this Goddess comes from *àtæta*, *noceo*, who if *Homer* makes the Daughter of *Jupiter*, 'tis because no Evil happens to us, but by the permission of Providence; that if this Goddess was heretofore in Heaven, and was banished out of it, 'twas because the Division among the Angels was but once made, when they became Evil of Good, as they were created, and by their own Sin separated themselves from the Company of Blessed Spirits. The Banishment of *Ate* to the Earth signifies nothing else but the terrible Effects of divine Justice, which shews itself only upon the Earth, because that's the only Theatre of Injustice.

A T E L L A N Æ C O M O E D I Æ, *Atellan Comedies*, or Farces, which were acted at the end of Comedies to divert the People. The Original of these Farces was at *Atella*, a City of *Apulia* in *Campania*, between *Capua* and *Naples*, whose Inhabitants were very Satyrical, and full of filthy, and obscene words.

These

These Farces were acted by the Youth in Masquerade, as *Festus* observes, and *Titus Livius* adds, that the *Atellans* would not suffer any to act their Farces that were Stage-players or Comedians, for they were not removed from their Tribe as infamous, nor prohibited from going to War, as other Comedians were. *Tertia species est fabularum latinarum, quæ à civitate Oscorum Atellâ, in quâ primum capta Atellana dicta sunt. Diomedes the Grammarian, Quod genus ludorum ab Oscis acceptum tenuit juvenis, nec ab histrionibus polui passa est; ed institutum manet ut actores Atellanarum, nec tribu moveantur, & stipendia, tanquam expertes artis ludicra, faciant.*

A TELLANI VERSUS, Verses, of which these sorts of Farces were composed, which were very free, and a little lascivious.

ATHAMAS, King of *Thebes*, and Son of *Eolus*. He married *Nephelè*, by whom he had two Children, *Phryxus* and *Helle*, *Nephelè* being turned mad by *Bacchus*, *Athamas* divorced her, and married *Themisto* the Daughter of *Hypseus*, by whom he had *Sphincius*, and *Oribomenus*, but being also divorced from her, he married *Io* the Daughter of *Cadmus*, by whom he had *Learchus* and *Melicertus*. *Themisto* being very angry to see her self so supplanted, resolved to put *Io's* Children to Death, and hiding her self in a Place of the Palace, she slew her own Children instead of her Rivals, being deceived by the Cloaths which the Nurse had put on them. This cruel Mistake made her slay her self: *Io* being thus rid of *Themisto's* Children, contrived to take off *Nephelè's* Children, whom she hated, and to that end procured a Famine in her Country, being advised to parch the Corn, and not sow it, which caused a Famine and a Plague.

Athamas sent to consult the Oracle at *Delphos*, how he might be delivered from these Evils, but his Messengers being bribed by *Io*, told him that the Oracle had ordered that he should sacrifice his Son *Phryxus*, who offered himself voluntarily to Death, notwithstanding *Athamas* was against it. But as they went to sacrifice him, the Accomplices discovered to *Athamas* the Malice of *Io*, who immediately delivered her, and her Son *Melicertus* to *Phryxus* to be revenged on her, but as he was going to put them to Death, *Bacchus* whom she had nursed delivered them, by covering them with a Cloud. *Athamas* was punished with Madness by *Jupiter*, and slew his Son *Learchus*, whom he took for a Lyons Whelp. *Io* escaped with her Son *Melicertus*, and cast her self headlong into the Sea, where *Neptune* Deified them; *Io* under the name of *Leucorhoa*, or the Mother *Mutata*, and *Meli-*

certus under the Name of *Palamon* or *Por-tunus*.

A THENÆA, Feasts at *Athens* dedicated to the Honour of *Minerva*, of which some were kept every Year, and others every Five Years, according to the Institution of *Erechthonius*, King of *Athens*, as *Pausanias* says.

A THENÆUM, a Place at *Athens* consecrated to *Minerva*, where the Greek Poets went to make an Offering of their Works, as the Latins consecrated them in the Temple of *Apollo*. This Place was like a publick School, where they taught the Liberal Arts.

A THENÆ, *Athens*, the most famous City of *Greece*, situated in that part of *Attica*, which lies upon the Coast, from whence it was called *Aite* and after *Attica*. The first Founder of it was *Cecrops* in the time of *Moses*, from whence it was called *Cecropia* or *Imia*, from *Ion* the Son of *Xuthus*, and afterwards *Athens* from *Minerva*, for *ASYN* in Greek signifies *Minerva*. This City was famous for Learning, and Eloquence, and the Defence of all *Greece*, says *Lucian* in his Praise of *Demosthenes*. "I might, adds he, speak of the Gods, to whom it owes its beginning, their Amours, "Decrees, Dwellings, Presence and Myste- "ries. I might speak of its Laws, Decrees, "Assemblies, Colonies, Victories and Tro- "phies, which are so great and many, as "well by Sea, as by Land, that he must be "more eloquent than *Demosthenes*, which can "sufficiently describe them.

It was governed by Kings, for the Space of 460 Years, of whom the first was *Cecrops*, but their Power degenerating into Tyranny, the People shook off the Regal Yoke, which ended in *Codrus*. They were governed for a long time after, by 500 Magistrates, named *PRYTANES*, who ruled by turns, 50 at a time, and after by Nine Magistrates, of whom the Chief was called *ARCHON*. This Government did not continue above 460 Years, and their Commonwealth or somewhat like it being often interrupted by Tyrants, who assumed an absolute Authority. This City anciently so great is now reduced to a small Castle, and a few Fishermen's Huts, but the Ruins of it gives us a sufficient Proof of its Antiquity.

Varro gives this Account of the Original of the word *Athens*, "An Olive Tree, says "he, growing up out of the Earth on a sud- "den in a certain Place, and a Spring of "Water rising in another, these Prodigious "astonished the King, who sent to *Apollo* at "Delphos to know the Signification of them, "and what he should do. The Oracle an- "swered that the Olive Tree signified *Min-*

"*nerua*, and the Water *Neptune*, and it belonged to them to see from which of those two Gods they would name their City.

"Hereupon *Cecrops* assembled all his Citizens, as well Men as Women (for the Women at that time had a Voice in their Councils) When then they came to vote, all the Men were for *Neptune*, and all the Women for *Minerva*, and because there was one Woman more, *Minerva* carried it, and the City was named *Athens*, which is taken from that of *Minerva*, whom the Greeks call *Αθηνᾶ*. *Neptune* being incensed at it depopulated the Country of the *Athenians* with his Waves, and to appease him says the same Author, the Women suffered 3 sore Punishments. First, that from that time they should never have a Voice in their Councils, the 2d. that none of their Children should bear their Name, and lastly, that they should not be called *Athenians* but *Atticks*.

"*Plutarch* gives us also an historical and not fabulous Reason of the Name of *Athens*, and tells us that there happened so great a Difference between *Neptune* and *Minerva* about it, that *Apollo* durst not be an Arbitrator between them, but left the Decision of it to *Mars*, as *Jupiter* did that of the three Goddesses to *Fans*, and adds, that *Minerva* carried it by the number of Votes.

A T H E N I E N S E S, the *Athenians*, a People of *Attica*, whose chief City was *Athens*, very civilized and polited by Learning, and being brought up in the Poverty of Philosophy, were such Enemies to Luxury, that they reformed even Strangers who came among them, so far were they from suffering themselves to be corrupted by them.

They particularly honoured the Goddess *Minerva*, to whom they built a Temple, where certain Virgins kept Celestial Fire near the Image of the Goddess, and their Money, as also their Banners bore her Image. They also gave a special Worship to *Ceres*, appointing a Feast to her, during which time the Women were not allowed to marry, and abstained from eating, lying upon the Ground Nine whole Days. They put Malefactors to Death, by making them drink the juice of Hemlock.

We read in the Discourse of *Philostrotus*, "Of the Nativty of *Minerva*. That the *Rhodians* wanting fire for the Sacrifices, the Goddess left them, and went to the City of *Athens*, to which she gave her Name. The Inhabitants having a fine and polited Mind gave her a particular Worship, building her a Temple in their Castle, under the name of *Parthenos*, which signifies a Vir-

gin, where they set her Image of Gold and Ivory made by the Hands of *Phidias*, 39 Foot high, who engraved on her Shield, or Buckler, the Battel of the *Amazons*, with the *Athenians*, as also that of the Giants with the Gods, and upon her Slippers the Fight between the *Centauris* and *Lapithæ*.

The *Athenians*, says *Eliau*, wore Purple Garments, having their Hairs tyed with Ribbons of Gold and Silver, adorned with golden Grasshoppers.

Thucydides in the beginning of his History, calls the *Athenians*, *πρωτοβόλους* that is to say, *Wearers of Grasshoppers*, and the reason he gives for it is this. He says 'twas to distinguish Free men from Slaves. *Lucian* tells us the same thing. *Tetizes* teaches us, that the Grasshoppers which the *Athenians* wore, were to show, that they were great Speakers, and very prolix in their Discourse.

A T H L E T Æ, *Wrestlers*, or *Combatants*, courageous and strong Men, who addicted themselves to bodily Exercises, as running, fighting and others of like Natures, among the Greeks, and *Romans*, and for whom the Ancients appointed Prizes.

These *Athleta* were in great esteem among the Greeks but were infamous at *Rome*, for some time *Ulpian* the Lawyer freed them from the Marks of Infamy.

This is the way, by which they were marched in the Plays of the Cirque. "They took an Earthen Pot, into which they put certain Balls about the bigness of a Bean, on which was set an A, or a B, or some other Letter, and always two Letters alike. Then the Champions come forth one after another, and made their Prayer to *Jupiter*, before they drew, and then put their Hands into the Pot, but the Herald of the Plays stretching out of his Rod hindered them from reading their Tickets till they were all drawn. Presently one of the Judges, or some other Person took every ones Ball, and joined them together who had the same Letters; If the Number of the *Athleta* were odd, he that had the single Letter was to fight with the Conqueror, which was no small Advantage, because he came fresh to the Combat with him who was weary. Their Food was Barly Bread, which was the Reason they were called *Hordearii*, i. e. Barly-eaters, and also another sort of Bread, called *Coliphia*, of *κόλη*, *Minbra*, and *ἰσπια*, *Robusta*, because it made their Bodies strong and robust. Some fed them with soft Cheese, and *Dromeus* was the first who fed them with Meat according to the Testimony of *Pausanias* in his *Eliaca*, who gives us the History of Four famous *Athleta* of

of extraordinary Strength, of whom the first was **POLYDAMAS** the *Thessalian*, who in his Youth encountred and slew a Lion of a vast Bigness, which harboured in Mount *Olympus*, and infested the whole Country round about. Another time he took a fierce Bull by the hinder part, and pulled off both his Feet, and with one hand he stopped a Chariot in its full Course. The 2d was *Milo of Crotona*, who knocked down a Bull with a Blow of his Fist, after he had carried him a long way upon his Back. The third was **THEAGENES** the *Thasian*, who took a Brazen Image off its pedestal, and carried it a great way. The 4th was **EUTHIMUS** a Native of *Locrus* in *Italy*, who fought against an evil Spirit, which very much disturbed the Inhabitants of *Themessa*, and conquered him, insomuch that he married the Damofel, who was carrying to be sacrificed to it, and freed the Country from that mischievous Demon.

ATHOS, Mount *Athos*, situate between *Macedonia* and *Thrace*. *Xerxes* cut away through it to make a Passage for his Army, when he went into *Greece*. *Lucian* relates that the Architect *Dinocrates*, who was in the Army of *Alexander*, offered him to cut Mount *Athos* into the Shape of a Man, who should hold in his left Hand a great City, and in his right Hand a Cistern which should receive the Waters of all the Rivers which fell from that Mountain, and to convey them into the Sea.

Alexander commended his curious Design, but did not allow of the Place, because there were no Fields about the City to furnish the Inhabitants with Corn for their subsistence.

ATIS, a Young Man of *Phrygia*, of extraordinary Beauty, who was passionately loved by *Cybele* the Mother of the Gods. The Poets make her run in a Fury to Mount *Ida*, being transported with Love, and searching the Forests and Rocks for him, riding in a Chariot drawn by Lions, and followed by the *Corybantes*, who make the Mountain resound her Cries, and Revellings; she made him Overseer of her Sacrifices upon condition that he should preserve his Virginity, but having violated it, *Cybele* to punish him for it, made him so mad that he wounded and would have slain himself, if that Goddess had not changed him into a Pine-tree.

There is a Temple in *Syria*, saith *Lucian*, dedicated to *Rhea*, or *Cybele*, by *Atis*, who first taught Men her Mysteries, for all that the *Lydians*, *Phrygians*, and *Samothracians* knew of them, came from him who was a *Lydian*. After *Rhea* had made him an Eunuch,

he lived like a Woman, and assumed that Habit, and in this Garb he went over the World, and divulged her Ceremonies, and Mysteries. When he came into *Syria*, and saw that the Temple on this side of *Euphrates* would not entertain him, he stayed there, and built a Temple to the Goddess, as is to be observed from many things for her Statue stands upon a Chariot drawn by Lions, she holding a Drum in her Hand, being adorn'd with Towers, as the *Lydians* paint her.

By the Fable of *Atis* the Favouring of *Cybele*, who was afterwards made an Eunuch died, and was raised again *Julius Ennius* under *Flav. Is* Coin, and the other Fruits of the Earth, which are cut with an Hook, or Sickle, die in the Granary, and rise again by the Seed which is sown in the Earth.

ATIS, or **CAPETUS SYLVIVS**, or **ÆGYPTUS**. *Dionysius* named him, *Capetus*; *Eusebius*, and *Livy* call him only *Atis*, and *Cassiodorus* terms him, *Ægyptus*, a King of the *Latins*, over whom he reigned 39 Years.

ATLAS, King of *Mauritania*, who because he was much addicted to Astronomical Observations, gave occasion to the Fables, which will have *Atlas* hold up the Heaven, and that *Threus* took his Place for a Day to ease him, because *Atlas* being the first, who taught the Course of the Sun and Moon, the setting and rising of the Stars, and all the Motion of the Heavens, which he had discovered with much Ingenuity and Labour. The Painters and Carvers in Memory of it, have represented him as holding up the Heavens upon his Shoulders. *Ovid* tells us, that *Atlas* was changed into a Mountain by *Perseus*, at his Return from his Expedition against the *Gorgons*, for refusing to entertain him, but *Hyginus* says, that *Atlas* having sided with the Giants in the War against *Jupiter*, when he had overcome them, the God constrained *Atlas* for favouring them to bear the Heavens upon his Shoulders.

Indeed there were 3 *Atlas's*, the 1st. King of *Italy*. the Father of *Elctra* the Wife of *Corytus*. The 2d. was of *Ætolia*, the Father of *Maina*, of whom *Mercury* was born. The 3d. of *Mauritania*, Brother of *Prometheus*, of whom we have already spoken.

Herodotus knew no other *Atlas*, but a Mountain in *Africa*, which seemed to touch the Heavens by its height, so that the neighbouring People called it the Pillar of Heaven, and derived their Name from it. But *Diodorus Siculus* tell us, that in the furthest Parts of *Africa*, *Hesperus*, and *Atlas* two Brothers had Flocks of Sheep with red Wool, from whom the Poets took occasion to make these

these red Sheep to pass for golden Apples, because the Greek Word *μήλα* signifies Sheep and Apples. *Hesperides* gave his Daughter *Hesperis* in Marriage to *Atlas*, who had 7 Daughters by her, who were called *Hesperides* or *Atlantiades*, who *Buſiris* King of *Egypt* stole, but *Hercules* travelling through *Africa* conquered *Buſiris*, recovered *Atlas's* Daughters, and restored them to their Father. *Atlas* to requite this Favour taught *Hercules* Astrology, in which he grew famous, and gave him a Celestial Globe. *Hercules* carried this Science and Knowledge into *Greece*, and the Greeks feigned that *Atlas* supported the Heavens, and was released from it by *Hercules*.

ATLANTIDES, the Daughters of *Atlas*, whom the *Greeks* call'd *Pleiades*, and the *Latines*, *Virgilia*, were plac'd among the Stars. They shew the convenient time for putting to Sea, and are a sign of the Spring.

ATREUS, the Son of *Peleus*, King of *Mycenæ* and *Argos*. He made his Brother *Thyestes* eat two of his Children at a Feast, viz. *Tantalus* and *Pluthenes*, to be avenged of him. *Thyestes* made an escape fearing the Cruelty of his Brother *Atreus*. The Poets tell us, that the Sun abhorring so great a Wickedness, hid himself, and retreated back into the East.

Egeſtheus, the natural Son of *Thyestes* revenged the Death of his Brother upon *Atreus*, whom he slew with his Son *Agamemnon*, at his Return from the Siege of *Troy*, by a correspondence with *Clytemnestra* his Wife.

ATRIUM, is generally taken for all the inward parts of the House. *Virgil* uses this Word in the same Signification as *Vitruvius* when he writes,

Porticus longis fugit, & vacua atria iustrat.
Æneid lib II. v. 528.

Apparet Domus natus, & atria longa pateſcunt.
Ibid. v. 483.

For 'tis easy to see, that *Virgil* in that Place understands by *Atrium*, all that can be seen within the House, through the Gate when it is open, as the Courts and Porches. *Vitruvius* applies to all the kinds of *Atriums* two Kinds of Pillars, which make two Wings, that is to say, three Walks, one large One in the middle, and two narrow Ones on each side.

ATROPOS, one of the three Destinies, which cut the Thread of Mans Life. See **PARCÆ**.

ATTALUS, King of *Pergamus*, who at his Death made the People of *Rome* Heirs of his Kingdom, and of all his Wealth by Will, which raised a great Disturbance at

Rome, and caused a war in *Asia*, for *Tiberius Gracchus* Tribune of the People, demanded that the Goods of *Attalus* might be distributed among the People. The Senate opposed this Demand, and ordered the Consul to put *Gracchus* to Death, which he refused to execute, but *Scipio Nasſica* Chief Priest of *Jupiter*, throwing his Garment upon his Head, said, they that love the Good and Preservation of the Common-wealth, let them follow me, and going immediately up to the Capitol, he was followed by the Senators, who slew *Gracchus* and all his Parties in their Seats in the Capitol. *Aristonicus*, who affirmed himself to be the Son of *Attalus*, and in that Quality thought to enjoy the Estate, which the *Romans* claimed as Legatees of the King, was an occasion of a 2d war in *Asia*.

ATTELLANÆ, See **ATELLAÆ**.

ATTILIUS REGULUS, a *Roman* Consul, who won many Victories against the *Carthaginians*. He slew with a Stone toſt out of a *Baliſta*, a Serpent of a very great bigness and sent the Skin to *Rome*, which was 26 Foot long. The *Carthaginians* sent an Embassy to *Sparta* to desire a General, who sent them *Xanthippus*, who defeated the *Roman* Army, and took *Regulus* Prisoner. But after they had lost a Sea Fight, and suffered several other misfortunes, they sent their Embassadors to *Rome*, with *Regulus* their Prisoner, to desire a Peace, but he dissuaded them from it. This generous *Roman* would return to *Carthage* to keep his word; the *Carthaginians* being angry with him, because he had not obtained a Peace for them, put him to death by a new kind of Punishment. They drove an Hoghead full of great Nails, and having put him into it, rowled him about so long, till he died with the repeated Blows.

There was one *Marcus ATTILIUS*, a *Duum-vir*, whose Office it was to keep the Books of the *Sibyls*, whom *Tarquinius* caused to be thrown into the Sea, sow'd up in a Leathern Bag, because he had permitted *Petrinus Sabinus* to copy out these Books, and this manner of Punishment was afterward inflicted on *Paricides*. *Et juſtiſſimè quidem, quia parivindicatæ parentum, ac Deorum violatio, expianda eſt.* It being just that an Offence against Parents should be punished after the same manner as an Offence against the Gods.

ATYS, see **ATIS**.

AVENTINUS, Mount *Aventine*, at *Rome*, which was 13300 Foot in Compass. Authors give us several Originals of the Word. *Neuvius* will have the Name *Aventine* to come *ab avisibus* from the Birds of Prey of

Tyber, and the adjoining *Marthes*, who roosted there at Night. *Virgil* seems to confirm this Opinion speaking of it.

Dirarum nidis domus Opportuna volucris.

Æneid. Lib. VIII. v. 233.

Titus Livius maintains that this Mountain was called *Aventine* from *AVENTINUS*, King of *Albany* who was buried there. Others think 'twas called *Aventine*, *ab adventu*, from the great concourse of People, who came thither to sacrifice to *Diana*, who had a Temple built there. This Mountain had several other Names according to *Ælius*, it was called *MURCIUS*, or *MERCUS*, *Fabius Pictor* calls it also *REMURIUS*, from *Remus*, to whom *Romulus* consecrated it after his Death, not permitting any Persons to dwell upon it, because the *Augures* were not favourable to his Brother. It was also called the Hill of *Diana*, because of her Temple that stood upon it. *Ancus* enclosed it with Walls and gave it to the *Latins* for their Habitation, but it was not reckoned within the Precincts of *Rome*, till the time of the Emperor *Claudius*, about 800 Years from the Foundation of it, contrary to the Judgment of the Diviners, who held that Place as unfortunate, because of that which happened to *Remus*, who was buried there, and because of the Birds of Prey that lodged there.

Upon this Mountain stand, besides the Temple of *Diana*, those of *Bona Dea*, *Victorious Hercules*, *Queen Juno*, *Luna*, *Victoria*, *Libertas*, and an Altar to *Jupiter Elicius*.

AVERNUS, the Lake *Avernus* in *Campania* near *Baia* and *Puteoli*. This Lake sent forth such ill Vapours, that a Bird could not fly over it but it died, Fabulous Antiquity hath dedicated this Lake to *Pluto*, and believed that it was the Entrance into Hell.

AVERRUNCUS DEUS, the God which averts Misfortunes, and evil Accidents. The God to whom the Romans prayed to avert, and remove any Evils that threatened them. *Apollo* and *Hercules* were of the Number of these Gods among the Greeks, as *Castor* and *Pollux* among the Romans, and they were from hence called *ἀποτροφεῖς*, that is to say who turned away Evil.

AVES, Birds, which the Sooth-sayers consulted in all Undertakings of the Commonwealth, observing their Chirping, Flying, and the manner of their feeding, and from hence they foretold, the good, or ill Success of their Attempts. There were some Birds of a good and happy Omen, and others which they called *Oscines* from whose chirping they presaged, and others called, *Præpeteres*, whose flight they observed. An

Eagle flying on the right Hand was an happy Omen, on the contrary, if a Vulture happened to overturn an Eagles Nest, and tread upon the Eaglets, this signifies Trouble and Disgrace, as it happened to *Tarquinius Superbus*, and to *Dionysius* of *Syracuse*, who lost his Kingdom after an Eagle had taken a Javelin by Force out of the Hands of one of his Souldiers and cast it into the Water. But I shall speak of this more at large under the word *AUGUR*.

AUFELIA, a Fountain, whose Waters were excellent to drink. It has its Rise in the Mountains of *Abruzzo*, and runs up to *Rome*, after it has passed through the Country of the *Marſi*. And the Lakes *Celanus*. *Ancus Martius* brought it to *Rome*, and for that reason 'tis called after his Name, *Aqua Marcia*.

AUGEAS, or *AUGIAS*, King of *Elis*, rich in great Cattel, having Stables, in which he kept continually 3000 Oxen, insomuch, that the Dung and Filth which was heap'd together for several Years, filled the Air with Infection. *Augeas* agreed with *Hercules* to cleanse his Stables, allowing him the tenth part of his Flocks. *Hercules* performed it by the means of the River *Alpheus*, by turning an Arm of it, and making it run through the Stable, it carried away all the Dung. This made the Stable of *Augeas* to become a Proverb, to describe an infamous Man full of all sorts of Vices, as *Lucian* has done in his false Prophet. "According to the Example of *Hercules* I will labour to cleanse the Stable of *Augeas*, and I will shew you some Filthiness, by which you may guess how great a Quantity of Dung there was which 3000 Oxen had raised in the space of several Years, but I fear we shall be both ashamed, I for discovering so many Villanies, and you for inviting me to it.

Augias not making a graceful Acknowledgment of the Service that *Hercules* had done him, and refusing to make good his Word, *Hercules* slew him.

AUGILES, a People of *Cyrene* in *Africa*, who worshipped no other Gods, but dead Mens Ghosts, whom they invoked in all their Affairs, and in all their Undertakings, and by whom they swore sitting upon their Sepulchers.

AUGUR, a Sooth-sayer, which comes *ab avium garritu*, the Chirping of Birds. Nevertheless this word is of a more large Signification, being taken for all those, that foretel things to come by the Heavens, or the effects of Nature.

This Art is very ancient, for it is forbidden by *Moses* in *Leviticus*, Chap. 17. and in *Dint.*

Deut. Chap. 18. It was in very great esteem among the *Chaldeans*, who made it a particular Profession, the *Greeks* learned it of them, and afterwards the *Tuscans* became very expert at it.

The *Romans* valued it so highly, and thought so well of this Science, that by a Decree of the Senate it was expressly ordered, that the advice of the *Augurs* should be exactly followed, without the least deviation from it, as we learn from *Cicero* in his 2d. Book *de Legibus AUGURI PARENTO*, *Romulus* did not begin to build *Rome*, till after he had consulted the *Augurs*, and the other Kings followed his Example in this, having for that end sent for the most skilful *Augurs* of *Utruria*, to instruct the young Roman Nobility in that Science, for they did not think it fit to make the Art common, least it should become contemptible, and mercenary, as *Cicero* tells us, *Ne ista tantæ proprietatis bonorum Religio Autoritate abdicetur ad mercenem, atque quædam Romulus* made a College of 3 *Augurs* only taken out of the 3 Tribes, into which he divided the People of *Rome* at first. *Servius Tullius* added a 4th. They were all of the Linage of the Nobility, to the Year 457, when under the Consulship of *L. Apulcius*, and *M. Valerius Corvinus*, the Tribunes of the People demanded that the Commonalty should be raised to the Dignity of the *Augurs*, which was granted after some Contest, and five of the People were advanced to that Office, and so the College of *Augurs* was made up of nine Persons till the time of *Sylla*, who increas'd the number to 15 according to *Fabius*, and *Titus Livius*, and according to others to 21. They were governed by a Person who was called *Magister Collegii Augurum*. Besides the publick *Augurs* the *Romans* had some peculiar to themselves, which had their dwelling in their Palaces.

The *Augurs* were at first chosen by the People divided into *Curies* or Parishes, yet we find that when any one of them died, two of the most ancient chose one of those who studied the Science of *Augury*, and presented him to the whole College, who received him after Examination, and consulted an *Augury* upon that account to know the Will of the Gods.

Nevertheless we have an Example in *Titus Livius* of an *Augur* chosen by the People, but some say it happened only because there was a Contest among the *Augurs* about the Election, for 'tis evident that the College had Right to choose till the Year 651, when *Marius* being Consul the third time, and *Lucius Aurelius Orbelius*, *Cur. Domitius Ahenobarbus*, Tribune of the People being angry with the *Augurs*,

because they did not choose him to that Dignity, caused a Law to be made called *Domitian*, which gave the right of choosing the *Augurs*, Chief-Priests, and other Priests to the people of *Rome* assembled by their Tribes, that he might make the greater Confusion, and satisfy his own Passion the more, as *Cicero* speaks in his 2d. Book of the *Agrarian Law*.

This was easy for him to do in the Consulship of *Marius*, who owed his Dignity and Fortune to the Tribunes of the People. Sometime after *Sylla* repealed the *Domitian Law*, and restored to the *Augures* the Right of Election, but *Titus Atticus Labienus* Tribune of the People, under the Consulship of *Cicero* and *Antonius*, repealed this last Law, and restored the *Domitian*, which he effected by the Solicitations of *Julius Cæsar*, who thought that if he restored to the People who loved him, the Liberty of choosing Chief-Priests and *Augurs*, he should himself be infallibly chosen Chief-Priest, which accordingly happened after the Death of *Marcus Pius*, when *Cæsar* was dead, *Antonius* being Consul, he abrogated the *Domitian Law* a second time, and received *Sylla's*, that he might have *M. Antonius Lepidus* chosen Chief Priest, whose Son he had married to his Daughter.

The Face of Affairs soon changed again, and the *Domitian Law* was restored by a Decree of the Senate, which null'd all the Act of *Antonius* made on that account, in the Consulship of *C. Vibius Pansa*, and *Aulus Hirtius*, but *Augustus* having put an end to the Civil Wars, abolished the *Domitian Law* for ever, and restored the ancient Privileges to the *Augurs* and other Priests, till at last the Emperors assuming an absolute Authority, took to themselves the right of making Chief-Priests and *Augurs*, which continued till the Emperor *Theodosius* as is evident in *Pliny Junior*, who requested of *Theodosius* that he would please to honour him with the Dignity of one of the 7 *Episcops*, which were a sort of Priests, of whom we shall speak in their proper Place.

The Person who was chosen to be an *Augur*, ought to be of a blameless Life, and fair Reputation, as well as without any bodily Defect. The Ordination of an *Augur* was not to be reversed, and he could not be deprived of the Dignity upon any account whatsoever. He made a Magnificent Feast at his Entrance upon the Office, to all the rest of the College called *Cena Auguralis*.

Their Authority and Power sufficiently appears by this Constitution taken out of the Law of the XII Tables, where it is expressly ordered, that nothing should be undertaken without them, and whatever they approve or

condemn shall be approved or condemned. *Quæ Augur iniuste nefasta, vitiosa, diræ dixerit, irrita, infestæque sunt, quique non parueris capitale esto.* They had Power to dissolve Assemblies and remove Magistrates, as *Livy* relates in several Places. *Consul i Augures vitiosum Dictatorem pronunciarunt.* The Judgment of one *Augur* only was not to be depended on, but all the College being met, was to pronounce the Judgment together, upon the matter propounded, as *Alexander ab Alexandro* says. *Sed tam uolenti Auguri sine Collegio auspicia interpretari non licuit, totum enim Collegium censere, & sententiam ferre decebat.* Which was enacted to prevent any Inconvenience that might arise, by the Ignorance or Malice of a single Person, who might be corrupted.

The Senate might meet in no Place, but what was consecrated by them, and if while it was assembled, they observed any Sign of ill Luck, they had a Power to dismiss it, as also to depose any Magistrate, when his Election was made contrary to the Solemnity of their *Auguries*.

There were several Sorts of *Auguries*, and diverse Ceremonies observed in taking of them.

To understand this, we are to know, that the Word **AUGUR**, taken in a general Signification, comprizeth *Divination by the Entrails of Beasts*, which they flew; but to take it in its proper and natural Signification, it signifies only, a *Prediction by Birds*, of which there are three Sorts, **AUGURIUM**, **AUSPICIUM**, and **TRIPUDIUM SOLISTIMUM**,

When the *Auguries* favoured any Action, they called them *Prospera*, and the *Augures* being consulted, answered *id aues addicunt*; but when they opposed it, they termed them *adversa, infausta, & piacularia*, and the *Augur* answered, *id aues abdicunt*.

If the *Auguries* presented themselves before the *Augurs* sought them, they were called *Oblativa*, but if they appeared not till begged, they were termed *impetrata*.

The *Auguries* which were taken from certain Appearances in the Air, were the most considerable, and solemn of all others, as not being capable to be reiterated the same Day, and dissolved Assemblies, if a Magistrate desired to prevent an Assembly of the People, or put it off to another time, he would set up in the Cross-ways that he observed the Signs of the Heavens that day, and so 'twas wholly put off; *alio die dixerit*.

But the Senate perceiving the Abuse, which that Custom had brought in, ordered, that notwithstanding these Notices, an Assembly summoned in due form, should not desist from sitting.

This Sort of *Augury*, which they called *Augurium de Cælo*, or, *seruare de Cælo*, was taken from extraordinary and sudden Signs, which they observed in the Heaven.

Now among these Signs there were some called *Bruta*, or *Vana*, which foreboded nothing, others were called *Fastica*, which portended Good or Evil, and of these last, some were called *Consiliaria*, which happened when they were deliberating about any Affair, and seemed to advise it, others *Auctoritativa*, or *Authoritatis*, which came after the thing done, and confirmed or approved it.

Lastly, there were others called, *Postularia*, which obliged to repeat the Sacrifices, and other *Monitoria*, which admonished what to avoid.

All times, and every Day of the Year were not proper to take *Auguries*. *Plutarch* tells us, that *Metellus* the Chief-Priest, forbade to take *Auguries* after the Month of *August*, because the Birds shed their Feathers at that time: Or in any Month of the Year immediately after the *Ides*, because the Moon then began to decrease, or on any Day after Noon.

The Place on which an *Augury* was taken, was a rising Ground, and for that Reason was called, *Templum, Arx*, or *Auguraculum*, according to *Festus*. There was a Field set apart for it a little distance from *Rome*, called *Ager effatus*, as *Servius* upon *Virgil* observes.

When all things were fitly disposed to take an *Augury*, and after all Ceremonies were performed, the *Augur* entred into his Tent or Pavilion, clothed with his *Augural Robe*, called *Læna* or *Trabea*, holding in his right Hand his *Augural Staff* called *Lituus*, crooked at the top much like a Bishops, or Abbots Crozier, where being set down, he casts his Eyes round him, and divides the Heaven into Four Parts with his Staff, drawing a Line from the East, named *Antica*, to the West, named *Postica*, and another Cross it from, South to North, called *Dextra* and *Siniſtra*.

This Ceremony being performed he sacrificed to the Gods, making this Prayer to them, as it is related to us by *Livy*, at the Election of *Numa*.

Jupiter Pater, si est fas hunc Numam Pompilium cuius ego caput tenes, Regem Romæ esse, ut tua signa nobis certa & clara sint inter eos fines quos feci. This Prayer being made, the *Augur* returned to his Seat and looked about very attentively to observe from what Part, and in what manner the Sign from Heaven appeared.

There was a deep Silence for that time, every one joining his Prayers and Vows to the Prayers and Vows of the *Augur*. This shows

shews us the meaning of that Latin Expression, *sedere Augurem*, which is as much as to say to attend the *Augury*, or some sign from Heaven to know the Will of the Gods about any undertaking.

When he saw any Lightning appear, or heard any Clap of Thunder from the left Side, that was taken for a favourable Prefage, as *Virgil* teaches us.

Audiit & Caeli genitor de parte serenâ.

Insonuit Lævum, Æneid. lib. IX. v. 630.

Donatus explaining these Verses assures us, that what they heard from the left side came from the right of the Gods. *Quia sacrificans Latus lævum, dextrum est ejus, qui postulat largitur.*

If there appeared nothing but a Wind, they took notice from what Quarter it came, supposing that the Winds were the Messengers of the Gods, which discovered their Will to Men, as *Statius* teaches us, &c.

Ventus pro aut alite visa

Beatorum proferre diem

Which is confirmed by *Lucretius*, who tells us that the *Augurs* knew future things, by the blowing of the Wind. *Solent Augures ventorum flatibus futura cognoscere.*

When the *Augur* had received some favourable Prefages, he came down from the Place on which he stood, and declared it to the People in these Words. *Id aves adducunt, id Deus approbat, id contrarium, id avas adducunt, id Deus disallowit.*

They observed, that the Gods confirmed a Prefage by some new Sign, as *Virgil* makes *Aeneas* speak to *Archives*.

Da deinde auxilium Pater, atque hæc omnia serena. Æneid Lib II. v. 691.

All that we have said about taking *Auguries* from the Signs of Heaven, is likewise practised in the *Auguries* taken from the chirping or flight of Birds. The *Augur* distinguishes with his *Augural* Staff the Regions of the Heaven and Earth, in which compass he intends to take an *Augury*, having first made a Prayer to the Gods. This *Augury* is called *Optimura*, and they that take it *Optimæ*.

The different manner of the flying of Birds, makes them sometimes be called *Smistæ*, an ill Omen, sometimes *Fanctæ* or *Arcule*, Fatal, and which prohibit any Action; sometimes *Deonæ*, which shew a Difficulty in the Execution; sometimes *Remores*, which hinder it, and sometime *Imbræ*, which betoken some Impediment, and lastly, sometimes *Akææ*, when a second Prefage destroys the first.

The Ancients were so much addicted to these Superstitions, that they never would undertake any thing without taking a sign from the Birds.

In the great Affairs of the Common-wealth, they consulted the Signs of the Heavens, in those of Wars, the chattering, and flight of Birds, and their manner of eating their Mear, and for that end they fed Poultry in Coops, which they called holy Pullen, and which they fetched commonly from the Island of *Eubæa*, and he that had the keeping of these Poultry, was called *Pullarius*, saith *Cicero*.

The Consul gave him Notice, who had the Care of this Poultry to get all things ready to take the sign; then he flung Corn to the Poultry, if they eat it greedily, moving fast with their Feet, and crowding about, this was a favourable Omen, but if on the contrary, they refused to eat or drink, it was an unfortunate Sign.

This is the Form which they used in taking a Sign. They always consulted some skillful Persons in those sorts of Divinations.

Quinte Fabi, te volo mihi in Auspicio esse, or in Auspicio adhibere, dicito si silentium esse videtur. Quintus Fabius, Idemque that you would assist me in taking a Sign; tell me, if all the Ceremonies used in the like Case, have been exactly observed, and if the Sign be not defective: He answered, Silentium esse videtur, nothing is wanting. DICITO, si pascuntur Aves quæ? aut ubi? Attulit in cæca pullos Pullarius. Tell me, whether the Birds eat or no? They eat and the Poultry keeper hath brought the Pullen into the Coop.

The Veneration for *Auguries*, was so strongly imprinted on the Minds of the Romans, that they looked upon them as Impious Persons, who contemned or derided them, attributing the Misfortunes which happened to *Claudius Pulcher*, to the Anger of the Gods, who seeing that the Poultry would not eat, threw them into the Sea, saying in Railleury, They'll drink at last if they will not eat.

There was a College of 300 *Augurs*, at *Rome*.

AUGUSTUS, *Octavius Cæsar* surnamed *Augustus*, by the Senate, an Epithet, which the Romans gave to their Gods, as well as Emperors. He was the Son of *Octavius* the Factor, and *Actia*, great Grand-Child of *Julius Cæsar* who adopted him. Observe what *Vitruvius* says in his Preface to his Six Books of Architecture, which he dedicated to him.

"When I consider, Sir, that by Vertue of your divine Genius, you are become Master of the whole World, that your invincible Valour has vanquished all your Enemies, and gloriously protected your Subjects, for which all Nations pay Homage to you, that the People and Senate of *Rome*

"*Rome* do build the Assurance of the Peace which they enjoy, upon the Wisdom of your Government only. When I reflect upon the large Extent of your Mind, whose cares are not confined to the Affairs of State, but has regard to the most minute advantages of the publick, I observe, that you are not content to make the City of *Rome* the Mistress of so many Provinces, as have submitted to her, but you make her admirable for the excellent Structure of her great Buildings, and that you will have their Magnificence to equal the Majesty of your Empire.

Indeed there never was a Prince, that was more Magnificent in his Buildings, or more Liberal than *Augustus*, having built many Temples to the Gods, at *Rome* and elsewhere.

He composed several ingenious Works, which discover his Personal Learning, but they are lost through the Injuries of Time, As his Exhortations to Philosophy. 13 Books of his Life, the Funeral Orations of *Julia* his Aunt, *Octavia* his Sister, *Drusus Marcellus* and *Agrippa*, his Treatises of Government, a Poem on *Sicily*, the Tragedies of *Ajax* and *Achilles*, and several other Greek and Latin Works, which he read, says *Suetonius*, in the Senate, and before the People.

Being Consul the sixth time, and seeing his Power established by the Defeat of *Lepidus* and *Antonius*, which put an end to that cruel Tri-umverate, he abolished the Laws which he had made in his Usurpation, and made others, says *Tacitus*, by which the People might live in Peace under his Empire: He died at *Nola* in the 67th. Year of his Age, and left only one Daughter, and she very loose and wicked. His Will was brought to the Senate by the Vestal Virgins; he made *Tiberius* and *Livia* his Heirs, adopting him into the Family of the *Cæsars*, and giving her the Title of Empress. He gave to the People of *Rome*, 43500000 Sesterces, a 1000 to every Souldier of his Guards, and 300 to them in the Legions. His Body was carried to the Fire upon the Senators Shoulders, and burnt in *Mars's* Field, which he had appointed for his Burial. He refused the Dignity of Dictator and King, and was content with a more modest Title, the Prince of the Senate. His Funeral being performed, Temples, and Divine Honours were appointed him, not only at *Rome*, but also almost in all Places with Sacrifices and Priests.

A Society of 25 Priests was instituted in Imitation of that, which *Titus Tatius* introduced long before at *Rome*, to preserve something of the Religion of the *Sabines*. This

Society consisted of 21 of the chief Men of the City, which were chosen by Lot, and *Tiberius*, *Drusus*, *Claudius* and *Germanicus* were added to them.

One Month in the *Roman* Calendar, which before was called *Sexilis*, was named from him, *Augustus*. He was the first that bore the name of *Pater Patriæ*, according to the Testimony of *Pliny*, which Title also *Ovid* gave him.

Sancite Pater Patriæ, tibi plebs, tibi Curæ nomen,

Hoc dedit. Fast. Lib. II. v. 127.

Tiberius his Successor began to build him a Temple at *Rome*, which was finished by *Caligula*, and repaired by *Antoninus Pius* as his Modals shew.

AUGUSTALES, and SODALES AUGUSTALES. *Augustinus*, or a Society of Priests, instituted in Honour of *Augustus*, since the *Romans* in Flattery had ranked him amongst the Number of the Immortal Gods. It was the Emperor *Tiberius*, who founded this Society or College, which he called **AUGUSTALES**, to offer Sacrifices in the Temple he had built for him, appointing a Revenue for their Subsistence. This was not only done at *Rome*, but also in the Provinces of the *Gauls*, and chiefly at the City of *Lyon*, where he had a Magnificent Temple built to him at the Expence of Twelve Cities, in which was a Statue for every Province, to shew to Posterity; that they all had contributed to the adorning of that Temple.

'Tis credible, that that Temple stood where now is the Abby of *Ainay* at that Place, where the *Saone* and the *Rhone* join, for there are yet some Ruins of it, which are Cast Pillars, as is justified by a certain ancient Marble, which is to be seen at *Lyon* in the Church of *St. Peter* belonging to the Nuns.

JOVI OP. MAX.

Q. ADICINNIUS URBICI.

FIL MARTINUS SEQ.

SACERDOS ROMÆ ET AUGUST.

Ad aram ad Confluentes Araris, & Rhodani

FLAMEN

— VIR IN CIVITATE SEQUANORUM.

Thus Flattery and Superstition increasing, Communities of Priests were at length instituted in Honour of the Emperors whom they called after their Death, and called them by the general Name of *Augustales*, or by the Name of the Emperor to whose Service they were consecrated, as **FLAVI, ADRIANALES, ÆLIANI, ANTONINI.**

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But that which made these Societies more eminent and famous was this, that the new Emperors themselves entred among them in Imitation of *Tiberius*, who entred himself into the number of the Priests of *Augustus*, and caused *Drusus Germanicus* and *Claudius* to do the like. *Nero* also did he same, and therein was followed by other Emperors.

AUGUSTALIA, Feasts, celebrated *Octob. 12.* for the happy Return of *Augustus* to *Rome*, after he had settled *Sicily, Greece, Syria, Asia, and Parthia* in Peace, and to that end an Altar was built with this Title, *Fortune Reduci.*

AUGUSTALES, Plays instituted in Honour of *Augustus*. The publick Plays, says *Tacitus*, newly consecrated to the Memory of *Augustus* were interrupted at the first Show by the Emulation of the Actors. This Prince had before shewed, that he was much pleased with these sorts of Diversions in favour of *Mecenas*, who was passionately in Love with a Mimick, named *Battulus*.

AURELIUS, *Marcus Aurelius*, the Roman Emperor, who was adopted by *Antoninus*. His Medals represent him with a grave and modest Countenance, which the Philosophers affected. He imitated them with their long Beard, and was surnamed the *Philosopher*, to honour him for the Inclination which he had for their Learning and way of living. The title of the Speech of *Athenagoras* who was sent to this Prince to make an Apology for the Christian Religion, is in these Terms. **TO THE EMPERORS MARCUS AURELIUS ANTONINUS, AND LUCIUS AURELIUS COMMODUS, ARMENIANS, SARMATIANS, AND WHICH IS MORE, PHILOSOPHERS.** And the beginning of the Life of *Marcus Aurelius* written by *Cassiodorus* is in these Terms. **MARCO ANTONINO IN OMNI VITA PHILOSOPHANTI VIRO** He also often repeats this Sentence of *Plato*. *This House Seates are most flourishing where Philosophers resided, or where the Rulers studied Philosophy.* He was a meek Prince, a Wise, Prudent, Sober, Liberal, and great Captain. He was sickly through his Application to Study.

AURELIA PORTA, the *Aurelian Gate*, above the *Janiculus*, so called from one *Aurelius*, a Person who had been Consul. 'Tis called at present, *St. Pancrace Gate*.

AURELIANUS, an *Hungarian*, (some assign *Dacia* or *Mysia* for his Country) a Man of an obscure Birth. He was raised to the Throne by the Legions, after he had passed through all the Offices of the Army

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with Honour, which was the Reason that the Senate and People received him with great Applause.

He subdued the *Scythians* and *Marcomanni*, after which Victory he exercised great Cruelties at *Rome*, upon all Sorts of People. Nevertheless he did one Act of Clemency, when he took the City of *Tyana* in *Cappadocia*. "He met with so great Oppositions, that he "swore in his Wrath, he would not leave "so much as a Dog alive. He got into the "City by the Treachery of One of the Inhabitants, and when the Souldiers began to plunder, and put all the Citizens to the "Sword, according to his Resolution he told "them, that he would allow them to kill "all the Dogs.

He made War with *Zenobia*, who kept the Eastern Empire after her Husband *Odenatus*. The Queen knew all the Oriental Languages perfectly, and spoke the Greek and Latin in their Purity. *Trebellius Polus* says, she was the fairest and most valiant of all Women, she made the whole East to tremble, beat the Lieutenants of the Emperor *Gallienus*, and maintained a stout War against the Romans, in which the Emperor *Aurelian* conquered her and carried her Captive to *Rome*. Several blamed him for this Action, but he wrote a Letter to the Senate and the People of *Rome* to excuse himself, and in it gives such a Commendation of this unfortunate Princess, as if she were one of the most formidable Enemies, that the Empire ever had.

After this famous Victory, *Aurelian* built a Temple for the Sun at *Rome*, and enriched it with the Spoils of the *Palmyrians*, and the Images of the Sun and *Belus* which he brought from *Palmyra*, as *Herodian* assures us.

He was slain between *Byzantium* and *Heraclea*, as he went to the War against the *Persians*, by the most valiant Men of his Army, who believ'd this a false Slander of his Secretary, named *Mensitheus*, that he sought their Lives in the 6th, or 7th year of his Reign.

AURIGARI, AURIGÆ, AURIGATORES, Coach-men, who in the publick Plays of the Cirque disputed with the Competitors, with whom they contended in driving the Chariots for the Prizes, which were proposed. They made up certain Colleges, or Societies, which are distinguished by Colours, of which we read the 4 Principal in *Græters* Inscriptions, viz. *Reddians*, the Red, *Prasians*, the Green, *Vincians*, the Blue, and *Albians*, the White. The Ancients thought that the 4 Seasons of the Year were represented by them, in which Nature takes a new Habit, or as we now speak, every Troop representing one of the Seasons by its

its colour, the Green, the Spring, the Red, the Summer, the Blew, the Autumn, and the White, the Winter, because it is covered with Snow and Ice.

AURORA, the Mother of *Memnon*. The Poets have feigned her to be the Day-break, which gives notice of the rising of the Sun above our Hemisphere, as *Orpheus* speaks, *ἠφροδίτα θεῶν πάντων*. She was the Daughter of *Hyperion*, and *Thia*, as *Hesiod* tells us in his *Theogonia*, and according to others of *Titan*, and the Earth. Some give her the Epithet of *λαμπροφύγος*. Torch bearer, because of the Light she imparts to the Earth, as also *λαμπροφάνης*, clear shining, because of her Brightness. The Poets represent her drawn in a Chariot, having her Fingers dropping with Dew. The Fable is that having one Day at the rising of the Sun cast her Eye upon *Tithonus* the Brother of *Laomedon*, a young Prince of singular Beauty, she fell in Love with him, and carried him into *Ethiopia* where she had *Memnon* by him.

AURUM, Gold, a yellow Metal, the most shining, ductile, heavy, and precious of all Metals. It is taken out of the Mines in 3 Forms. 1. Of Grains, of which some are round, others broad and long. 2. In a kind of Stone. 3. In Dust, or Sand. The most famous Country for finding of Gold is *Cambana* in *Peru*, and *Colchida* in *Chili*. *Pliny* says, that Gold was brought into the *Indies* by flying Aunts, but he was misinformed.

The Poets have feigned *Aurum* to be the Son of the Sun, as being its best Production. *Prodicus* says, that Gold is a bright Fire that shines in the Night.

Homer compares it to the Graces, for there is nothing so agreeable and welcome as Gold, which *Jupiter* himself makes use of to gain the Favour of his Mistress, as he did to *Janeas*, by changing himself into a shower of Gold.

Gold was very scarce at *Rome* at first, but it became more common afterwards. *Appian* tells us, that *Julius Caesar* brought from the *Gauls* to *Rome* 3000 Marks of Gold in 822 Crowns by the Victories which he had gained there, and this Gold was called *Aurum Coronarium*.

The Gold which the Consul *C. Piccolus* took out of the Temple of *Jupiter* at *Tholos*, amounting to 900,000 of Gold, but it proved unlucky to him, being defeated by the *imbri*, whence came the Proverb. **AURUM THOLOSANUM**, to signify a fatal Thing, which brings down.

AUSPICIUM, it was a kind of Augury amongst the *Ancients*, when they consulted the Flight and Chirping of Birds, to know whether their Undertaking which they were about to do, would prove Happy, or Unfortunate. *Pliny* attributes the Invention of *Au-*

spicium to *Tirifas* the *Theban*, who studied the flight of Birds, *ab avium aspectu*; and of *Auzury* to *Caras*, *ab avium garritu*, from their Chirping, and Chattering. *Clemens Alexandrinus* will have the *Phrygians* to be the first who observed the flight of Birds, which they called, *Præpetes*, as those were call'd *Oscines*, who observed their Chirping, and manner of Eating.

In this Sense we must understand this Verse of *Horace*, lib. III. *Od. 27.*

*Oscinem coram præce suscitabo
Solis ab ortu.*

The Three most considerable Birds, were the Raven, the Crow, and the Owl, as also the Eagle, Vulture, and Kite.

Romulus instituted *Auspicia* at *Rome*.

AUSPEX, he that took the *Auspicious* by the flight of Birds, see **AUGUR**.

AUTUMNUS, *Autumn*, the 3d Season of the Year, when they gather the Grapes, and Fruits.

Hesiod in his *Theogonia* makes the Seasons the Daughters of *Jupiter*, and *Themis*, and counts but three, as *Orpheus* does, in which *Phidias* follows him, having carved but 3 Statues of these Goddesses. The *Egyptians* owned by three, Spring, Summer, and Autumn, allowing each 4 Months, and representing them by a Rose, an Ear of Corn, and an Apple, or Grape. *Nomus* about the end of the Eleventh Book of his *Dionysiacs*, reckons 4 Seasons in the Year, as does *Philosophatus*, Winter, Spring, Summer, Autumn. The Seasons says he, have Eyes of this Colour of dried Roses, the Daughters of the moon, that is, the twelfth of Boeotus a Storm of Wind.

There is 2d *Mædon* an Autumn of Marble, made by one *James* a Native of *Angoulême*, under the figure of a young Man Crowned with Vine Branches, and Grapes, which he made at *Rome* in the Year 1550.

B.

IS the 2d. Letter in the Alphabet in all Languages, the *Hebrews* call it *Beth*, and the *Greeks*, *Beta*, and the *Latines*, *Be*, as the *English* do, and its Pronunciation imitates the Cry, or Bleating of Sheep.

This Letter is in the number of those Consonants, which we call Mutes, because they have a Sound more low, and indistinct than others.

* *B.* and *P.* have so near a Relation one to another, that *Quintilian* tells us, that in *Latin*, Reason Requires, that we write a *b*, but the Ears can hear nothing but a *p*. *optimus*. This is the cause that in ancient Inscriptions, and old Glossaries; these two Letters are of-

ten

ten put one for the other; as *apſens*, for *abſens*, *optimus*, for *optimus*, *pleps*, for *plbs*, *poplicus*, for *publicus*, and the like. Hence it is, that we ſtill write *ſuppono*, for *ſubpono*, *oppoſo*, for *obpoſo*, and ſeveral Nations often pronounce one of theſe Letters for the other, as the Germans, who ſay, *ponum vinum*, for *bonum vinum*, and the like.

The Greeks often change theſe two Letters, one for the other, and *Plutarch* affirms us, it was uſual with the Priests of *Delphos* to ſay, *βαλῶν*, for *παιῶν*, and *βίανον*, for *πικρον*. From whence it comes to paſs, that as often as it follows an S. we ſhall change *b* into *p*. *jerobo*, *ſcripſi*, as the Greeks ſay, *λεῖβω*, *λεῖψω*, &c. B ſays, *Priscian*, can never be put before S. in any Syllable.

This in conformity to this uſe that the Latins have taken *paleo*, from *πάσχω*, *pape*, from *πάσθαι*, *buxus* from *πύξω*, *pido*, from *βίδω*, *puteus*, from *πυδω*, and the like; as the Greeks have taken *πύργος* *Turris*, from the Phenician Word *Bourg*.

This alſo common to theſe two Letters to creep into words without occaſion; as *abſorto*, for *aſorto obſortit*, for *offendit*, *obſtentui* for *offentui*, and from hence it comes, that from *celare*, weſtly *comburare*, and according to *Nonius*, *celare* is uſed for *celere*.

B, has alſo a great ſimilitude with V conſonant, and hence it is, that when Words are changed into another Language, they are often taken one for another, as *βίω*, *vivō*, *βία*, *vis*, *βίβλω*, *volo*, *βάλω*, *venio*, *βαδίζω*, *vado*, *βόσκω*, *vivo*, *βον*, *vox*, *βορξ*, *vorax*, *βέβαιος*, *veneo*.

From hence alſo it comes, that the Greeks ſometimes tranſlate theſe Latin Words, by a B, that begin with V, as *βαλῆγε*, for *valere*.

But this affinity of B with V, does but little favour the Pronunciation of the Spaniards, and Gaſcigners, who alway pronounce V for B, and B for V.

And although this Error be no ſmall one, yet 'tis more ancient, than it is commonly thought; for not only *Adamantius* ſpeaks very particularly of it in *Cassiodorus*, but we meet with many Examples of it upon Old Marble, as *BASE* for *VASE*, *CIBICA*, for *CIVICA*, and in like manner *V* is put for *B*, *VENEFICIUM* for *BENEFICIUM*; *SIBE* for *SIVE*. And in the Pandects of *Flavice*, *Avco* for *abco*, *VOBEM*, for *BOVEM*, *VESTIAS*, for *BESTIAS*, and the like.

But beſides this Reſemblance that B has with V conſonant, it has the ſame with F, as *Φ*, for we ſay *Burger* for *Finger*, as *Cicero* ſometimes, from *ἐφύω* comes *frango*, and on

the contrary we ſay, *ſſilare* for *ſſilare*, from whence come the French word *ſiſſer*; *af nobis* is uſed for *ab nobis*, and we ſtill write *ſuſſero* for *ſuſſero*, *ſuſſicit* for *ſuſſicit*, and *ſuſſuſo* for *ſuſſuſo*. And according to *Festus*, *Album* is derived of *ἀλγαν* a ſort of white Scurfe, or rough Tetter; and from *ἄμω* comes *Ambo*.

Among the Greeks is a Numeral Letter, and ſignifies Two, but when an Acute Accent is ſet at the bottom of it, it expreſſes Two Thouſand.

B A A L, or *Bel*, is named the moſt frequently in Scripture of all the Falſe Gods. The Hebrew or Phenician Word ſignifies a Lord. It was commonly uſed by the Africans in Carthage, as deſcending from Tyre in Phenicia, as *Servius* explains the Words of *Virgil*.

Implevitque meropateram, quam Belus & omnes A Belo ſoliti. *Æneid. Lib. I. v. 733.*

and uſes theſe words. *Lingua Punicā Bal Deus dicitur, apud Affyrios autem Bel dicitur Saturnus, & Sol.* All theſe proper Names, whether African or Affyrian come from it, *Annibal*, *Aſdrubal*, *Adherbal*.

Servius was not the only Perſon, that believed that *Baal* was *Saturn*. *Eusebius* ſpeaks the ſame in his *Chronicon*. *Tharæ anno XXIX. Affyriorum Rex primus Belus mortuus eſt, quæ Affyrii Deum nominant, & alii dicunt Saturnum.*

Theophilus Archbiſhop of *Antioch*, tells us alſo that the Eaſtern People worſhipped *Chranus*, or *Saturn*, *Belus* or *Bal*.

But if on the other ſide, *Servius* ſays, that *Bal* is the Sun, he has ſome that defend his Opinion. *Helicbius* tells us, that *βέλας*, ſignifies *ἥλιος*, & *βαλλῶ* *Phrygiorum lingua* (Rex) The ſame Author adds, that in *Crete* the Sun was worſhipped under the name of *Abelios*. The Emperor *Helicogabalus* ſeems to have had both the Names of the Sun, *ἥλιος*, and *Bal*, or *Bel* united in his. *Selden*, from whom this is taken ſays that *Helicogabalus* comes from *Hagel Baal*, id eſt *Rotundus Deus*, which agrees with his Image, which was according to *Herodotus* a round Stone in ſhape like a Cone. *Eusebius* is of the ſame opinion, or at leaſt affirms us, that it was the Opinion of *Sanctamathos*, who ſays, that it was to the Sun, that the Name of *Beſſajamen*, that is to ſay, the King of *Hiſpania*, was given.

We muſt not believe that theſe two Opinions are contrary to one another, becauſe the Phenicians take *Saturn* for the Sun, as *Servius* tells us in the ſame Place, *Affyrios conſtat Saturnum, quæ eundem & Solem dicunt Jmmenſque coluſſe.*

B A B Y L O, *Babylon*. The Scripture gives us this account of the Original of this City.

“ When

"When Men were multiplied after the flood, they departed from the East, and found a Plain in the Country of Shinar, where they settled themselves. Then they said one to another, come, let us make Bricks, and burn them in the Fire. Then they took Brick instead of Stone, and Slime instead of Mortar, and said, let us build us a City, and a Tower, whose top may reach unto Heaven, and let us make our selves spoken of, before we are separated one from another. But the Lord came down to see the City and Tower which the Children of Men had built, and said, let us go down, and confound their Language, that they may not understand one another, and from hence it was called, Confusion.

This City thus named Confusion is Babylon, and profane History much celebrates it, by which it seems that the Giant Nimrod was the Founder of it. This the Scripture had intimated before, saying, "That Babylon was the Chief of his Kingdom, although it was not come to that Point of Grandure, which the Impiety and Pride of Men had determined to bring it. *Babylus* and *Sabellus* confound it very untily with *Susa*, and others with *Bagdat*, or *Bagdet*, or *Bagadet* in our times, for the one was situate on the Banks of *Euphrates*, and the other stands on the side of *Tygris*, some Ruins of it are to be seen at this Day, Forty Miles distant from this latter, as the Authors who have seen it testify. *Josephus* will have it, that this Work was undertaken, that they might have a Retreat from an other Flood if it should happen, but that's only the Imagination of this Author. Some make *Semiramis* the Foundress of this City, but she only increased and beautified it, having encompassed it with a Brick-wall cemented together with Slime, after she had built several beautiful Edifices with very pleasant Gardens, in which she set on work more than 300000 Men for several Years.

BABYLONICI, *Babylonians*, a very voluptuous People, who worshipped the Fire. They washed their Bodies after their Death, and wrapping them up in Cerecloth covered them over with Honey. *Ninus*, one of their Kings, being slain in the Battel which he lost with *Zoroastres* King of the *Medians*, was buried in a Tomb, and *Old Belus* caused himself to be put after his Death into a glass Urn full of Oyl, which he ordered to be inclosed in a Magnificent Monument.

BACCHANALIA, *Bacchanals*, celebrated in Honour of the God *Bacchus*, and which were called *Liberals*, or *Orgia*, or *Dionysiacs*.

The *Orgia*, *Bacchanals*, *Liberals*, and *Dio-*

nyssacs are usually taken for the same, but there was a difference between those *Bacchan Ceremonies*, for the Feasts of *Liber*, or *Bacchus* every Year on *March* the 17th. when the Young Men between 16 and 17 Years Old, put off their Garment bordered with Purple, called *Prætexta* to take the *Toga virilis* from the Hands of the Prætor with a Surname, which made them capable of going to the War, and of the Offices of the Commonwealth. But the *Bacchanals* were kept every Month, and the *Dionysiacs* or *Orgia* every Three Years, which gave them the name of *Triceterica*.

Macrobius, in the first Book of his *Saturnalia*, Chapter 18. Having proved by good Reasons that *Bacchus* and *Apollis* are but one thing, adds, that the *Bacchanals* were celebrated every two Years upon Mount *Parnassus*, dedicated to *Apollo*, and the *Mæsis*, where the *Satyrs* assisted.

Authors refer the Institution of the Feast of *Bacchus* to the *Athenians*, which passed at first for very honest Plays, and Merriments among the *Pagans*. They carried a Barrel of Wine wound about with Vine-Branches loaded with Grapes. They drew an Hee-Goat by the Horns, to sacrifice him with a Basket full of Figs and Grapes, having their Heads crowned with Vine Branches, and the *Bacche* which were the Priests of that God, held in their Hands Staves twisted with Ivy, dancing and wantonly playing in the Streets, and crying *Evæhe*, that is to say, *as happy Life*.

But these Feasts were in length of time changed into a licentious use of all Sorts of Debaucheries.

Varro tells us, that in certain Places of *Italy*, these Feasts of *Liber* or *Bacchus* were celebrated with such Liberty, that they worshipped in Honour of him, the Privy Members of a Man, and that not in secret to preserve themselves from Disgrace, but in publick, to glory in their Wickedness; for they placed them honourably upon a Chariot, which they drove through the City, after they had first carried it through the Country. But at *Lævinium* there was a whole Month spent in the Feasts of *Liber* only, during which time the greatest Filthinesses were acted, till the Chariot had crossed the publick Place, and was come to the House where it was appointed, that the thing it carried should be put; after which, the most honest Matrons of the City, was obliged to go and crown that infamous Depositem before the whole Multitude.

The *Romans* were not more moderate in these

B A C

these abominable Practices. It was a certain Greek, of a base Birth, a Priest, and Diviner, skilful in the hidden Mysteries of these Sacrifices, as *Ulysses* says, who first settled this Feast in *Italy*, and from thence it came to *Rome*. A Company of married Women only, met in the Night to celebrate those Mysteries of the God at first but a Woman named *Parvula* of *Padua*, a Stage-Player by Profession, admitted Girls and Boys of all Ages, and conditions to them, who in the darkness of the Night deified themselves with all Sorts of Abominations, and Lewdnesses, but at last the Disorder and Looseness of these Feasts grew so high, that the Consuls *Spurius*, *Postumius*, *Aburnus*, and *Quintus Martius Philippus*, made secret Enquiry into the Superstition of these *Bacchanals*, which they performed in the Night with such abominable Cruelty, and utterly abolished them, having found Seven Thousand Persons of this infamous Society.

Nevertheless part of those Superstitious Ceremonies were again established according to the Humour of those Times, and an old Woman went about, crowned with Ivy, having a Company of other rearing Women to attend her, who imitated her in her Gate, and lascivious Postures, who all cried out with a loud Voice, *Evohæ*.

She carried a Cake made with Honey, of which she gave a Piece to every one she met.

The *Athenians* also celebrated a Feast to *Bacchus*, during which the young Maids carried gilt Baskets full of Fruit, and this Feast was called *CANEPHORIA*, and the Maids *CANEPHORE*, from the two Greek Words, which signify to carry a Basket. The *crinthians* put a Serpent into this Basket, for the Celebration of their Mysteries, dedicated to the Worship of *Bacchus*. This is what *Cæcilius* would have us to understand by this Verse.

Paræphuræus celebrant Orgia Cistis.

They had a Cover, that they might preserve the Mysteries of *Bacchus*, and hide them from the Eyes of those, that were not initiated, whom they treated as Profane.

BACCHÆ, Priestesses of *Bacchus*, *Menades*, *Bastardes*, or *Thyræ*, the Ministers of the God *Bacchus*, who celebrate his *Orgie* or *Mysteries*.

The *Bacche* which accompanied the Troops of *Bacchus*, took their Name from the Hebrew Word, *Baca*, which signifies to lament and howl, for Lamentations, Cryings, and Howlings were very common in the Mysteries of *Bacchus*. They were also called *Thyades* from

B A C

the Hebrew word *Thahs*, that is to say, to cry and run up and down. They are also named *Amalander*, from the Hebrew *Amalelar*, i.e. Praters and Talkers. *Parsons*.

These raving Women were clothed with Tygers and Panthers Skins, with their Hair all loose, throwing their Mind loose. They were crowned with Ivy, carrying in their left hand a Staff, which was the Staff. *Tacitus* speaking of one of these *Bacche*, says, *ipsa orire et o thyrsum gestare*, and *Strabonius Apollinaris* describing the Tygers of *Bacchus*, makes mention of the *Thyrse*, Tygers-skins, and Drums.

They went through the Mountains in the Company of *Bacchus*, crying out like mad Persons, and often repeating *Evohæ Bacche*, that is to say, let *Bacchus* live happily. (An Epithet, which was given him by *Jupiter*, when in the War with the *Titans*, *Bacchus* being transformed into a Lion, vented his Fury on them, and tore them in pieces.)

BACCHUS, the Son of *Jupiter* and *Semele*. *Apollodorus* in his third Book of the Original of the Gods, gives us this Relation of the Nativity of *Bacchus*. "*Cadmus*, says, "had Four Daughters, *Antiope*, his Son's, "and *Agave*, with a Son named *Polydorus*. "*Ino* married *Athamas*, *Antiope* *Aristeus*, and "*Agave* *Echon*. As for *Semele*, *Jupiter* was "in Love with her, and withdrawing himself from the Embraces of *Juno*, he gained "the Favour of his Mistress. *Juno* envying "the Happiness of her Rival, disguised her "self to cheat her, and taking the Shape of "*Bere* *Semele*'s Nurse, she informed her that to "be assured of the Love of *Jupiter*, she ought "to pray him to shew himself to her, in all "his Glory. *Jupiter* having consented to it, "*Semele* was not able to endure his Splendor "and Majesty, but the Fire of his Lightning "laid hold on the Roof of the Chamber, "and consumed it. All that could be done "in this Surprise, was to save the Child "for she had been big some Months) and "to put him very hot into *Jupiter*'s Thigh, "where he fulfilled his time, at the end of "which he came out, and was put into the "Hands of *Mercury*, the Messenger of the "Gods, and the Confident of their Love, who "carried him first to *Ino* his Aunt, and to her "Husband *Athamas*, to take care to nurse "him and bring him up, but *Morose Juno*, "resolving to shew her Displeasure to them, "caused *Athamas* to slay his eldest Son *Learchus* as he was a hunting, taking him for a "Deer, whereupon *Ino* cast her self into the "Sea with her Son *Melicerta*. Then *Jupiter* "to free little *Bacchus* from the Fury and Persecutions of *Juno* changed him into an Hee- "Goat

Goat for a certain time. When he recover'd "his first Form, *Mercury* carried him to the "neighbouring Nymphs of the City *Nysa* in "*Asia* to compleat his Education, who nam- "ed him *Dionysus* from the Name of his "Father and of his Country. *Lucian* says, that *Bacchus* assumed the Shape of an Hee-Goat, to surprize *Perelope*, the Daughter of *Jeanus*, whom he forced in *Arcadia*, and had *Pan* by her.

The Theology of the *Agyptians*, and ancient *Greeks* teaches us, that *Bacchus* or *Dionysus* is an Emanation or divine Power, and confounds him with *Phœbus*, *Apollo*, *Pluto*, *Apis*, *Anubis*, and *Osyrus*.

It also confounds him with *Torus*, and *Noah*, and represents him by a Fiddle, which is a Figure of the Divinity according to the Ancients; and *Placard* undertakes to prove, that *Bacchus* is the God of the *Hebrews*, and that all the Observations of the *Jews* are nothing else but the Ceremonies of *Bacchus*.

Homer is well as all the rest of the Greek Poets makes *Bacchus* the Son of *Jupiter* and *Semele*; but *Pausanias* delivers the rest of his Story after a different manner. "The Inhabitants, saith he, of the City of *Brasias* hold "that *Semele* having brought forth *Bacchus*, "*Cadmus* her Father being angry at it shut "up both the Mother and the Child into a "Chest, and threw them into the Sea, which "cast them upon the Coast of the *Brasians*, "who taking it out of the Water, opened it, "and found that the Mother was already "dead, but the Infant being alive, they caus- "ed it to be nourished and brought up. "They add, that *Io* wandering at that time "was his Nurse, and they shew a Cave, "where she nursed him, which to this Day "is called *Bacchus's Cave*. *Ulpian* in *Athenæus's* *Dipsosophistes*, after *Eubenerus* of the "Isle of *Goos*, in Book 30. of his History, re- lates that *Cadmus* the Grandfather of *Bacchus*, was Cook to the King of the *Sidonians*, and having debauched a dancing Maid of that Kings, named *Harmonia*, he had by her *Semele* the Mother of *Bacchus*.

Lucian in his Dialogue between *Jupiter* and *Juno* makes them speak thus. *Juno*. "I am "alhamed, O *Jupiter*, to have such a drunken "and effeminate Son, as this of thine is, "who is always in the Company of certain "mad Women, and who are more masculine "than he. *Jupiter*. But this effeminate Man "has conquered *Thrace* and *Lydia*, and subje- "cted the *Indies* to himself, having made the "King Prisoner with all his Elephants; and "which is most strange, he did all this with "his leaping and dancing among the Wo-

"men, at the sound of the Drum and Flute, "and for the most part drunk. If any One "dare speak of his Mysteries, he will take "them in his Chains, and *Agave* herself, has "torn in Pieces her Son *Pentheus*. Is not "this Great and Worthy of *Jupiter*? What "will he not do when he is sober, since "he does so great things when he is "drunk.

"The same *Lucian* in *Bacchus*, relates his "Expedition to the *Indies*; thus: *Bacchus* says "he attempted the *Indies*, notwithstanding "the Raillery of some, and Compassion of "others who believed that he would be crush- "ed by the Elephants, if he escap'd the Fury "of their Arms, for his Army was only made "up of Women moved with divine Fury, "who instead of Bucklers carried Drums, "and Cymbals; for Javelins, Staves twisted a- "bout with Ivy, for Arms, Garlands of "the same Tree, and for Armour, Skins of "Hinds and Panthers. They were attend- "ed with a Troop of Satyrs, who did nothing "but leap, and skip like Kids, whose Tails "and Horns they have. *Bacchus* also had "Horns and was without a Beard, clothed "with Purple, and girded Baskins, and ha- "ving Vine Branches loaden with Grapes, "woven between his Locks of Hair. He "rode in a Chariot drawn by Tygers, which "was all he had terrible: his Two Lieute- "nants were, the One a little old Man with "a flat Nose, trembling all over, clothed in "Yellow, with large upright Ears, and a "great Belly, riding for the most part of his "time upon an Ass, and for want of that "supported by a Staff, but in all things else "a great Captain; the other a Satyr with "Horns, his Thighs hairy, with the Beard "and Feet of an Hee-Goat, holding in his "left Hand a Flute, and in the other a crook- "ed Staff, and runs through all the Plain, "leaping and dancing, and much terrify- "ing the Women, for he was hasty and passio- "nate, and when he came near them, they "ran with their Hair flying about their "Shoulders, crying, *Evil*, as acknowledg- "ing him for their Master: Nevertheless "these mad Women, among their other ex- "ploits, tore Flocks in pieces and eat their "Flesh raw.

"The *Indians* seeing such a ridiculous "Crew, more fit for a Ball than for a War- "like Encounter, declined at first to take "Arms, and thought to send them Women "to fight them, for that they should disgrace "their Valour by such an unequal Vi- "ctory, but when they understood, that this "Army, though ridiculous, kindled a Fire "every where (for Fire is the Day of *Bac-*

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Ydus, which he hath borrowed from the "Thunder of his Father") they armed themselves in haft, and mounting upon their "Elephants came full of Rage and Anger to encounter these Incendiaries.

"When they came in fight of them, they "put themselves in order for Battel, covering the Front of their Troops with their "Elephants.

"*Bacchus* also mustered his Army, and set "*Silene* on his right Hand, which is that "great flat No's'd Captain above mention'd; "and *Pan* on his left, and plac'd himself in "the middle, after he had disperſed the *Satyrs* every where, as many Officers, and "Captains, and given them for their word, "*Euboë* immediately the *Bacche* ſounded a "Signal with their little Drums and Trumpers, and a *Satyr* having blown his Horn, "the Aſs of *Silene* began to bray ſo terribly, "that being joyned with the howling of the "*Bacche* (who then diſcovered the Iron of "their *Thyrſes*, and the Serpents they wear'd) the *Indians* and their Elephants "ſled before they were within reach of "their Spears, and ſo they were defeated, and "ſubdued

Dionysius in his ſecond Book of his *Antiquities* gives an hiſtorical Relation of *Bacchus*, and tells us, that the moſt wife of the *Babylonians*, ſay, that *Bacchus* invaded their Country with a great Army from the *Wyeſon* Parts, and that he over-ran all the *Indies*, not finding any City that dur'd oppoſe him; but the great Heats of the Country much incommoding his Army, he left the Plains, and retired with his Army into the hollow of the Mountains, which he call'd the Thigh, which gave an occaſion to the *Greeks* to ſeign, that *Jupiter* put him into his Thigh. He taught them afterward how to plant, and dreſs a Vineyard, caus'd ſeveral Cities to be built among them, and furniſhed them with Laws, and died after he had reigned over them 12 Years.

Antiquity has given *Bacchus* ſeveral Names. He is call'd *B I M A T E R*, that is to ſay, One who had Two Mothers, viz. *Semele* and *Jupiter*, in whoſe Thigh he ſuſtained his Time, after he was taken out of the Belly of his Mother. He was nam'd *Dionysius*, from *Διός* & *Νύξ*, from *Jupiter* his Father, and the City *Nysa*, where he was nurſed. *Dionysius* places this City in *Arabia*, or in *Egypt* on the Coaſtes of *Arabia Arrian* and *Quintus Curtius* ſay 'tis in the *Indies*, of whoſe Opinion is *Pomponius Mela*, thus ſpeaking of it. "The "ſmalleſt and laſteſt of all the Cities in the "*Indies*, is *Nysa*, where *Bacchus* was nurſed, "which gave occaſion to the *Greeks* to ſeign "that he was born up in *Jupiter's* Thigh *Pliny*

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ſpeaks of another City call'd *Nysa*, which is in *Caria*. *Stephanus* reckons Ten of the ſame Name in ſeveral Kingdoms.

Some give him the name of *Liber*, either becauſe he rejoices, and frees the Mind from the Troubles of Life, or becauſe he obtained Liberty for the Country of *Beotia*.

He is alſo ſurnam'd *B R O M I U S* ἀπό τοῦ βροντῆς, from Fear or ἀπό τοῦ βροντῆς from Thunder, being born of a Mother, who was conſumed by *Jupiter's* Thunder.

He is call'd *LY Æ U S* from the Greek word λύνω to drive away, or becauſe Wine excels Grief.

Laſtly, ſome give him the Epithet of *Evan*, which in the *Indian* Tongue ſignifies Ivy, which is conſecrated to him. We ſee him ſometimes repreſented to us in the Shape of a Child, holding in his Arm a Bunch of Grapes, and ſometimes in the Form of a Man carrying a Pine-branch. We have a reverſe of a Medal of *Severus*, and *Julia*, where is the Figure of a Chariot drawn by Two Panthers, in which is ſet a Young Man holding a Pot in his left Hand, and in the other a Tygers Skin, to ſhew us, that *Bacchus* was the Conqueror of the *Indies*, and other *Eastern* Countries, becauſe he is pictured in a Triumphant chariot with a Dart in his Hand, and his Enemy proſtrate at his Feet. The Philoſopher *Athenus* tells us, that ſome have painted *Bacchus* with the Face of a Woman, with naked Breſts, and Horns on his Head, crown'd with Vine-leaves, and riding upon a Tyger, carrying a Pot in his left Hand, and a Bunch of Grapes in his right.

Some picture *Bacchus* both Male and Female, as is viſible on the Conſular Medals of the *Caſſian* Family, which ſhew us the Figures of *Libor*, and *Libera*, i. e. *Bacchus* both Male and Female. *Orphus* in his Hymn againſt *Mel* has poſitively aſſerted, that *Bacchus* was ever thought to be of both Sexes, as the greateſt part of the Gods are. He had a Magnificent Temple at *Rome*, in which they ſacrificed to him Hee-Goats, becauſe they deſtroy the Vine-branches, and eat the Grapes, as *Virgil* teaches us.

—*Baccho Caper omnibus aris*

Ceditur, Georg. II. v. 380.

B A C C H U S, the Son of *Jupiter* and *Semele*, otherwiſe call'd *Dionysius*, from the Iſland *Dia*, now *Naxos*, after he had over-run all the *East* with his Army, ſubdued the greateſt part of the *Indies*, and taught Men the uſe of Wine, was put by them into the Number of the Immortal Gods; but when the *Thebans* diſputed his Dignity, publiſhing that he was not the Son of *Jupiter*,
but

but of some Man who had left his Mother, he filled their Women with a divine Fury, so that they ran with their Hair flying about their Shoulders loose into Mount *Cytheron*, crying *Evohæ*. *Tiresias* and *Cadmus* were by this Action convinced of his Divinity, and none but *Pentheus* opposed it, discounting of the Supplication of the *Orgæ*, and labouring entirely to abolish them; at which the God being provoked, made him mad also, and drove him into Mount *Cytheron*, where he was torn in pieces by the *Theban* Women, who were before turned Furies, and took him for a Lion, and his Mother *Agave* was the Woman that cut off his Head, not knowing who he was.

The *Tyrrenians*, famous Pirates in the Mediterranean Sea, as they were robbing upon the Coasts of the *Ægean* Sea, met with *Bacchus* upon the Shore, and having taken him Captive, thought they had got a considerable Prize, whereupon they began to insult over him, and to offer him some Indignities; but the God seeing their ill Designs, changed them into Dolphins to punish them, as we learn from *Philostratus* in his Character of the *Tyrrenians*.

Tzetzes thinks that *Noah* lived at the same time with the *Bacchus* of the *Indians*, and *Ofir* of the *Egyptians*, and that he had for his Servant, *Mercurius Trismegistus*, who was the first Inventor of Learning, and Arts, from the Instructions which he had received from *Noah*, who had preserved Arts, Learning, and Sciences, which had been invented, and exercised, during the 16 or 17 Ages which preceded the Deluge. The same Author says elsewhere, that near the Mountains of *India*, are to be seen the Pillars of *Bacchus*, not of the *Bacchus* of *Thibes* in Greece, but of *Ægypt*, who found out the dressing of Vineyards, who bears the Name of *Ofiris*, and is no other Person but *Noah*. *Prope montes Indie columnæ quædam consistunt sunt, columnæ Dionysi, non Thebani, sed Vini Inventoris.*

Vossius shews us the Similitude there is between the History of *Moses*, and Fable of *Bacchus*. "*Moses*, says this learned Man, was born in *Ægypt*, and *Orpheus* in the Hymns attributed to him, testifies the same of *Libe* or *Bacchus*, making him the Son of the Goddess *Isis*, and saying that he was born upon the Bank of the River *Nyle*, where *Moses* was exposed. His Nurfes may also represent to us the Sister and Mother of *Moses*, to whom *Pharaon*'s Daughter entrusted *Moses* to be nursed.

"*Moses* after his Birth was first exposed upon the Banks of *Nile* in a little Ark made of Bulrushes woven together. *Pausanias* al-

"so relates that the *Brasileæ* in *Lacedæmonia* in Greece, affirm that they took their Name from the little Boat, or Ship, wherein *Bacchus* being shut up, was cast upon their Coast, ἀπὸ τοῦ ἐνέεσθαι, *Invenia eo semore.* "*vulgarunt, quæ nentiquam aliæ Græcorum Populi confectur; S nem quædam loci in rom patrem peperisse, a Cæcho vero dñi hñm. cōt pueri recens. Nato in arcem conctam, cum u-* "*cam æstu jactatam in fines suos redam.*

"The Name of *Moses* comes from his being taken out of the Waters, (*Mosis i e extrahit.*) "*Orpheus* in his Hymns, or in his Myſteries gives to *Bacchus* the name of *Moses*, and calls him a Person born of the Waters, ὁ δ' ἐρρύθη.

"*Moses* had two Mothers, One that bore him, and another that adopted him, and educated and kept him in the Kings Palace 40 Years, and we know the Reason, why *Bacchus* was called, Διούτις, a Child of two Mothers, because *Jupiter* compleated what was wanting of his time.

"*Bacchus* was educated in a Mountain of *Arabia*, called *Nysa*. *Diodorus Siculus*, and several others make mention of it, and we know, that *Moses* lived Forty Years in *Arabia* before he returned into *Ægypt* to take upon him the Conduct and Government of the Children of *Israel*. *Moses* also is well known to have frequented Mount *Sinai*, which by a small Transposition of Letters, is *Nysa*, and 'tis possible that Mountain might have those two Names. *Vossius* also observes, that the *Alexandrian* Chronicle speaking of Twelve famous Mountains uses these Words, Νύσα & Σιναι ἐν Ἀραβίᾳ. Some say that *Nysa* was a City, which stood upon Mount *Mros*, which signifies in Greek, μέσος, a Thigh, and from thence came the Fable of *Jupiter*'s Thigh. Others think, that *Nysa* stood upon the side of a Mountain, which the *Hebrews* call, *Jarkete har, crura Montis.*

"*Plutarch* speaks of the Banishment of *Bacchus*, which is apparently the Flight of *Moses* into *Arabia*, after he had slain an *Ægyptian*, who was about to kill an innocent *Israelite*.

"But the Poet *Nonnus*, who has written the Fable of *Bacchus* at large, speaks plainly of the Flight of *Bacchus* towards the Red Sea, γλαυκὸν Ἐρυθραῖον ὑπὸ δ' ἄλσος κύμα σαλῶν. He could not have spoken any thing more positive, nor more exactly like the History of *Moses*, stripped and freed from the Disguise of the Fable of *Bacchus*.

"*Moses* had many Battles in *Arabia*, and gained glorious Victories, also *Diodorus Siculus* relates out of the Poet *Antimachus*, "*how*

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"how *Bacchus* found a Potent Enemy there,
"which was *Lycurgus* King of *Arabia*, who
"had resolv'd to destroy him, and all his
"Ministers, or *Bacche*.

"The Army of *Bacchus*, which over-run all *Arabia* with him, was made up of Men and Women, according to *Diodorus Siculus*. We know also, that *Moses* passed through all the Deserts of *Arabia*, with an Army of *Cecobos* fighting Men, but it was followed with a much greater Number of Women and Children.

“*Ophius* in his *Hymns*, *Euripides* in his
 “*Bacchæ*, and *Sophocles* in certain Verses set
 “down by *Strabo*, say, that *Bacchus* had upon
 “his forehead the Horns of a Bull *ταύρου κέρατα*,
 “*ταύρου κέρατα*, which agrees with the Horns
 “of Light, i. e. those luminous Rays which
 “came from the Face of *Moses*, when he re-
 “turned from Converting with the Ora-
 “cle of God. The *Hebrews* give this Ray of
 “Light, the name of an Horn, *Keren*, whence
 “comes the *Kéras*, of the *Greeks*, and the *Cornu*
 “of the *Latins*; to which agrees the Latin
 “Translation, *quod cornuta esset facies Mo-*

“*Miles* struck the Rock which his Rod,
“and there came out a Stream of Living
“Water; now *Euripides* in his *Bacchæ*, says as
“much of a *Bacchæ* that followed *Bacchus*;
“*Τρύψαν* αὐτὴν *quædam* *arripimus* *percutit* *l-*
“*irans*, *aque* *proci* *gũ* *humer*

“ One of the most faithful Servants of Mo-
“ *ses*, is *Caleb*, who gave such illustrious
“ Proofs of his Courage and Fidelity, when
“ he went to observe and discover the promi-
“ sed Land, and brought back with the other
“ Spies, that famous bunch of Grapes: In
“ like manner the Poets make a Dog to have
“ been the Companion of *Bacchus*, the He-
“ brew word *Caleb* signifying a Dog. *Nominus*
“ relates the Discomfit of *Bucina*, when he
“ translated his Dog to the Stars, and made
“ a Constellation of it, called *Maia* or the
“ *Little Dog*, which contributes to the ripe-
“ ning of the Grapes.

“*Opus* gives *Bacchus* the Title of a Law-
“giver, ~~as~~ *Opus* attributing to him a dou-
“ble Law, as if he alluded to the Two Ta-
“bles of the Law of *Moses*, or to *Dut* & *re-
“memy* which is one of the Books of *Moses*. Lastly,
“*Vossius* observes that 'tis absolutely neces-
“sary, to distinguish between the *Bacchus* of
“the *Indians*, and *Bacchus* of *Egypt* and *Ara-
“bia*, which is *Moses*, and acknowledges that
“these are, as it were the two Originals,
“from which the *Greeks* have taken the Co-
“py of their *Bacchus* of *Thibes*, who is much
“later than that of *Egypt*, as this Posterior to
“that of the *Indies*.

Eusebius has observed that *Osiris* is the same,

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with *Bacchus*, as well as *Diodorus Siculus*, who tells us, that *Cadmus* made the Bastard Son of his Daughter *Semele* to pass for the Son of *Jupiter*, and for another *Osiris*, and how *Orpheus* brought all the Worship of *Osiris*, or *Dionysius*, and *Bacchus* into *Greece*.

The same Authors relate elsewhere, that *Cadmus* was obliged by the Commands of his Father *Aegor*, King of *Phenicia*, to go and find out *Europa* his Sister, stolen away by *Jupiter*, and not finding her, he staid in *Bacotia*, where he built the City of *Thebes*, and that *Semele* conceived by *Jupiter* and had *Bacchus* by him; but *Eusebius* tells us at the same time, that the *Greeks* had done nothing but copied out the Actions of other Nations more ancient than themselves; and *Dionodorus Siculus* owns in the same Place that there was another *Bacchus* more ancient, named *SABAZIUS*, the Son of *Jupiter* and *Proserpina*, whose Mysteries were celebrated in the N ght.

This **BACCHUS SABAZIUS** was a Phœnician, and one of the Gods *Cabiri*, according to the Scholiast of *Apollonius* of Rhodes. *Quidam ferunt Cabirius fuisse deum seniorum quidem Jovem, et Bacchum, Junonem.* We have proved that *Noah* was the first to whom the *Assyrians* or *Babylonians* applied the History or Fable of *Bacchus*.

Cicero mentions five several *Bacchus's*. *Dionysus*, or *Plutarchus*, *primus a Jove & Persephida Natus*; *Janus* *Nob*, qui *Nysam* dicitur *interisse*; *tertium Caprius pater*, *quoniam Regem Asiae praefuisse dicunt*, cui *Sabazius* sunt *inscripti*; *quartum Jove & Leda*, cui *suus Orphica potator confect*, *quintum Nisotatum & Theroe*, a quo *Therodes* constituta putantur. *De Natur. Deor. lib. III.* This not easy to distinguish all these *Bacchus's*. *Diodorus Siculus* makes but one of the first and third of *Cicero*, saying, that *Sabazius* was the Son of *Jupiter* and *Persephima*; the Fourth is the same with that of the *Greeks*; He that reign'd in *Asia*, may well be that of the *Assyrians*. *Cicero* had no Knowledge of the *Bacchus* of the *Arabians*, which they call *URO-TAL*.

Diodorus Siculus distinguishes between several *Bacchus's*, but allows the greatest Antiquity to him of the *Indies*, where Wine was first found out. *Nonnulli tres diversis temporibus exitisse asserunt, & sua cuique facinora attribunt; inter quos omnium vetustissima natio Indus sit. Hic quod sponte oblongitatem Aeris, & solis temperiem regio illa vitium fertilis est, primus racemos torcularibus pressit, & emolumenta vini observavit. Hic ille Bacchus aiunt, arma per universum orbem*

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circumtulit, & vinens confrendi rationem eduxit. 'Tis hard not to acknowledge, that this is the History of *Noah*, who planted a Vineyard in *Armenia*, which may pass for one part of the *Indies*, for some give the Name of *Indies* to all the *Eastern* Provinces. *Diodorus* says, that *Bacchus* is said to be born twice, because the *Vine* was before the Deluge of *Deucalion*, and grew again after the Deluge, when all thought it was dead.

Philostratus assures us, that the *Indians* held that their *Bacchus* came to them out of *Assyria*, wherefore the first *Bacchus* was the *Assyrian*, and so can be no other than *Noah*.

The *Lybians* according to *Diodorus*, had also their *Bacchus* the Son of *Jupiter Ammon*, and *Amalthea*, whom they also paint with Horns. They maintain that he was much more ancient than the *Egyptian* or *Græcian*, although *Diodorus* owns, that the *Græcian*, though the last swallowed up all the rest, so that their Antiquity was then almost forgotten.

The *Romans* never knew any but the *Bacchus* of *Greece*, the Memory of all the rest being quite lost through their very great Antiquity.

Posthumius the Dictator vowed, and built a Temple to *Liber* and *Libera*.

Nomus thinks that the several Names of *Bacchus* are for the most part the Names of the true God, which the Impiety of Idolaters attributed to their false Gods. *Dionysius* may come from *Jehova Nissi*, that is to say, *Domus vexillum meum*. *IACCHUS* may come likewise from *Jehova* or *Jao*, for so the *Greeks* sometime pronounce *Jehova*. *ADONEUS* plainly comes from *Adonis*. *EL ELEUS* comes from *El*, *Elohim*, that is to say *Deus Deorum*. *HYES* comes from *huies*, i.e. *ipse ignis*. *ATTES* comes from *atta es*, i.e. *tu ignis*, for *Bacchus* was born according to the Fable among the Fires of the Thunder of his Father *Jupiter*. *Bacchus* is often represented by the Poets under the Form of a Bull, because God is often called in Scripture, *Abir*, which signifies the Strong, and a Bull. *EVOHE* is a Term, which the Scripture uses in speaking of Drunkards. *Cui va, tui vohe, is qui vino immorantur*. *BASSAREUS* comes from *Baisar*, which signifies, to gather the Vintage. *DITHYRAMBUS* comes from the *Syriack*, *dithure abban*, which is the same with *דיתוראב* i.e. *who hath Two Fathers*. *IACCHUS* come from the *Syriack* *Janko* or *Jacco*, which is the same with *Puer La-*

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zens, and such is *Bacchus* often represented.

'Tis feigned that he was born of *Jupiter's* Thigh, because 'tis a Phrase used among the *Hebrews* to express ordinary Generation. *Nasci de femore Patris*. If some say he was born upon the Mountain *Morus*, *uneqs*, 'tis because the word signifies a Thigh, or rather because the *Hebrew* Tongue calls those parts of Mountains, *Jerie*, *Jarkete*, *Teghe*, which we call the Sides. If *Bacchus* has been called *BRISÆUS*, and *BRESSÆUS*, it comes from the *Syriack* *bres dolsa*, that is to say, *lucus mellis*, for all the Ancients have made *Bacchus* the Inventor of Honey. As to the name *LIBER*, *Richard* believes, that it is an Imitation of the *Hebrew* Word *Hur*, *hurim*, which signifies Noble and Free Persons, as in *Ecclesiastes*, *Titus Hurim*, is the same with *Filius Heroum*.

BÆTYLIA, rough and shapeless Stones, which were the first Statues, which Men began to adore. This Name comes evidently from *Bithel*, which was the Name which *Isaac* gave a Stone, upon which he laid his Head to sleep, and which he dedicated in the Morning to God, pouring out Oyl upon it, in Memory of the Vision he had seen of a Mystical Ladder.

BAIISTA, a Sling, a Warlike Engine, which the Ancients used to cast Stones with Sling, says *Vitravius*, were made after diverse manners, though all used to the same Purpose. One sort was furnished with Levers, and Bars, another with Lutes, another with a Crane, and others with a rooked Wheel. This Engine was made much like a Cross Bow, which cast Bullets.

BALNEÆ, or *BALINEÆ*, Baths, to bath and wash in, very common among the *Greeks*, and *Romans*.

Two things are understood by this word, the Buildings, in which these Baths were inclosed, called *Batharia*, and the Tubs wherein they bathed.

'Tis not certainly known, who brought in this Custom of Bathing, but 'tis plain that the *Greeks* used it before the *Romans*. We also find that the *Carthaginians* had some Baths for Persons of Quality, and others for their common People.

The *Romans* at first used Baths, very seldom, contenting themselves to wash their Feet, Arms, and Hands every Day after Travel, unless on Feasts, when they washed their whole Body.

In these early times when Luxury had not disordered their Manners, they did not aim at any Magnificence, or Pleasure in building.

building Baths, but afterwards things came to such an excess, that in the time of *Sylla*, a certain Man named *Sergius Orata* built a Bath hanging in the Air, at great expence. *Hic est Sergius Orata, qui primus Balneus peniles habuit.*

M. Agrippa to gain the good esteem, and Favour of the People of *Rome*, caused an 170 publick Baths to be built in that City, with all the Ornaments and Magnificence imaginable.

But the most extravagant Expences in building Baths, was in the time of the Emperor *Augustus*, when they appeared as so many Cities for their vast extent, and for the Variety of Apartments which they contained, the one being for Summer, and the other for Winter.

The most famous Baths were those of *M. Agrippa*, *Nero*, *Domitian*, *Alexander Severus*, *Vespasian*, *Titus*, *Gordian*, *Aurelian*, and *Trayan*, but that of *Antoninus Caracalla*, which was built at the Foot of Mount *Acentine* and that of *Dialysian*, did much excel all the rest before mentioned, in Grandeur and Beauty.

The *Romans* went into the Baths for their Health, conveniency, and often for their Pleasure only, for they thought that the Bath conduced very much to their Health, by provoking Sweat, and helping Digestion, so that when they found their Stomachs over-charged with Meat, they went to the Bath, as we learn from *Juvenal's First Satyr*, where he inveighs against those who having gorged themselves with eating, were forced to go into the Baths to relieve themselves.

*Trans taceam presens, cum tu deponis amictus
Tergiculus, & crudum pavonem in Bathica portas.*
V. 142.

They found also, that a Bath was good to refresh themselves after some considerable Fatigue or Travel, as *Celsus* the Physician tells us, which makes *Plautus* say, that all the Baths in the World were not sufficient to remove the Weariness he felt, *Pinguam adepol omnes balinea mihi hanc lassitudinem erant.*

The Bath in like manner was very convenient to cleanse the Body from Filth, and any Nastiness, which stuck to it; the *Romans* having not the use of Linnen, they made their Limbs, more supple and vigorous, being rubbed and anointed, after they had left the Bath.

In five, nothing was more surprizing, than the largeness and costliness of these Buildings; 'tis too little says *Ammianus*

Marcellinus to compare them with Cities, because they equalled whole Provinces. *Lavacra in modum Provinciarum extensa.*

These stately Buildings contained Porches, Walks, Groves, Fish-Ponds, Tennis-Courts, Halls, and infinite Variety of Apartments, some to undress in, others for tiewearing, and others to be rubbed and anointed in with the most costly Perfumes.

The most rare and precious Marbles were used in building these Places; in them they raised many Pillars and several Figures of Jasper, Alabaster, and Porphyry; Gold, and Azure shined from all parts. The Floor, and Ceilings were of inlayed, or Mosaic Work; Arabian Perfumes filled those Places with their Odours; the Waters fell by degrees, and by their Fall made very pleasant Cataracts to the sight, which were after received into Cisterns covered with Silver, and went away through Pipes of the same Materials; the Roofs were of Stone, and the Walls were plastered over in the side with a Cement, called *Moliba*, from whence the Walls were called, *Moliba parietes*.

The Water was carried into these Baths through Pipes, which came from the *Aqueducts* of the City, and fell into spacious Cisterns, which they call by a general Word *Baptisteria, lavacra, lacubra, & alvei*. There were three sorts of them, One for hot Water, another for warm, and another for cold.

These Baths were so large, says *Liosius*, that in those of *Antoninus Caracalla* 1800 Persons might bath themselves without any Inconvenience.

"*Lucian* gives us the Description of a Bath which *Hippias*, an excellent Architect, made, which I think fit to set down here. It was built upon a very steep Ground, which he had levelled at the bottom, with a Foundation suitable to the largeness of the Building, which was well joined from top to bottom for long continuance. The building answered to the extent of the Place, and agreed very well with the plat Form in all its Proportions. At the entrance of it was a large Porch, into which they ascended insensibly by broad Stairs. Through this they passed into a great Hall, which would hold all the Servants very conveniently: On the left Hand were Chambers for Pleasure, having in them private places very convenient, and very lightsome. There were

"Apart-

" Apartments for Persons of Note, which
 " had on their sides Wardrobes to undress in.
 " In the middle was a lodging very lofty,
 " and open, where were set Three Baths of
 " cold Water; it was lined within with La-
 " conic Stone, and adorned with ancient
 " Statues of Marble, of which, One repre-
 " sented Health, and the other *Asclepius*;
 " from thence they went into an Oval A-
 " partment, where they at first felt grateful
 " Heat, which increased by little and lit-
 " tle. From hence they passed to the right
 " Hand into another lightfome One to
 " anoint themselves, which had Privacies on
 " both sides, to receive those that came
 " from the Exercises. Farther was another
 " Apartment, more beautiful and conven-
 " nient than all the rest, as well to stand,
 " as to lie down or sit in. Then there was
 " an hot Anti-Chamber, lined with *Nomidian*
 " Stone, which led into the last Apart-
 " ment which thined on all Sides. This had
 " likewise Three Baths of hot Water, from
 " whence they might pass into the cold
 " Bath, through a Stove, without going
 " through the Places by which they came
 " in. Thus ends the Description of the
 " Bath of *Hippocrate*.

Some have reckoned Six Hundred and
 Seventy publick Baths at *Rome*, and Eighty
 Two private Ones. *Papius* also counts
 Eight Hundred and Sixty Publick Ones.

Besides the Water-Baths to wash in, there
 were dry Stoves in an Hall, whose Roof
 was made in a Semicircle, in the middle of
 which was an Hole to let in the light,
 with a Buckler hung up in it, by means
 of which they could encrease or lessen the
 Heat, by letting it down, or raising
 it.

This Place was called **LACONICUM**,
 because the *Lacedemonians* were the Inven-
 tors of these dry Stoves for sweating, using
 them ordinarily from the time that *Apollo-
 nius Tymæus* forbid, by the advice of the
Ephori hot Baths, which were of little use,
 unless to make Men lazy and effeminate.
Seneca the Philosopher calls these Places,
Sudatoria, and sometimes *Spheristeria*, from
 their Spherical and round Figure, as *Sueton-
 ius* calls them in the Life of *Vespasian*.
Cicero names them *Assæ*, and *Cornelius Celsus*,
Assæ sudationes; they were very profitable
 for Digestion, and by sweating to drive
 out a Quantity of Water from all parts of
 the Body, which made them more active,
 and better disposed.

There were in the Bath diverse Cham-
 bers for several uses, as there were also in

the Stoves. Some were for undressing called
 by the *Greeks* *anodumeta*, and by the *Latines*,
Spoliatoria, that is to say, Chambers of Spoil;
 others for wiping and drying the Body,
 after having been in the Baths, and others
 for rubbing and anointing, named in Greek,
anesthmeta, and in Latin, *Unctaria*.

Vitruvius describes to us the manner of
 making these Stoves.

" Hor, and warm Stoves says he, ought to
 " have their Windows out of the reach of
 " the cold, or if the Place will not bear it,
 " turned to the South, because the time for
 " bathing according to Custom, is from
 " Noon to the Evening. It should be con-
 " sidered that the hot Bath for the Men, and
 " that for the Women, should be near one
 " another, that they may both heat with the
 " same Furnace. There must be placed
 " on this Furnace, three large brazen Vessels,
 " One for hot Water, the other for
 " warm, and the third for cold, and these
 " Vessels so ordered, and disposed, that the
 " which holds the warm Water, shall go to
 " far into that which contains the hot, as
 " to take its heat from it, and in the like
 " Proportion that the cold Bath go into the
 " warm; the Under-part of the Baths shall
 " be heated by one Furnace only. This Bath
 " ought to be nightfome above, that it be not
 " darkned by those that are about it. The
 " Seats about the Bath should be so large, as
 " to hold those who wait, till the first
 " Comers who are in the Bath come out
 " of it.

Although Baths were built for the pub-
 lick, yet there were some at which certain
 fees were paid for bathing in them, which
 for that Reason were called *Erucæ merito-
 rias*, but what they gave was but a small
 Matter, viz. the Fourth part of an *Ase,*
quadrans, which was paid to the Keeper of
 the Baths, which gave Occasion to *Seneca* to
 call the Baths *Remanentarianæ*, and *Horace*
 to say, *Lib. 1. Sat. 1. Don tu quædam Lavatras*.

Regibus —

Only Infants under 14 Years of Age
 paid nothing, as *Plutarch* teaches us in this
 Verse

Næ pueri credunt, nisi qui nondum ære lavantur.
Sat. 2. v. 152.

It was not permitted to go into the Bath
 at all Hours of the Day, but only at certain
 fixed Hours.

The Emperor *Adrian* published an Edict,
 forbidding to open the Baths before Two o'-
 Clock in the Afternoon, unless in case of
 Sicknes, *ante octavam horam in publico ne-
 cessum, nisi ægrum lavare possum est.* (Now the

the Eighth Hour was our two a Clock in the Afternoon, because they began the Day from our Six a Clock in the Morning, or thereabouts.)

The Hour for going into, and coming out of the Bath, was made known by the Sound of a Bell, which was called, *Entin-nulum*, as these Verses of Martial testifi-

Redde placam, sonat et Thermarum, ludere per-
gredere.

Fugite vis, sed lotus aere domum.

Give over playing at Bath, the Bell sounds for the Bath, for if you hold on your Play ye cannot bath your selves untill in the cold Bath, called *Virgo* (which was a Water that came to Rome) *Mart. lib. XIV. Epigr. 163.*

From hence we learn, that the Romans did not go into the Baths, till after Noon ordinarily, untill upon the Account of Sicknes, because then they were more free, and less troubled with Business, for they allotted the Morning to work upon, and court the Favour of the Grandees of Rome, and to follow their own Business, after which they eat soberly, and then either took their Exercise, or went to some Exercise, and to take their Pleasures. From whence they went into the Bath to dispose them to their Supper, as *Perseus* testifies in this Verse.

His vana elatione postea, si collatione do.

I follow, says this Poet, these idle Fel-lows to go in the Morning to the Praetors Court to hear the Judgment there, and after Dinner I permit them to court the Women, for *Catullus* was a famous Poet, for rather (according to another Interpretation of this Verse of the *Perseus*) I permit them to go into the Bath, because *Calpurnius* was a famous Fountain of *Athens*, and so by an usual Figure common among the Poets, *Calpurnia* is taken in general for a Bath. *Prop. Sat. lib. 1. 133.*

After they had bathed, they had their Bodies rubbed, and the Hair pulled off with *Barbers*, or small Twingers of Silver, and then rubbed them with a Pumice Stone to scrape the Skin, which they anointed with a perfumed Oil, pouring it out by Drops, out of a small Vessel, which they called *Carina*, *Carina*, *Aspallia*, or *Leceythus*.

They then made a Collation of Fruits, and took of things pleasant, and diversion, from whence it came that the Baths were called *Curia's Balnea*.

BALNEARIISERVI, the Servants belonging to the Bath. Some were appointed to heat them, which were called *For-*

nacatores, others were called *Cassarii*, who kept the Cloaths of those that went into them; others were named *Alipie*, whose Care it was to pull off the Hair, and others were called *Unguarii*, who anointed and perfumed the Body.

BALSAMUM, Balm, a Shrub of *India*, which is of great use in Medicines. When the Boughs of it are full of Sap, they make an Incision with a Point or Pointed (for it will not endure Iron) and there distils out of it a thick Juice, called Balsamum, and it is used in the Cure of several Wounds, and some Distempers of the Body.

BALTEUS, a Belt, a large Girdle of Leather used to carry a Sword, and a Dagger inset with Belies of Gold, Silver, or Copper.

BAPTAE, *Athenian* Priests of the God *Esculapion*, who was the God of Excrescences, and whole Feasts and Sacrifices were kept in the Night, with all the Barbarous imaginable. *Esopus* was thrown into the Sea by the Priests, for having made a Comedy in which he discovered the filthy Actions, and lewd Conversations.

BARBA, the Beard, the Hair that grows on the Face. The Romans for a long time wore it without shaving or cutting, and the time is not exactly known, when they began to do it. *Titus Livius* seems to tell us, that this Custom was in use from the Year 369, for speaking of *Manlius Capitolinus* who was taken Prisoner, "He relates that the greatest part of the People being troubled at his Imprisonment, changed their Cloaths, and let their Beards, and Hair grow. If this were so, then we may infer that out of times of Mourning they had their Hair cut and their Beards shaved.

Nevertheless *Varro* speaks clearly, that the first Barbers came out of *Sicily* to Rome in the Year 454, and that a Man called *Lucius Manus* brought them. From that time the Young Men began to have their Beards cut, and Hair, till they came to be 49 Years old; but it was not allowed to be done above that Age, says *Pliny*. *Sapientissimus* had himself shaved all his Days, and *Augustus* did the same in Imitation of him.

The Young Men did not begin to shave themselves, till they were Twenty or Twenty one Years of Age, as did *Nero* and *Caligula*, but *Augustus* did not do it, till he was Twenty five Years old.

The Day wherein they were shaved the first time was a Day of rejoicing, and they were

were careful to put the Hair of their Beard into a Silver or Gold Box, and make an Offering of it to some God, particularly to *Jupiter Capitolinus*, as *Nero* did, according to the Testimony of *Suetonius*.

Only the Philosophers let their Beards grow, and wore them very long, without cutting, or shaving.

BARDI, *Bards*, ancient Poets among the *Gauls*, who described in Verse, the brave Actions of the great Men of their Nation. They were so called from one **BARDUS**, the Son of *Druids*, who reigned over the *Gauls*.

There were Four sorts of Men comprized under the general Name of **DRUIDES**, viz. The **VACERES**, who attended upon the Mysteries of their Religion; the **EUBAGES**, who were employed in judging of Prodigious; the **BARDES**, who celebrated in Verse the Heroical Actions of their great Men; and the **SARRONIDES**, who administered Justice, and instructed the young *Gauls* in the liberal Arts and Sciences.

BASILICA, a Greek Word that signifies a *King's Palace*; it was a publick Building at *Rome*, magnificently raised, in which they administered Justice. It was covered, and by that a *Basilica* was distinguished from the **FORUM**, which was a publick Place open to the Air.

In these *Basilica's* were large Halls with Roofs, and Galleries raised upon rich Pillars. On both sides of these Galleries were Shops, where the finest Wares were sold. In the middle was a large Place for the Conveniency of Men of Business and Merchants, as is at a little distance from the Palace at *Paris*.

The Tribunes administered Justice there, as well as the *Centumviri*. In them were also Chambers built, where the Lawyers and Pleaders maintained by the Common-wealth resided, to answer to all Points of Law, when they were consulted. This is doubtless, what *Cicero* means, *Epist. 14. lib. 2. ad Att. Basilicam habeo, non villam, si quis formidino*, because Men came from all parts to consult him in his Country-house, as if he were in a *Basilica*.

The principal *Basilica's* at *Rome* were these, *Julia*, *Pompeia*, *Paulina*, *Sisinnia*, *Sempronia*, *Galla*, *Livia*, & *Argentaria*, the Bankers.

Others were also built for the Conveniency of Traders, and Merchants near the great *Roman* Place. The Scholars went thither to make their Declamations, that

they might appear, and have the more Auditors to hear them, according to the Testimony of *Quintilian*, *Lib. 12. Chap 5.*

Large and spacious Halls were first called *Basilica's*, because they were made for the People to meet in, when Kings administered Justice themselves; afterwards, when they were left to the Judges, Merchants built them for themselves; and lastly, they were taken for Churches by the Christians. Then it happened that they built most of their Churches in the Fashions of *Basilica's*, which differed from the Temples of the Ancients, in this, that their Pillars stood within, whereas in Temples they stood without. *Basilica's* were for Tradesmen and Pleaders, as now the Halls of a Palace are, where they administer Justice.

BASSAREUS, and **BASSARIDES**, Epithets given to *Bacchus*, and the *Bacche*, from the long Robe *Bassar*, which they are said to wear, as *Hesiodus*, and *Poet* teach us; and as we learn from the Sentences of *Basilius*, *Pronotus*, and *Aerius*, the Scholast of *Lyons*, think that this Word *basilica*, comes from a City of *Lydia*, called **BASSARA**, from whence the Fashion of it came.

The Grammarian *Conius* upon *Poet* will have them to be so called from Foxe skins, which in the *Turcian* Language are called *Bassara*, with which the *Bacche* were clothed.

BATTUS, a certain ridiculous Poet, who used the same Repetitions frequently in his Poetry, which has given occasion to call a Discourse full of Repetitions, *Battus*, from his Name.

It was also the Name of a Shepherd of the City of *Pilus*, who was changed by *Mercury* into a Touchstone, because he had not kept his word with him about the Theft, which he made of the Sheep of *Minotus's* Flock, kept by *Apoll* to his Disgrace.

BATUALIA, Fencers, exercised with blunt Arms; for we say, *rubus hirtus*, to fight with dull Weapons, or in jest.

BATHILLUS, a Buffoon and very good Dancer, whom *Mezentius* loved to an excessive Degree. He made him his Freeman, and he lived in the time of *Agrippa* and *Nero*.

BEE LPHEGOR, of whom it is spoken in the *Book of Numbers*, that a Part of the *Israelites* gave themselves to the impure and execrable Worship of that false God, and that God took a dreadful Vengeance on them: *Immanissimus Israel Beelephor, occidit*

BEL

unusquisque proximos suos, qui initiati sunt Beelphegor. 'Tis probable that the God which was honoured upon Mount Phogor or Phogor, was Saturn, according to Theodoret. St. Jerome believed, that Beelphegor was the God Priapus. *Fornicati sunt cum Madianitis, & ingressi sunt ad Beelphegor idolum Madianitarum, quem nos Priapum possumus appellare.* He says also the same thing, writing against Iovinian. *Proprie quippe Phogor lingua hebraea Priapus appellatur.*

BELIDES, *B lides*, or *Danaides*, were the Fifty Daughters of Danaus, the Son of Belus, surnamed the Old, who slew their Husbands, the Sons of the King of Egypt, the first Night of their Marriage, except only One, named Ipermestira, who did not slay her Husband Lynceus.

BELLEROPHON, otherwise named HIPONOMUS, son of Glaucus King of Corinth; he slew his Brother Beller, and from thence was surnamed Bellerophon, as much as to say, the Murderer of Beller. After he had committed this Murder he fled to the Court of King Prætus, who received him favourably, but his Wife falling in Love with him, and not being able to induce him to satisfy her unchaste Desires, she accused him to her Husband for attempting her Chastity. The King being angry at the Action, but unwilling to break the Rules of Hospitality, which he had allowed him, contented himself instead of slaying him, to send him to his Father-in-Law Jobates King of Lycia, with Letters signifying his Condemnation. Jobates willing to execute the King's orders, sent him to fight against the Chimera, but he brought it to an happy end by the help of his Horse Pegasus; the King admiring his extraordinary Valour, gave him his Daughter in Marriage. The Fable adds, that being desirous to fly up into Heaven by the Help of his Horse Pegasus, he was cast down Headlong by Jupiter, to punish his proud Rashness, and being made blind by his Fall, he died a wandering Vagabond.

Homer gives us this Account of Bellerophon, in the Sixth Book of his Iliads, v. 160. &c.

"BELLEROPHON, the most
"beautiful and valiant of the Argives, was
"passionately loved by Antia the Wife of
"Prætus, who being not able to persuade
"him to yield to her unlawful Desires,
"went to her Husband and told him. You
"must either dye, or put Bellerophon to
"Death, who has attempted my Chastity,
"although 'twas she her self, that had sol-
"lited him to love her.

BEL

"Prætus was very angry, but would not
"put him to Death, but sent him with pri-
"vate Letters to his Father-in-Law in Lycia,
"which ordered him to put him to Death.
"He went into Lycia under the Protection
"of the Gods, where being arrived near
"the River Xanthus, the King looked fa-
"vourably upon him, and gave him all
"the Honours imaginable. He stayed
"Nine Days together with him, sacrificing
"every Day an Ox. At the end of that
"time he asked him the Reason of his com-
"ing, whereupon he immediately gave him
"the Letters of Prætus his Son-in-Law, and
"having read them, he sent him to fight
"the Chimera (a horrible Monster to
"behold, for he had the Fore-part of a
"Lion, who vomited Fire and Flames, the
"middle of a Goat, and the Tail of a Ser-
"pent.)

"He subdued this Monster by the Pro-
"tection of the Gods, and killed it. After
"this Victory he went to War against the
"Solyms, and then against the Amazons, and
"because he returned Victorious, King Jo-
"bates sent an Ambush to kill him, but
"he defeated them all. This induced the
"King to give him his Daughter in Mar-
"riage, for the sake of his Courage and
"Vertue.

"But to return to the Allegories of this
"Chimera, and Bellerophon. Paphlatus speaks
"thus of them. Some say that Bellerophon
"rode upon a winged Horse, which is both
"ridiculous and impossible, unless they
"could lend him all the Feathers of the
"swiftest Birds. Others would have us
"also believe, that Bellerophon slew the Chi-
"mera of Anisodas, a Monster which had
"the Fore-part of a Lion, and the middle
"of a Goat, and the hinder-parts of a Ser-
"pent. Others will have it, that it had on-
"ly the Three Heads of these Creatures,
"which is less credible. This then is the
"Foundation of all these Fictions.

BELLEROPHON, was a young
"Man of Corinth, very beautiful, and liberal,
"who having fitted a Ship which he named
"Pegasus, he went to coast along the Phrygian
"Shore, where at that time reigned Aniso-
"das, near the River Xanthus, along by which
"there arises a Mountain named by the In-
"habitants, Telmessus, to which there is an Ac-
"cent from the Plain on two sides of it.
"On the side next the City Xanthus, there
"were very good Pastures, but on the side
"next Caria it was barren, and inaccessible;
"in the middle there was a Gulf, from whence
"there came out at certain times Flashes of
"Fire,

Fire, and Flames and Clouds of Smoke. To this Mountain is joined another, named *Chimera*, upon which there was a Lion, and at the Foot of it a great Serpent, which did much harm among the Flocks, which fed thereabout, as well as to the Shepherds, and Inhabitants round it. But *Bellerophon* landing on these Coasts with his Ship, named *Pegasus*, because it was a good Sailer, and very swift in its Course, went to those Mountains, and setting the Woods on Fire, destroyed those Monsters, which gave an Occasion to the Fable to say, that *Bellerophon* being mounted upon *Pegasus*, had killed the *Chimera* of *Amisodarus*.

BELLONA, the Goddess of War, the Wife, Mother, or Nurse of *Mars*; some will have her to be *Minerva*, and *Pallas*. This false Deity was so much honoured by the *Cappadocians*, that they built a Temple to her in the City *Comana*, and her Priest, or Sacrificer was the first Person in Honour and Dignity next to the King. She is painted in Armour with a menacing or furious Countenance, holding a Trumpet, and a Whip in her Hand, and sometimes a lighted Torch.

Appius Claudius, who was after stricken blind for having profaned the Priesthood of *Hercules*, built her a Temple at *Rome*, according to the Vow he had made to her in the Battle against the *Samnites*. This Temple was in the Circus of *Flaminius* near the Carmental Gate. In it, foreign Embassadors were admitted to audience, and they hung up their Bucklers, and other Arms, as *Appius* did according to *Pliny*. *Posuit in Bellonæ ade Majorum suorum Glypeos*.

There was near this Temple a Pillar named **BELLICA**, from which the Consuls, or Herald cast a Javelin, as far as they could, as if they had cast it into the Enemies Countries, to declare War against them.

The Feast of this Goddess was kept upon the Fourth Day before the Nones of *June*, because on that Day, *Appius* dedicated a Temple to her.

The Priests of this Goddess, which from her Name were called *Bellonarii*, drew Blood from all parts of their Bodies, to appease her with that Sacrifice. Some thought that they had a Gift of Prophecy, to foretell the great Events of War. For that end they entered in a Fury, and holding naked Swords in their hands, they cut deep Gashes in their Arms, and Thighs, and with the

Blood that issue out of the Wounds, making a Sacrifice to *Bellona*, not giving her any other Victims, as *Tibullus* tells in these Verses,

*Hæc ubi Bellonæ mota est agitata, nec acerræ
Flammam, non amens verbera tortæ timet.
Ipsa bipenne suos cedit violenta Lacertos.
Sanguineque effuso spargit inepta Dæam.
Statque latus præfixa veru, stat saucia pectus.
Et canit Evcurus, quos Dea magna movet.*

BELUS, the Ancients do not tell us very clearly, what sort of Deity *Belus* was.

Hesychius says, that it was the Heaven, or *Jupiter*, and that the Sun was called *Bela*.

St. Jerom, and *St. Isidore* are of Opinion, that *Saturn* was named *Belus*.

Herodian in the Life of *Maximinian* assures us, that the People of *Aquileia* gave the Sun the Name of *Beler*. Some Manuscripts and Inscriptions call him *Belinus* or *Belenus*.

The God *Baal*, or *Baalbegor*, who is mentioned in the Old Testament, was the same *Belus*, who was the Author of the Idolatry and Priesthood of the *Chaldeans*.

There was another *Belus* the Son of *Nptune*, who married *Ist* after the Death of *Apis* her first Husband, when *Cærops* reigned at *Athens*. *Egyptus* and *Danaus* were his Sons, and thence it comes to pass, that the Fifty Daughters of *Danaus* were called **BELIDES**.

BELL, or **BELUS**, says *Farro*, is the same with *Jupiter* the Son of *Saturn*. He was the first as *St. Cyril* tells us in *Lib. 3.* against *Julian the Apostate*, who took upon himself the Name of God, and set up Idolatry, causing Temples to be built, Altars to be made, and Sacrifices to be offered in Honour of himself, which his Son *Ninus*, and Queen *Semiramis* much promoted.

BERECINTHIA, the Name of a Mountain, and City in *Phrygia*, where *Cybele* the Mother of the Gods was most zealously worshipped, and was from thence named *Berecynthian*.

BERONICE, *Berenice*, Queen of *Egypt*, and Wife of *Ptolemaus Euergetes* her own Brother, who having vowed her Hair to the Goddess *Venus*, if her Husband returned safe from a Voyage, which he made into *Asia*, consecrated and laid up her Hair in the Temple of the Goddess to fulfil her Vow, but it being not to be found, the Magician *Conan* a little after, that he might

B E S

gain the Favour of the King, who was angry for the loss of it, persuaded him, that it was put among the Stars, and changed into those Seven Stars, which appear in the Form of a Triangle at the Tail of the Cassiopeian Sign, called the Lion. *Callimachus* made a Greek Elegy upon this Subject, which *Caroli* has turned into Latin.

BEROSUS, a *Chaldean*, to whom the *Athenians* erected a Statue with a gilded Tongue, upon the account of his excellent Predictions.

BES, or **BESSIS**, the Mark, or 8 Ounces, part of the *Astis*. **BES**, for **BIS**, which is Two Times, which are each Four in Value.

BESTIÆ, Beasts, either wild, or domestic Creatures, which were presented at *Rome*, in the Plays of the Amphitheatre, for Shows to the People.

Some pleased the People with hunting of these Beasts, in which they made them fight with Men, or one with another.

Josephus has given us a curious Description of an hunting, which the Emperor *Probus* made upon the Circus, after his Triumph over the *Germans*. "He gave, says he, a great hunting, where the People got an advantage by the Havock made in it. He caused his Soldiers to pluck up Trees by the Roots, and by covering them with Earth, set them again, so that the Circus seemed on a sudden to become a flourishing Wood, which he filled with Ostriches, Stags, Wild Boars, Bulls, and Wild-Goats. All these Beasts were left to the People, and every one caught what he pleased. Another Day he gave an hunting of an Hundred Lions upon the Amphitheatre, which being let out, made a Noise like Thunder with their terrible roarings. In the same Place an Hundred *Lybian* Leopards, and as many *Syrian*; and an Hundred Lions, and Three Hundred Bears, were presented fighting together.

Men entered the Combate with fierce Beasts. The Fencers and Slaves fought artificially with Lions, and Leopards, and often conquered and slew them.

Criminals also, who were condemned, were exposed to Beasts without any Arms to defend themselves, and often they were bound, and the People were pleased to see them torn in pieces, and devoured by those hungry Creatures. This was the most usual Punishment, which the Pagan Emperors inflicted upon the first Christians, whom they

B I B

ordered to be given to the Beasts, *dammati ad Bestias*.

Some Freemen also to give proof of their Skill and Courage would fight with Beasts.

Women themselves, according to the Relation of *Suetonius*, would dare to divert the Emperor, and People, by engaging with the most cruel Beasts.

Lastly, These Creatures were made to fight one with another, Lions with Bears, Rhinoceros's with Elephants, which would shew much Activity and Cunning in so great a Body.

BIAS, of *Prione*, a Philosopher, and one of the Seven wise Men of *Greece*. The City, where he lived, being taken, he fled, and would not carry any of his Goods with him. His Fellow Citizens asked him, why he did not take his Goods with him, he replied, "All that is mine, I have with me; meaning his Wisdom and Mind.

BIBLIOTHECA, a *Library*, a Room filled with Books.

The Kings of the Race of *Attalus*, being Lovers of Sciences and Learning, built a Library at *Pergamus*. King *Ptolemy* did the like at *Alexandria*. *Plutarch* writes, that the Kings of *Pergamus*'s Library contained Two Hundred Thousand Volumes, but was much inferior to that of the Kings of *Egypt*, which *Aulus Gellius* assures us had Seven Hundred Thousand; and *Galen* tells us, that the Kings of *Egypt* were so very zealous to increase the number of the Books of their Library, that they would give any price for the Books, which were brought them, which gave an Occasion of forging abundance of Books, and attributing them to such Authors, as did not compose them, that they might put a greater value upon them.

This Library was burnt by the *Romans* in the first War, which they made in *Egypt*. *Aulus Gellius* says, that it was set on fire through mere carelessness, and that not by the *Roman* Soldiers, but by their Auxiliary Troops; which he may be thought to speak, that he might free his own Nation from the imputation of so barbarous an action, since the *Persians*, as illiterate as they were thought, spared the Library of *Athens*, when *Xerxes* had taken that City, and set it on fire.

The *Roman* Emperors erected diverse Libraries at *Rome* with great expence, and much magnificence; and *Augustus* caused a beautiful and spacious Gallery to be made in *Apollo's Temple*, that he might put therein

therein a Library of Greek and Latin Books.

BIBLIS, The Daughter of *Miletus* and the Nymph *Cyane*, who being fallen in Love with her Brother *Cannus*, and finding no way, to enjoy him, hanged herself. *Ovid* in his *Metamorphoses* says, that the Gods changed her into a Fountain, which bears the same Name.

BIGÆ, a Chariot for Racing, drawn by two Horses a-breast.

BIGATINUMMI, Pieces of Money, stamped with the Figure of a Chariot drawn with Two Horses a-breast.

BISSEXTUS, the Odd-day, which is inserted in the Calendar every fourth Year, that the Year may equal the Course of the Sun. This Intercalation, or Interposition was found out by *Julius Cæsar*, who having observed, that the Sun finished its course in Three Hundred Sixty Five Days, and about Six Hours, added one whole day every Fourth Year, that he might take in these Hours, and this Day he inserted next the 23. Day of *February*, which at that time was the last Month of the Year among the *Romans*. It was called **BISSEXTUS**, because the Sixth of the Calends of *March* was then twice counted, *bis sexto Calendas Martias*, and that Year had 366 Days.

BITO, and **GLEOBIS**, the Sons of *Argia*, the Priestess of *Juno*. When their Mother was going to the Temple of that Goddess in a Chariot drawn with Oxen, and the Oxen moved too slow, these Brethren drew their Mothers Chariot to the Temple of *Juno*, and their Mother when she had sacrificed to the Goddess, begged a Reward for her Children, who voluntarily submitted their Necks to the Yoke. This was granted; for when they had feasted plentifully upon the Sacrifice, they lay down to sleep, and were both found dead together without Pain, and had the Honour of that Action.

BITUMEN, a black Juice, which will grow hard by putting into Vinegar, yet will swim upon Water. It cannot be cut with Iron, nor Blasts, nor will it mix with Menstruous Blood. The People of the Country assure us, that *Bitumen* runs together on heaps, and is driven by the Winds, or drawn to the Shore, where it

is dried both by the heat of the Sun, and the Exhalations of the Earth, and then they cut it, as they do Stone or Wood. There was such an Abundance of it at *Babylon*, says *Hieronymus*, that they used it for Mortar to build their Walls.

BOCCHYRIS, King of *Egypt*. He was so just in his Judgments, that according to *Diodorus*, the *Egyptians* made use of his Name, as a mark of just and upright Judgment. 'Tis said that in his time (which was in the Days of *Romulus* and *Remus*, the Founders of *Rome*) a Lamb spoke.

BOEDROMIA, Feasts, which the *Athenians* celebrated every Year in Honour of *Apollo*, for the Victory which *Troilus* gained over the *Amazons*. From it *Apollo* had the name of *Boedromius*.

BONA DEA, the good Goddess, named by the Ancients, *Estia*, or *Senta*. This Deity was had in great Veneration by the *Roman* Ladies. She was *Dryas* the Wife of *Faunus*, of an exemplary Chastity: They sacrificed to her in the Night, in a little Chappel, into which it was not permitted to Men to enter, or be present at her Sacrifices; whence it is that *Cicero* imputes it to *Clodius* as a Crime, that he had entered into this Chappel in a Disguise, and by his Presence had polluted the Mysteries of the good Goddess.

This Sacrifice was kept Yearly in the House of the High-Priest, and that by his Wife with the Virgins consecrated to the Good Goddess. By her, some understand the Earth, and 'tis for that reason, that she is sacrificed to by the People, because nothing is so dear to them as the Fruits of the Earth. This is no just Ground, why the *Romans* might not understand by this Deity an ancient Queen of *Italy*, named *Fauna*, for most of the Heathen Gods had a double Relation in this kind; and this was the Occasion of it.

It is certain that in the primitive Times, all their Worship terminated upon material Beings, as the Heaven, Stars, Earth, Sea, Woods, Rivers, and other things of the like Nature, which the first Men through Ignorance believed to be the sole Causes of all the Good or Evil that happens in the World: But as Opinion can find no stop, when once the Bounds of Nature are passed over, the religious Respect, which they entertained for these Beings, extended itself with more Reason to the Persons themselves, who had

B O N

invented this Worship, and had perswaded others to it. This Adoration increased more and more in following Ages, through the Respect which Antiquity begets, and great Preeminence it gives to all things, and because Men have always had an Inclination to think the Gods like themselves, for this Reason, which *Cicero* gives (which is) that there is nothing, that appears so excellent to Man, as Man himself, they came by Degrees not only to deify the Inventors of these Worship, but also to confound them with the Deities, which they had found out. Hence it came to pass, that the same God was worshipped in several Places of the World under different Names, as all the Mythologists confess, because they bore the Name of those eminent Persons, who had each of them settled their Worship in those Countries. Wherefore 'tis probable, that 'twas *Fauna*, who first began the Worship of *Terra* (or the Earth) at least in *Italy*; since she was after confounded with that Deity there. She was called *Bona Dia*, or the Good Goddess by way of Excellency, and that for the best Reason in the World, because there is no being that does Men more good.

If the Sex of this Queen were not enough to make us think this Deity rather to be a Female than a Male, since they are often not distinguished, yet that which bears Fruits as the Earth doth, hath to much greater likeness to a Woman, than a Man, that we need search no farther for a Reason; and this is the manifest cause, why Women were only to perform her Service, and Men totally excluded.

This Non-admission might also proceed from this Story. That this devout Queen was so chaste, that no Man, but her own Husband ever saw her, nor knew her proper name, for she was called *Fauna* in after Ages for no other Reason, but because her Husband's name was *Faunus*. In Respect therefore to her signal Chastity it was, that all Men are forbidden to be present at her Worship, the High-Priest himself in whose House it was performed, and who was the Chief-Minister in all others, not excepted; for he was obliged to depart out of his House before they began, and carry along with him all the Men which were there, of what Quality soever they were. All Pictures also which represented any Male were covered; the vestal Virgins were summoned to it. Of all Plants with which the House was to be adorned, only the Myrtle was forbidden, because it was consecrated to

B O R

Venus, and her Service began just at Night.

— *Velari pictura jubetur*
Quaecunque alterius Sexus imitata figuram est.
Juv.

BOOTES. *Charles's Wain*, a Constellation in the Heavens called by the Greeks, *Arctophilax*, which signifies, the Keeper of the Bear, because he drives a Chariot drawn by Fourteen Stars after the manner of an Ox-head.

BOREAS, the North Wind, called also *Aquilo*; it blows between the Oriental and the North Solstice. The Poets feign him to be the Son of *Affreus*, and falling in Love with *Orythia*, stole her, that he might have the Enjoyment of her.

Philosstratus makes *Boreas* the King of the Winds, who sent his Two Children, *Zetes* (that is to say, a strong Blast, and *Calais* i. e. a gentle Gale) in the Expedition to *Colchos*. "But *Apollonius Rhodius* gives us a more particular Account of this Fable. "The Children of *Boreas*, says he, were also in the Expedition at *Colchos*. He begat them of the Nymph *Orythia*, whom he stole from *Athena*.

These Two Persons had gilded Scales, which covered their Shoulders, and Wings on their Feet, with a long Purple Head of Hair. They drove the Harpies which much molested *Phineus* King of *Thrace*, into the Island *Strophades*, but were warned by *Iris*, to desist from the Pursuit, that they might not hurt *Jupiter's* Dogs, as the Harpies were.

Pausanias tells us, that the People of *Megalopolis* in *Greece*, gave as great Honour to the Wind *Boreas*, as to any God whatsoever, because he had assisted them with a great Force against the Attempts made upon them by the *Lacedemonians*.

They dedicated, says the same Author, in his *Eighth Book*, Page 513, an Altar to the Wind *Boreas*, and the Citizens offer'd a Sacrifice to him every Year. *Boreas ara dicata est, cui annuversarium Megalopolitani sacrificiunt, &c.*

When *Homer* says, that the North Wind was transformed into a Stone-Horse, and covered several fine Mares, of which he begat Twelve Colts so swift and light, that they could run upon the tops of standing Corn without breaking it, and upon the Waves of the Sea without making any Impression upon them, 'twas because he really believed that they were Mares,

B R A

Mares, that would conceive by the Influence of the Wind.

Virgil relates that as a true Story of the West Wind, which *Homer* speaks of *Boreas*, as a Fable.

B O S, an Ox, a Beast, which the Ancients offered in Sacrifice to several of their Deities, as *Jupiter* the Chief of their Gods, and such an Ox according to *Homer* ought to be Five Years old. Yet *Plutarch* assures us, that *Solon* forbade by his Laws, that Oxen should be sacrificed; but *Aelian* explains it of Oxen used in plowing.

Oxen were also sacrificed to *Cybele* the Mother of the Gods, and those Sacrifices were for that reason called *Tauropolia*, to return Thanks to that Goddess of the Earth, for teaching Men the Art of taming those Creatures, and using them in tilling the Ground.

The *Greeks* also offered black Bulls to *Neptune*, to denote the raging of the Sea when it is moved.

The Superstition of the Ancients proceeded so far as to offer Hecatombs, or Sacrifices of an Hundred Oxen to *Jupiter*.

Strabo teaches us, that these Hecatombs came from the *Lacedemonians*, who every Year offered a Sacrifice of an Hundred Oxen in the name of an Hundred Cities, which were under their Command and Government.

But these Expences appearing too great to some Persons, they reduced these Sacrifices to Twenty five Oxen, and supposed through a childish Distinction, that because these Oxen had each of them Four Feet, it was sufficient to make an Hecatomb, that there was the number of an Hundred found in those parts.

One of the Ancients finding himself in great Danger upon the Sea, through a Tempest, promised to offer an Hecatomb, if he escaped; but being not able to discharge his Vow by reason of his Poverty, he contrived to make an Hundred small Oxen of Dogs, and to offer them to the Gods that had delivered him. Some attribute this false Hecatomb to *Pythagoras*; for *Diogenes Laertius* tells us, that the Philosopher having found out a new Demonstration in his Trigonometry, offered an Hecatomb of these Artificial Creatures to the Gods.

B R A B E I A, the Rewards, which the Ancients gave to Actors, Dancing-Wo-

B R A

men, Jack-puddings, Vaulters, and Stage-players.

B R A B E U T E S, was he, who in the publick Shows and Plays, ordered them, provide the Expence, and distributed the Rewards.

B R A C C Æ, Breeches, the Linnen which covers the secret Parts, as our Linings. This word is from the *Celte*, who gave the Name of *Gallia Braccata* to that part of France called afterward *Gallia Narbonensis*. They were a sort of Breeches, or as others think, a short Gown: Mr. *Du Cange* accounts them, that part of the Cloaths, that cover the Thighs, as our Breeches do; that the word comes from *Brace*, or *Brace*, because they were short. *Salmasius* will have it to be derived from *βραχος*, and others think it comes from the Hebrew *Beret*, which signifies a Knee, because that Garment reached no further than their Knees.

B R A C H I A L E, a defensive Armour to secure the Arm.

The Compleat Horsemen of Old wore them. The *Switz*-foot also do so now, but they are only the Pike-men.

B R A C H M A N E S, *Brachmans*, Philosophers, and Poets among the *Indians*. *Strabo* gives us an elegant Description of these *Brachmans*, and represents them to us, as a Nation devoted as much to Religion, as the Jews were.

“As soon as their Children are born, their Doctors come and bless their Mothers, and give them some virtuous Instructions. While they are in their Infancy, they appoint them Masters, and accustom them to a thrifty way of Living. They teach their Philosophy in Woods, and allow none to marry, till they are Thirty Seven Years of Age; Their Life is very laborious and mortifying, but after that they allow something more Liberty. Their Doctrine was, that this Life is only a preparation and passage to an eternal and happy Life to those who live well; That the joy, and grief, good and evil of this World are but Dreams and Faints. They were much of the same Opinions with the *Greeks*; that the World had a beginning, and should have an end. That God made it, governs it, is present in it, and fills it.

“*Strabo* afterward relates a Discourse, which *Alexander* the Great had with one of

B R I

"of the most famous *Brachmans*, named *Calanus*, who laughed at the rich Garments of *Alexander*, telling him, that in the Golden Age, Nature produced a great Plenty of those things, but now *Jupiter* had changed the State of Affairs and obliged Men to procure themselves another sort of Plenty by Arts, Labour, and Thriftiness; that Men began to abuse this second Favour, which was a just Reason to think that the World was now quite changed.

"St *Clement* of *Alexandria* speaks of the *Brachmans* almost in the same manner as *Strabo*. He assures us that they would not eat any living Creature, nor drink Wine; observed a continual Continency, eat but once a Day, and some of them only once in Two or Three Days; and that they looked upon Death, as a Passage into another Life.

BRANCHIDÆ, the Priests of *Apollo* in *Daryneus*, who uttered his Oracles near the Promontory of *Ionia*. This Name was from one *Branchus* a *Thesphian*, who affirmed himself to be the Son of *Apollo*, and to whom Sacrifices were offered, as to a God.

BRIAREUS, one of the Giants, the Son of *Cælon* and *Terra*, who had an Hundred Arms according to the Fable. He was chosen by the Sun and *Neptune*, to decide their difference about the Territory of *Corinth*, which he adjudged to *Neptune*, and gave the Sun the Promontory above the City.

BRITANNICUS, the Son of the Emperor *Claudius* and *Messalina*. His Mother-in-Law *Agrippina*, raised *Nero* to the Empire, to his Prejudice, by means of *Tiberius*. He was poisoned at the Age of Fourteen Years by *Nero's* Order. The Account which *Tacitus* gives of him, is this. "Among other Pastimes, which the Youth used at the Feast of the *Saturnalia*, there was a certain Play, in which they made a King, who commanded all the Company. It fell to *Nero's* Lot to be chosen, who gave strict Commands, sometimes to one, and sometimes to another; but when he came to *Terminus*, he ordered him to rise up, and recite some Verses, thinking to make him laughed at; but he not seeking to excuse himself, began a Poem, wherein he complained of the Wrong done him, and described the Misfortune of a Prince, who

B R U

"had been deprived of his Kingdom, where by he moved the Compassion of all present. Then *Nero* being nearly touched with this Affront, resolved to kill him immediately by poisoning him, and to that end gave a Commission to the Captain of the *Pretorian* Band, named *Pollio*, who had in his Custody, that famous Woman for poisoning, named *Locustia*, whom he had before made use of, to destroy the Father of *Britannicus*.

"It was a Custom for the Emperors Children, to dine with the other Princes, who were of the same Age, at a Table that was not served with so much State. Wherefore to prevent that the Person who was to taste *Britannicus's* Meat and Drink should not be poisoned, they gave him some Drink a little too hot, which when he had tasted he gave to the young Prince, who refusing to drink it, they gave him some cooler Water, which was poisoned, and seized all his Members in such a manner, that he lost his Speech, and Life in an Instant. He was carried into *Nero's* Field with very little Ceremony, but in so great a Tempest, that the People took it for a mark of the divine Anger, who detested so black and infamous an Action.

BRONTES, one of the *Cyclops*, who wrought in *Vulcan's* Forge, so called from the Greek Word *βροντή* which signifies Thunder, because of the Noise and Clatter, which he makes upon his Anvil. *Hesiod* makes him the Son of *Cælon* and *Terra*, as well as the other *Cyclops*, *Styropes*, and *Perceus*.

BROTHEUS, the Son of *Vulcan* and *Mixerva*, who seeing himself derided for his Deformity, cast himself into the Fire preferring Death before a contemptible Life.

BRUMALIA, the *Saturnalia*, which were kept at the Winter Solstice, or upon the shortest Day of the Year. See **SATURNALIA**.

BRUTUS, the Name of several Romans. *Lucius Junius Brutus*, the Founder of the Liberty and Common-wealth of *Rome*, which had been governed by Seven Kings successively. He had seemed till the Death of *Lucretia* to be of a very dull and slow Wit, but the Death of that famous Woman changed him on a sudden, for he delivered a funeral

Ora.

BUL

Oration in praise of her so well that the People looked upon this Proof of his excellent Wit, and Eloquence for a Prodigy, and Miracle from the Gods. The People at the Conclusion of this Speech cried out, LIBERTY, and made Brutus Consul, giving him an absolute Power. He was slain in a single Fight with Aruns, the Son of Tarquinius, but slew his Enemy at the same time. The Roman Matrons lamented him, and wore Mourning for him a whole Year, acknowledging him the Revenger of the violated Chastity of their Sex, in the Person of Lucretia.

M. and Decius Brutus, were the Institutors of the Shews of Gladiators at Rome, which before had never been used in any Mans Memory. They introduced them in Honour of the Funerals of their Fathers.

According to Florus these Shews did not begin till Three Years after.

There was another Brutus of the same Family, who was one of the Murderers of Julius Caesar. He was driven from Rome by Anthony, and killed himself in the Philippi Field, a little time after.

BUCCINA, a sort of Trumpet, used by the Romans in their Wars.

BUCEPHALUS, the Horse of Alexander the Great, that is to say, Ox-head, because of his Cross-sight, which made him shy, and Fiery, or because he had a Neck and Head like a Bull. He would not suffer that any Person should mount him but Alexander. In the War with the Indians, he exposed himself to the Enemies Darts to save his Master, and finding himself wounded, he fled out of the Battle, and when he had carried Alexander to a Place of Safety he died, at which this Prince was much troubled, and made a Magnificent Funeral for him. In the Place where he was buried, he built a City, which he named from him *Bucephalia*, 'twas in the Indies, as Pliny relates, lib. 6. c. 10.

BULLA, a Bos, or Ring, or Medal, which the Romans wore upon their Breast, and was used as an Ornament for such as rode in Triumph. The Children of the Nobility wore it with their Garment, called *Prætexa*, bordered with Purple, and never went without it, till they put off that Garment, as Persius tells us.

BUR

*Cum primum pavido custos mihi purpura cecidit,
Bullaque succinctus Laribus donata pendens.
Sat. V. v. 30.*

Pliny discovers to us the Original of this Ornament thus. He says, that the Son of Tarquinius Priscus, the Fifth King of Rome, when he was but Fourteen Years of Age, shewed an extraordinary Courage in the War against the Sabines, and slew one of his Enemies Captains with his own Hand. His Father commended this Action before all the People, and as a Reward of it, gave him a Robe edged with Purple, and adorned with this Bulla, or Ring, which he hung upon his Breast, and came down as far as his Stomach, as the Popish Bishops Crosses do. In these Bulla they had Preferatives against Enchantments, and Witchcraft. In after times it became a Custom to give this Ornament to Noblemens Children, animate them by this Badge of Vertue to behave themselves valiantly in War, and at the same time to preserve them from the Contempt of Men.

These Bulla were made in different Shapes, as we may observe, but chiefly those that were worn against Enchantments, for they often resembled the Privy Parts of Beasts, and Men.

BUSIRIS, the Son of Neptune, who under a Pretence of entertaining Strangers slew them, and offered them in Sacrifice to Jupiter, which stirred up Hercules to kill him, to revenge that cruel Inhumanity. Hence this Name was made Proverbial, to express such as love Murder and Bloodshed.

BUSTUM, a Pile of Wood, or the Place where the Bodies of dead Persons were burnt in ancient times. They whose Business it was to preside over it, were called **BUSTUARI**.

BYRSA, the Tower of Carthage. The Word is Greek, and signifies a Skin, because 'tis said, that Diado flying from the Anger of her Brother came into Africa, and bought as much Ground of Jarbas, as a Bulls Skin could cover, but she contrived to cut the Skin into Thongs, and by that Means gained a large piece of Ground, big enough to build a Castle on, and named it **BYRSA**, as we understand from Virgil, Liber. 3. *Æneid.* v. 374.

C A B

*Mercatique solum facti de nomine Byrsam.
Laurine quantum possent circumdare tergo.*

This *Donatus* explains of the Leather Money, which anciently was in use, and with which *Dido* paid King *Jarbas* for the Land she bought of him.

C

C The third Letter of the Alphabet, and one of those Consonants, called Mutes.

It is pronounced different ways, but usually like a K, unless before the Vowels, A, O, and U, when 'tis pronounced sometimes like an S, and then a little Line is drawn from the bottom of it C, which the Printers call a C with a Tail, but the French a *Cedille*.

C, is a numeral Letter among the Ancients, and stands for an Hundred, but with a Line drawn over the top, Ć, it signifies an Hundred Thousand.

When we meet in History with a single C, it denotes *Consul*, when with a double CC, it for the most part signifies *Consules*.

This Letter has a near Relation to G, and Q for G, is but a diminutive of C, in the Judgment of *Quintilian*, so like are they one to the other, for of *καὶ γὰρ ἡμῶν*, we make *Gubernator*, *καὶ γὰρ*, *Gloria*, and of *ἐπι*, *αἴτιον*. *Quintilian* further adds, that 'tis not material whether *Ganus* or *Gannus*, be written with a C, or a G, and of *ποιεῖν*, (which is still in use in Sacrifices) is made *pingere*, and the like.

There is the like Affinity between C, and Q, so that several Grammarians have cast out Q, as a superfluous Letter, affirming that C, and V, are sufficient to express whatever is written with Q, and 'tis worth our Observation, that the *Greeks* have no Q, which is taken from the *Καψ*, or *Kappa* of the *Syracans*, and in French it has not a different Pronunciation from a single K, or C, before A, O, and U.

This Letter was accounted a sad, and fatal Letter among the Ancients, because they made use of it, in the Sentences of Criminals, being set upon their Tickets, or Ballots, for, I condemn the accused, *Condemnis*.

C I B

Among the *Greeks*, this Letter has the Shape of the Round C *Sigma*, much used in the ancient Monuments engraven in the Times of the *Roman* Emperors from *Augustus* to *Constantine*.

C A B A L A, an Hebrew Word which signifies *Receptio*, which is a secret Knowledge that the *Jews* pretend to receive by Tradition and divine Revelation, by which they explain all Mysteries of Divinity, and all the Operations of Nature. They spend most of their Time in making mysterious Comparisons of things to the Letters of the Hebrew Alphabet, in which they shew much Ingenuity, but withal as much Vanity and Superstition. Dr. *Robert Fludd* an English Man has made large Discourses and Apologies for it, in his Nine great Volumes, which may be consulted.

C A B A L I S T A, a *Cabalist*, one who is well skilled in the Jewish *Cabalistical* Learning.

C A B A L L U S, the Horse *Pegasus*, to which the Fable has given Wings, as he flew to Mount *Hellion*, he caused a Fountain to rise out of a Rock by a Blow of his Hough, from whence it was named *Hippocrone*, or the Fountain of the Hoof. It was consecrated to *Apollo* and the *Muses*, and upon that account its feigned that the Poets drank of that Water to make their Poems to be admired and approved. *Persius* would have us to understand thus much by the first Verses of his first Satyr.

*Ne fonte labra prolu Caballino:
Ne in biapati somnasse Pernisso
Memini, ut repente sic Poeta prodirem.*

I never dipped my Lips in the Waters of the Fountain of the Horse *Pegasus* I do not remember, that I ever slept upon *Parnassus*, which has Two Tops, that I might immediately commence Poet.

The Quirinal Mount at *Rome* was called *Caballus*, in the time of the *Roman* Emperors, because of the Marble Statue of *Alexander the Great*, taming his Horse *Bucephalus*, set there.

C A B I R I; the great Gods of *Samo* *thrace*. *Varro* calls them *Diui potentes*, and they are the same which the *Samo* *thracians* name,

C I B

name, the powerful Gods, which are *Calum* and *Terra*. *Apollonius* in the first Book of his *Argonauts*, will have these Gods to be Four in Number, to which he gives these barbarous Names, though forbidden to discover them. **A X I E R O S**, which is *Ceres*, **A X I O K E R S A**, which is *Proserpina*, **A X I O K E R S O S**, which is *Pluto*, and **C A S M I L L U S**, or **C A M I L L U S**, which is *Mercury*. Others say, they were but Two, **J U P I T E R**, and **D I O N Y S U S**, I sometimes think, they were called *Cabiri* from certain Mountains of *Phrygia*, which have the same Name.

The Fragment of *Sanconiaton* quoted by *Eusebius*, tells us, that at *Beithin Phoenicia*, they worshipped certain Gods called *Cabiri*, from the Hebrew Word *Cabir*, which signifies *Great and powerful*. We are also taught from the same fragments, that the Gods *Cabiri* were the Sons of *Jupiter*, and were called **D I O S C U R E S**, i. e. Children of *Jupiter*. **S A M O T H R A C E S**, because they were worshipped in the Isle that bears the same Name.

Hecataeus relates, that *Cambyfes* being in *Aegypt*, and creating whatever the *Agyptians* counted Holy with Contempt, and Rallies, went into the Temple of the *Cabiri*, and laughing at their Images, burnt them.

The other Nations of the World imitated the *Agyptians*, and had their *Cabiri*, as well as they, whom they honoured in their Temples.

The Scholiast on *Apollonius Rhodius*, says, that there were at first but Two *Cabiri*, *Jupiter*, and *Bacchus*, but names others afterward, viz. **A X I E R O S**, **A X I O K E R S A**, and **A X I O K E R S O S**, and fourth named **C A S M I L L U S**, which is **M E R C U R Y**.

M. Bochart derives these Names from the Hebrew Tongue, for he tells us that **A X I E R O S**, is the same with *Absharitz*, that is to say, the *Earth is my Possession*, so that it can be no other but *Ceres*, **A X I O K E R S O S**, and **A X I O K E R S A**, my Possession is Death and Destruction, which are undoubtedly *Pluto* and *Proserpina*; as for *Casmillus* he was rather a Minister of the Gods *Cabiri*, then one of them, for *Plutarch* says, that the *Greeks* and *Romans* gave that Name to a young Officer in *Jupiter's* Temple, as the *Greeks* gave it to *Mercury*, *Servius* will have it, that in the *Tuscan Lan-*

C A D

guage, *Mercury* was called *Casmillus*, as being the Minister of the Gods.

Strabo mentions the Opinion of some, who held that there were but Three Gods *Cabiri*, as also Three Nymphs *Cabiri*, *Cabirae tres*, or *tres Nymphae Cabiridae*. And 'tis certain that there were at first, but Three *Cabiri*, as *Strabo* asserts positively in his Book *de Spectaculis*. *Macrobius* is of Opinion, that the Gods, which *Aeneas* carried from *Troy* into *Italy*, were these Gods *Cabiri*, and 'tis for this Reason that *Virgil* calls them the great Gods.

Dionysius Halicarnassensis relates at large from the Credit of *Calistratus*, the Story of the great Gods, which *Dardanus* carried out of *Acadia*, into the Isle of *Samothrace*, and from thence to *Troy*, where he placed them with the *Palladium*, which contained the Fate of *Troy*. He adds that *Aeneas* carried them afterward into *Italy*. *Horodotus* gives the Name of *Cabiri* to the Gods of *Samothrace*, and says, that they were the *Pelagi*, and *Athenians* together, that carried them into *Samothrace*.

C A C A, the Sister of *Cacus*, worshipped by the *Romans* in a little Chappel, called after her Name, where the Vestal Virgins went to offer Sacrifices.

C A C U S, the Son of *Vulcan* and *Medusa*, whom the Fable represents to us with Three Heads, casting Fire and Flames out of his Nostrils, as *Plutarch* tells us. *Cacus* according to History was the Servant of *Evander*, a very wicked Man, who committed great Robberies. He attacked *Hercules*, as he returned out of *Spain*, and robbed him of most of his Cattel, drawing them into his Cave by their Tails, that his Robbery might not easily be discovered; but *Hercules* having found it by *Cacus's* Sister, and by the howling of the Cattel, he slew the Thief and buried him in his Cave throwing it down upon him. *Hercules* in Gratitude built an Altar to **J U P I T E R** the **F I N D E R**, near the Gate called *Trigwina*, and sacrificed a Bull to him upon it.

C A D A V E R, a dead Corpse. *Lucian* in his treatise of Mourning has made a pleasant and useful Description of the Ceremonies used about dead Persons, and says,

"After the nearest Relation has received a dead Person, and closed his Eyes, his

C A D

"next Business is to put a piece of Money
 "into his Mouth to pay the Ferry-man of
 "Hell, who is *Charon*, but never considers
 "whether it be Money that is current in
 "that Country, so that in my Opinion he
 "had better give him nothing, than that
 "he should be constrained to send it back
 "again. After this Ceremony he washes
 "the Body of the dead Person with warm
 "Water, as if there were no Water below,
 "or that he were to assist at a Festival, at
 "his first Arrival: Besides this, he per-
 "fumes him, crowns him with Flowers,
 "and puts him on his best Cloths, either
 "because they fear he will dye of cold by
 "the way, or that otherwise he will not
 "be treated according to his Quality. All
 "is accompanied with Complaints and
 "Mourning, Tears and Sobs, to agree with
 "the Master of the Ceremony, who orders all
 "Matters, and recites with such a mournful
 "Voice all his former Calamities it would
 "make them weep, if they had never seen him.
 "Then some tear their Hair, others beat
 "their Breasts, or scratch their Faces,
 "some rend their Cloaths and cast dust up-
 "on their Heads, or fall down upon the
 "Ground, or throw themselves against the
 "Walls. So that the dead Man is the most
 "happy of all the Company, for while his
 "Friends and Relations torment themselves,
 "he is set in some eminent Place, washed,
 "cleansed, perfumed, and crowned, as if he
 "were to go into Company. Then his
 "Father or Mother if he had any, leave
 "the Company and go to him to embrace
 "him with such ridiculous Lamentations,
 "as would make him burst with Laughter,
 "if he could be sensible of it. There are
 "some, who at the Death of their Rela-
 "tions, kill their Horses and Slaves, to send
 "them for their Use into the other World,
 "and burn or bury with them, their most
 "valuable Goods, as if they would be use-
 "ful to them. Nevertheless, all that these
 "People do, is neither for the Dead, who
 "can know nothing of it, though they
 "cried Ten Times as loud, nor for them-
 "selves, for then they might act in Silence.
 "So that, if it be not done merely for
 "Custom sake, 'tis only for fear they should
 "be thought to have no Friendship for, or
 "good Opinion of their Neighbours.
 "If he could be sensible of what they do,
 "doubtless he would say, why do ye lament
 "me so much, and torment your selves
 "for me, who am happier than you? Is it
 "because the Darkness wherein I am frights

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"you, or because you think I am smothered
 "with the Weight of my Tomb? But
 "a Dead Man has nothing to fear, since now
 "he is past all Apprehensions of Death,
 "and my burnt or putrified Eyes have no
 "need to see the Light. Besides, were I
 "miserable, what good could all your Com-
 "plaints do, or the Limitings of your Breasts to
 "the Tunes of Instruments, and this
 "crowned Tomb, these Tears, and Lamen-
 "tation of Women? Do you think this
 "Wine which you pour out, runs down to
 "Hell, or is good to drink in another
 "World; as for the Beasts which you bur-
 "in Sacrifice one part of them rises in Smoke
 "and the rest is consumed into Ashes, whic
 "are very indifferent Food.

"This sort of mourning for the Dead,
 "was much alike at *Rome* and *Greece*. But
 "their Burials differ according to the Di-
 "versity of Nations; for the one burn, or
 "bury them, and the other embalm them.
 "I have been present at the Feasts in
 "*Agypt*, where they set them at the end
 "of their Table; and sometimes a Man or
 "Woman is forced to deliver up the Body
 "of his Father or Mother to conform to that
 "Custom
 "As for Monuments, Columns, Pyramids,
 "and Interprions, nothing is more use-
 "less; there are some that celebrate Plays
 "in Memory of the Dead, and make Fun-
 "eral Orations at their Burials, as if they
 "would give them a Certificate or Te-
 "stimonial of their Life and Manners.

"After all this, some treat the Company,
 "where the Friends comfort you, and de-
 "sire you to eat. How long say they,
 "will you lament the dead? You can't re-
 "call them to Life again, by all your Tears?
 "Will you kill your selves with Despair
 "for your Friends, and leave your Chil-
 "dren Orphans? You ought at least to eat,
 "because by this means you may mourn
 "the longer. Thus far *Lucian*.

"When the Body is laid upon the Pile of
 "Wood to be burnt, some Person opens his
 "Eyes, as if were to make him look up to
 "Heaven, and having called him several
 "Times with a loud Voice, his next Relation
 "sets Fire to the Pile of Wood with a
 "Torch, turning his Back upon it to shew
 "that he does that Service for the Dead with
 "Regret.

Pliny is of Opinion, that burning of the
 Bodies of the Dead was not ancient at
Rome.

Rome. We do not, says he, find, that any of the *Cornelian* Family were burnt, till *Sylla*; but *Pliny* seems to contradict himself, when he writes, that King *Numa* forbid to pour Wine upon the Fires, which were kindled for the burning of the Dead; and *Plutarch* assures us, that *Numa* did strictly forbid that his Body should be burnt after his Death, but he ordered Two Tombs of Stone to be built, in one of which his Body should be laid, and in the other those holy Books which he had written about Religion, and the Worship of the Gods, which is Proof that burning of Bodies was very ancient, and that it was at least used in his Time. The Laws of the XII Tables, which were made Three Hundred Years after the building of *Rome*, which forbid the Burial, or burning of Bodies within the City, does not at all favour the first Opinion of *Pliny*, for nothing else can be concluded; but that there were Two ways of disposing of dead Bodies in use, burying, or burning, and both were forbidden within the City to avoid Infection, and secure it from the danger of Fires, which might happen by that means.

Cicero teaches us, that the Custom of burying Bodies was introduced at *Athen*, *Cicero* says, and that they buried them with their Faces to the *West*, whereas at *Megara* they turned their Faces to the *East*. The Custom of burying Bodies lasted a very long time throughout all *Greece*, and that of burning them came from the *Gymnosophists* of *India*, who had used it long before.

The *Egyptians* embalm the Bodies of the Dead, to preserve them from Corruption. The *Ethiopians* had diverse ways; sometimes they cast them into the Currents of Brooks and Rivers, sometimes they burnt them or put them in Earthen Vessels, according to the Testimony of *Herodotus* and *Strabo*.

The *Indians* eat them, that by this curious Secret, they might give them a second Life by converting them into their own Substance.

Those People whom *Herodotus* calls, the *Macrobes*, or *Long-lived* dry the Bodies, then paint their Faces with white, and so restore them to their Natural Colour and Complexion.

Then they wrapt them up in a Pillar of Glass, in which having kept the Body a whole Year they set it up in some place near the City, where all might see it.

Diodorus Siculus relates that there were certain People, who after they had burnt the Bodies, put their Ashes and Bones into Statues of Gold, Silver, and Earth, covering them over with Glass.

The *Garamantes* bury their dead on the Shore in the Sand, that they may be washed by the Sea.

When the Body of the dead is consumed by the Fire, and all present have taken their last farewell, *Vale eternam nos eo ordine, quo Natura voluerit, sequemur*, the nearest Relations gather up the Ashes and Bones, which they sprinkle with holy Water, and then put them into Urns of different Matter, to set them in their Tombs, pouring out Tears upon them, which being caught in small Vessels, called *Lacrymatoria*, they are likewise reposit with the Urn in the Tomb.

It is very uncertain how they could gather the Ashes, and keep them mingling with those of the Wood and other things, which were burnt with the Bodies. *Pliny* mentions a sort of Linnen which grows in the *Indies*, called by the *Greeks*, *Asbestos*, *Asbestos* not to be burnt, of which is made a Cloth that will not burn, although it be cast into the Fire. In this the Body being wrapped up, the Ashes of it may easily be kept together without mixing with those of the Wood; but this is not probable, since the same *Pliny* tells us, that this Cloth is very rare, and was preserved for the Kings of the Country only.

Perhaps they made use of another Cloth made of the Stone *Amiantus*, which *Pliny* says, they had the Art of spinning at that Time, and *Plutarch* assures us, that in his Age there was a Quarry of that Stone in the *Isle* of *Ngropont*, and the like is found in the *Isle* of *Cyprus*, *Tines*, and elsewhere.

They might have also some other Invention, as to set the Body upon the Fire in a Coffin of Brass or Iron, from whence it was easy to gather the Ashes and Bones that were not consumed.

C A D M U S, the Son of *Agenor*, King of *Phenicia*, who was sent by his Father to find out *Europa*, which *Jupiter* had taken away, but not hearing of her after several long and dangerous Voyages, he went to consult the Oracle of *Delphi*, who ordered him to build a City in the Place, whither an Ox should lead him. And preparing in the first place to sacrifice to the Gods, he sent his

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his Companions to the Fountain of *Dirce*, which was near, to fetch him some Water, but they were devoured by a Dragon. *Minerva* to comfort him for this Loss, advised him to go and slay the Monster, and to sow its Teeth upon the Earth. This being done, he saw armed Men immediately to grow up, who slew one another, except five who surviving that Slaughter helped him to build the City, which he called *Thebes*, and reigned there several Years. He married *Hermione*, or according to *Ovid*, *Hermione*, the Daughter of *Mars* and *Venus*, by whom he had several Children, which came all to miserable ends. *Cadmus* was expelled out of *Thebes* by *Amphion*, and went into *Egypt* with the *Phœnicians*. 'Tis said that he brought with him Sixteen Letters of the Greek Alphabet, that he taught to write in Prose, and that he was the first that set up Images in the Temples of the Gods. He was changed into a Serpent with his Wife, through the Anger of the God *Mars*, because he slew the Dragon which kept the Fountain of *Dirce*.

Cadmus was one of the *Græcian* Heroes, of which the *Pagans* often made their Gods.

Bechart informs us, that *Cadmus* was one of the *Cadmonites*, of whom *Moses* speaks in *Genesis*. The Name of *Cadmonites*, was given them, because they lived about Mount *Hermion*, which was the most *Eastern* Country. It is probable that *Hermione* *Cadmus's* Wife might have taken her Name from that Hill. And because these People were part of the *Phœnicians*, it was feigned that *Cadmus* and *Hermione* were changed into Serpents, because the *Syriack* Word *Heven* signifies a Serpent. The Fable says, that *Cadmus* having sown the Serpents Teeth, there came up armed Souldiers, which slew one another, and there survived Five of them only, which subdued *Beotia*. *Bechart* ingeniously conjectures, that these are only Allusions to the *Phœnician* or Hebrew words. for these Two Terms, *sonnant*, signify both the Teeth of Serpents, and Points of a Sword. *Hugues* tells us, that *Cadmus* found out Steel first at *Thebes*, as also the Metall & Stone, of which, Steel and Copper is made, still called *Cadmia*. The armed Souldiers were at length reduced to Five, because the word *Quinque* signifies Five. It imports also a Soldier girded, and ready for Battle, because the Souldiers girded their Body about the fifth Rib.

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Nevertheless some Interpreters of *Pindar* relate, that *Cadmus* and *Hermione* lived to a very old Age, and were by the special Favour of the Gods carried into the *Elysian* Fields in a Chariot drawn by two Dragons, which doubtless was the Occasion of the Fable.

Eschmerus, of the Isle of *Cor*, in the third Book of his sacred History, will have it that *Cadmus* was the Cook of the King of the *Cydonians*, one of whose Maids, a Player the Flute he debauched, and had by her *Semele*, whom she put in a Chest with *Bacchus*, and cast her into the Sea, because she prostituted her self to *Jupiter*.

Such as have allegorized this Fable, say, that *Cadmus* was a very valiant Prince, who conquered the Kingdom of *Beotia*, by force of Arms, which was then governed by a King named *Draco*; that he endeavoured to divide it among his Subjects, but they quarrelled and destroyed one another, and so he invaded the Kingdom. This History made the Poets feign that he slew a Dragon and sowing the Teeth their sprung up Men, which killed one another.

CADUCA BONA, *Escheats*, Goods which are forfeited to the Kings Treasury, by the Laws of *Escheats* which were made in the Time of *Augustus*, to encrease the Treasure, which was exhausted by the civil Wars. These Laws were contained in several Articles.

1 That all Persons who lived a single Life, should enjoy no Legacy, if they did not marry within the time limited by that Law, and if they did not, whatever they had bequeathed to them by Will, should be paid into the Treasury.

2 That those who had no Children should lose one Moyety of what was left them by Will, and this is that which the civil Law calls, *Pæna orbitatis*.

3 All that was given by Will to any Person, who died in the Life of the Testator, or after his Decease before the Will was opened, was an *Escheat*, and belonged to the Treasury.

4 Every Heir, who was negligent in revenging of the Death of him, whose Estate he inherited was deprived of his Inheritance, and it came to the Treasury. In a Word, *Caducum*, in the sense of the civil Law is meant of any Legacy, or Gift of Inheritance, which is void, There is a Title in the Civil Law, *de caducis tollendis*.

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CADUCA AUSPICIA, *Vain Signs by Birds*, which are of no Use.

CADUCA VOTA & CADU. CÆ PRECES, *Fruitless Vows, and vain Prayers* which are not heard.

CADERE CAUSA, or **LITE**, *to lose his Suit or Cause*. An ancient Term of Law.

CADERE VOTIS, *to make Vows in vain which are not heard. To hope vainly.*

CADUCEUM, an *Heralds Staff* The Wand which *Mercury* according to the Fable received of *Apollo*, in exchange of the Seven-stringed Harp, which he gave him, was so called.

The Poets speak of many Vertues, which this Wand of *Mercury* had, as to lay Men asleep, and to raise the Dead. The Word comes from the Latin *Cadere*, which signifies to fall, because this Wand had a force in it to appease all Differences, and make Mens Arms to fall out of their Hands, as *Mercury* proved by Two Serpents which were fighting, for he threw it down between them, and they were Friends, and from that time *Mercury* always carried it as an Emblem of Peace.

This Wand according to the *Ægyptian* Mythology was straight, adorned with Two Serpents twining round it, and as it were joined together about the middle of their Bodies which seek to kiss one another, making an Arch of the highest part of their Bodies.

The Ambassadors of *Rome* sent to make Peace carried a Wand of Gold in their Hand, and were upon that account called *Caducentes*, as those who were sent to declare War, were called **FECIALES**.

The Ancients have attributed many wonderful Effects to the *Caduceum*, standing to the Rod or Staff of *Asclepius*, with which he did such Miracles in *Egypt*, before *Pharaoh*, and the Magicians of that Country.

CÆCIAS, the *East Wind*, which blows from the Parts where the Sun rises, and raises Clouds, from whence comes the Proverb. *It is attended with Mischief, as the Cæcias with Clouds.*

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CÆCILIUS, of *Epirus*, who was the Freedman of *Atticus* a Roman Knight. He taught Grammar at *Rome* and was the first who read *Virgil* and the other Latin Poets to his Scholars.

There was another of that name, who was a *Gaul*, who has written of the Civil-Law, and of the signification of its Terms.

CÆCUBUM, a Town of *Companis*, whence came the excellent Wines which *Horace* and others of the Poets speak so often of. Their Vineyard was destroyed by *Nero*, as *Pliny* relates.

CÆDERE pignora, or *Sectionem pignorum instituere*, or *pignora auctione distrabere* (In the Roman Law are used to signify) to sell by Auction, or by Parcels, the Goods which were seized from any one.

CÆLIUS, one of the Seven Mountains of *Rome*, so called from *Calus Vibenus* King of *Tuscan*, who assisted *Romulus* against the *Latins*. This Mountain was inclosed within *Rome* by *Tullus Hostilius*, who built his Palace there. There were many beautiful Temples upon it, viz. That of *Janus*, *Venus*, *Cupid*, and the fourth to the Emp. *for Claudius*.

CÆNIS, the Daughter of *Elaphus*, one of the *Apes*, who was beloved by *Asopus*, and changed into a Man that was invulnerable. He fought against the *Centaur*s for the *Lapithæ*, and received no Wound, but he was crushed by the Fall of some great Trees. *Virgil* informs us that she resumed her Sex after his Death, but *Ovid* will have her changed into a Bird.

CÆRUS, was called by the *Greeks* the God of Opportunity, and by the *Latins*, of Occasion. The *Etrus* consecrated an Altar to him. *Cadrestus* the famous Carver has represented this God under the Form of a fair young Man, having his Hair loose, and blown about by the Gales of the Wind, and holding a Rator in his Hand. A certain Poet also calls him the youngest of *Saturn's* Children. *Pæcius* in his witty Fables has described him in the Shape of a Man with Wings, having Hair on the fore part of his Head, but being bald behind, that none can regain him when he has suffered him once to pass him, because he went so swift, that

that he could run upon the edge of a Razor without hurting himself.

CÆSA & PORRECTA, these are the *Entrails* taken out of a Sacrifice, when it is opened, which the Sacrificer considers attentively, before he casts them into the Fire, to observe whether there be any Blameth, which may interrupt the Sacrifice, or cause it to be renewed, and from hence arises the proverb used by *Cicero*, *Epist. 18. lib. 5. ad Atticum*. *Multa uno omine, quorum capta non ne quid inter Cæsarem porrecta, ut adest, omenis bene adiacet, aut tempestiva*. You see all that is in my Letter, refer to this Head, *Thus being upon the point of learning my Office and relinquishing my Government*. none shall involve me against my Intention and Design in new Affairs, and so oblige me to remain in my Office.

CÆSA, and **RUTA**, some understand by these Words, *Things moveable*, which are not fastened either by Hooks or Nails to the Foundation, or any part of the Building, as belonging neither to the Mason, or Carpenter's Work. "*Cum ades Paternae venditor, ne in rutis quidem, & caeca solum tibi paternum recepisti. When you sold your Fathers House, you did not reserve so much to your self out of all his moveables, as the Chair wherein he sat.*"

CÆSAR, *Caius Julius*, who was the first Roman Emperor.

He was the Son of *Lucius Julius Caesar*, a Roman Consul and Prætor.

This Word *Cæsar*, was the Surname of the *Julian* Family, either because the first of them was cut out of his Mothers Belly, or because he was born with much Hair; or lastly, because the Grandfather of *Caius* slew an Elephant, which in the *Punick* Language is called *Cæsar*.

CAIUS JULIUS CÆSAR, was of a good Stature, he had a pale Complexion, brisk Eyes, a large Nose, something rising, all Marks of a great Soul; a lover of Honour and Command. Being made Consul he went into *Gallia*, and subdued it by Force. He first crossed the Sea, and made old *Albion*, now *England*, to pay tribute to the People of *Rome*. He made *Pompey* and *Craspus* Friends, by marrying his Daughter *Julia* to the former; but afterward they quarrelled in such a manner, as began a civil War, which had almost over-

turned the Roman Empire. *Cæsar* was ever the Conqueror, and utterly routed all *Pompey's* Forces in *Ægypt*, and in the *Pharſalian* Field, and so he got the Government into his Hands,

He marched from thence into *Syria*, and into the Kingdom of *Pontus*, where he conquered *harnaces*, vanquished *Juba* with *Scipio*, and *Cato* in *Africa*. Returning to *Rome* he triumphed four Times together, viz. over the *Gauls*, *Ægypt*, *Pontus*, and *Africa*, and further a fifth Time for subduing *Pompey* the younger in *Spain*.

After all these Victories he was chosen perpetual Dictator, and proclaimed Emperor, which so stirred up the Hatred and Envy of the Noblemen of *Rome*, that they conspired against him and slew him in the Senate-house, having given him Twenty Three Wounds with their Daggers, of which he died. *Brutus* and *Cassius* were among the Conspirators. He was Fifty Six Years old at his Death. *Dr. Andrews* an *Italian*, a Scholar of the famous *Argoli*, has given an excellent description of him in writing upon the Medal of this Emperor. "It is my Opinion, says he, that *Julius Cæsar* being of a tall Stature, and having "brisk Eyes, and of a pale Skin, was of "a passionate Disposition, but a little melancholy; his large Nose a little rising "between the Eyes, his Nostrils turning "something upward, and flat on the top, "make his Nose something like an Eagle's, "which denotes great Courage, a lover of "Glorious Empire. His brisk and black "Eyes, his Forehead a little sinking in the "middle, shew, that he was a Man of great "Designs, and constant in his Undertakings; "his Head was well shaped with Two rings behind and before, and his Forehead "lean, all which joined together discover "his Fitness for Study and Eloquence. "He was bald on the fore part of his Head, "which signifies his Inclination to love, "from whence it became a common saying "of his Soldiers which they sang at his Return from the East, O ye Romans, we have "brought you the bald Adulterer.

There never was any Man, who had more Valour, fiercer Boldness, and Courage, than he, nor greater Experience in warlike Affairs, or the Art of governing, by which he subdued 300 Nations, took 800 Cities, and conquered 3 Millions of Men in several Battles.

He was very resolute and daring, which made him to cross the Rhine and the Ocean to attack *Germany* and *England*, though the Wars of the *Gauls*, were not yet finished.

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He shewed his Magnificence in his Preparations of Plays, and Triumphs, in which he exceeded all that had been before him, and swallowed up, if I may so say, in that prodigal Expence, all the *Roman* Bravery, and Wealth. The large Reach of his Wit was proved by his Reformation of the Time and Laws, the former of which is an hard Work still, and the other his Death prevented him from finishing, as also his Eloquence in his learned Commentaries, which he has left of the Civil Wars, and the War with the *Cauls*.

He was the mildest Prince in the World, and we may say, that his whole Life was nothing but a continual Example of Mercy and Bounty; for he not only pardoned his Enemies thro' the Greatness of his Mind, but he restored them to their Dignities, and often heaped new Honours upon them; which made *Cicero* say, that he had conquer'd Victory, because he freely deprived himself of that which she had given. Wherefore 'twas nothing but Justice to him, that the Senate decreed, that in grateful Acknowledgment, a Temple should be built to *Clemency*, his Device was, *Veni, Vidi, Vici*, i. e. *I came, I saw, I conquered*.

CÆSAR OCTAVIUS, surnam'd *Augustus*, the Nephew of *Julius*, and adopted by him: His Stature was tall and proper, he had a comely Face, a sweet and modest Look, a Nose gently rising near the Forehead, his Hair somewhat curl'd. He succeeded *Julius Cæsar*, and was Heir to his Name as well as his Vertues, and happily finish'd those Designs of Monarchy the other had laid. He reveng'd his Death upon his Murderers, who died all a violent Death, and some of them by the same Dagger wherewith they had assassinated him. This Prince had a generous Soul, and a charming and insinuating Wit. He was prudent and brave without Ostentation. His Eye-brows joining over his Nose, according to some Physiognomists, signified his Inclination to Vertue; others thought that this was a Sign of his Inclination to Study, because it denotes Melancholy, and there must be a little of that or Study: He was a Lover of Learning, and had a pleasant Way of Writing both in Prose and Verse, from whence it was that in his Time there were such able Men, as *Virgil*, *Horace* and *Mecenas*.

The Teeth of this Prince being small and thin set, according to *Suetonius*, prognosticated short Life, in the Judgment of *Hippocrates*, and some Physicians: But, perhaps, his Sobriety made amends for this Defect, since he liv'd to 76 Years of Age, although he was often troubled with Rheum, the Sciatica, the Gout and Gravel.

Suetonius also remarks, that he commonly fell sick about his Birth-day. See *Augustus*.

CÆSTUS, a large Gantlet made of a raw Hide, adorned with Lead, which the ancient

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Wrestlers made use of when they fought at Fifty-cuffs in the publick Games. *Calepin* is mistaken, when he says that it was a kind of Club, for it was only a Strap of Leather, strengthened with Lead, or Plates of Iron, wherewith, after the Manner of Chains lying a-cro's, they encompass'd the Hand, and also the Wrist and part of the Arm to guard them from Blows, lest they should be broken, or dislocated by them.

CÆSTUS or **CES IUM**, a Girdle which the Poets and Painters have given to *Venus* and *Juno*: Thus *Pallas* in *Lucian* advises *Paris* to take away *Venus's* Girdle, that he might the better judge of the Beauty of the Three Goddesses; because, adds she, *Venus* is a Magician, who keeps some Charm conceal'd within her Girdle. This Word comes from the Greek *καετός*, which signifies a Girdle, or any other Work embroider'd with the Needle, which was commonly wore by Women. It was a large Strap, which serv'd for a Girdle, made of Wool, and which the Husband untied for his Spouse the first Day of their Marriage, before they went to Bed; as we learn from *Homer*, *λύσε δὲ παρθένον ζώνην*; and *Ovid*, *Castæque fallaci zona recinxi manu*. And this relates to the Girdle of *Venus*, which *Juno* borrow'd of her to entice *Jupiter* to Love; for this Girdle, says *L'omer*, B. 14. Of the *Iliads*, contains the Passion, Wishes and Charms, by which *Venus* unites the Hearts of new-married People; which made *Martial* say,

*Ut Martus revocetur amor Junimque Tonantis,
Atque Juno petas ceston, Et ipsa Venus.*

LIN. 6. Epig. 13.

Some Authors say, that this *Castus* of *Venus* was a little Fillet or Diadem, wherewith the Heads of Deities were encompass'd, which had a Point in the middle.

CÆYX, King of *Taracina*, the Son of *Lucifer*, or the *Morning-Star*, and Husband of *Alcione*; who going to consult the Oracle about the Government of his Kingdom, was Shipwreck'd at Sea; which so sensibly touch'd his Wife, that for Grief she threw her self Headlong into the Sea: But the Gods having Compassion on them, chang'd them both into Birds, call'd *Halcyons*, (i. e. *Kingsfishers*) who make the Sea calm when they hatch their young ones in the Sea-rushes, during the sharpest Storms of Winter.

Lucian in his Dialogue, entituled, *Alcyon*, relates the Fable after another manner, for he introduces *Socrates*, speaking thus to *Cebes*, whose pleasant Sound had struck his Ear from the other side of the River:

'Tis *Alcyon*, says *Socrates* to him, who is so much extoll'd, of whom this Fable is told: That the Daughter of *Eolus* having left the brave

⁴ *Cæx* her Husband, the Son of the *Morning-star*,
⁵ waited her self with fruitless Complaints, until
⁶ the Gods mov'd with Compassion, chang'd her
⁷ into a Bird, which still searches on the Waters
⁸ for him, whom she cannot meet with upon
⁹ Earth. And to recompense her Love, while
¹⁰ she makes her Nest and hatches her Young, the
¹¹ Winds are still, and the Sea is calm, even in the
¹² sharpest Weather of Winter: And so to this
¹³ Day, these fine Days are call'd from her Name
¹⁴ *Halcyon-Days*.

CAIUS or GAIUS, a Surname given to many illustrious Romans, upon the Account of the Joy their Parent felt at their Birth, *à gaudio partum*.

CAIUS, surnam'd *Octavius*, the Father of the Emperor *Augustus*, who defeated the Fugitive Slaves, and destroy'd those that remain'd of *Cariline's* Conspiracy.

CAIUS MEMMIUS, a Curule *Edile*, who first celebrated the Feast *Cerealis*, or the festival of *Ceres*, as appears by this *Motto*,

Memmius aditus Cerealia primus fecit.

CALABRA CURIA, the *Calabrian* Court, built by *Romulus* upon Mount *Palatine*, near his own Habitation, according to *Varro*; or according to others, near the Capitol, in the Place where the Magazine of Salt now is. It was call'd *Calabra*, from the Latin Word *Calare*, which signifies to call together; because *Romulus* design'd this Place for the general Assemblies of the People; but since that time, the *Rex sacrorum* summons the Senate and People to meet there, to give them Notice of the Days for Games and Sacrifices. You may consult *Macrobius* about this Word, *Lib. 1. Saturnal. and Festus*.

CALANTICA, a *Kerchief*, the ancient Head-dress of the *Roman* Women.

CALAKE, from the Greek Word *καλέω* *Voco*, signifies to call together, or assemble the People, from whence comes the Word *Calendar*, which is as much as to say, the first Day of each Month, because he who presided at the Sacrifices, assembled the People in the Capitol, after he had observ'd the New Moon, to signify to them the Feasts and Games of that Month.

CALATA COMITIA, an Assembly of the People, who were call'd together for the Election and Consecration of Priests, and for Wills which were made in the most ancient Times of the Commonwealth, in the Presence of the People, as *Theophilus* says, in *Book 2. Instit. See Comitia*.

CALCEAMENTUM, the Shoe of the Ancients, which was different from ours both in Matter and Form: It was made at first of a raw Hide, with all the Hair on, which they call'd *Carbatinus crepidus*: But in succeeding Times, the Hides were prepared, curried, and steep'd

in Allom-water. Shoes were made of the Skins of Cows, Calves, Deer, Goats, &c. from whence comes the Raulery used by *Martial*, of one who had a Cap of fine Leather, to whom he says, that his Head was shod. They made use also of the Bark of a Tree, which they wove or knit, as *Martianus Capella* tells us, *Calceos praterea ex papyro textili subligavit*; which are also mention'd by *Benedictus Balduinus*, in *Book 3. de Calceis antiquis*. These sort of Shoes were especially used in *Egypt*, for the Priests wore them when they sacrific'd to the Gods: They made them also of Broom and Rushes, and they were call'd *spartei* and *juncei calcei*, which Fashion came from Foreign Countries; and these the Spanish Peasants wore, as *Pliny* testifies. They made them also of Flaxen Cloth very white, embroider'd and enrich'd with Pearls and Diamonds. History informs us, that the Emperor *Antoninus*, surnam'd *Philosopbus*, and his Successors till *Constantine's* Time, wore Shoes of this sort. They made use also of Mettals to make Shoes, as Iron, Brass, Gold and Silver. *Empedocles* wore Shoes or Slippers of Brass; which gave occasion to that Apostrophe of *Lucian*, in his Dialogues to him, *God preserve you good Master Slipshoe*. The Romans had Shoes of Iron, but they were used for the Punishment of Christians, during the Persecutions. They put great Nails into them, which they caus'd to be made red-hot, as was done to *St. Basil*, *ferreas crepidas ignis clavibus confixas calcavit*. They wore also Shoes of massy Gold, and others which were only gilt. *Plautus*, in his *Bacchides*, speaks of a very rich Man who wore Shoes, whose Soles were of Gold; *Enim rogas qui scavis habeas auro suppositum solum*. *Julius Caesar* wore Shoes of Gold, and others which were only gilt, according to the Testimony of *Seneca*, *Qui excusant eum, negant id insolentie fastidium, autum soculum auratum, imò aurum magis distindum ostendere eum voluisse*. They made use also of Wood, whereof they made Wooden Shoes, and Sandals or Galloches, which were the Shoes of the Poor, and of Parricides when they were shut up in a Sack, as *Cicero* tells us, *Si quis parricides occiderit vel verberavit, et damnato obiciatur os folliculo lupino, soleæ ligneæ pedibus induantur*. Here follow the Names of the several sorts of Shoes which were used by the Ancients.

CALCEI, *Mullei*, *Soleæ*, *Sandalia*, *Cothurni*, *Caligæ*, *Gallicæ*, *Crepidæ*, *Socii*, *Perones*, *Ocreæ*; to which we may add those which were introduced by Custom, borrow'd for the most part from the strange Fashions of divers People; which are the *Campagi*, *Phæacis*, *Sicyonia*, *Alibiada*, *Amulaida*, *Anaxypides*, *Arpides*, *Læonica*, *Lymphides*, *Persicæ*, *Syricticæ*, *Sphirantides*: Of each of which we shall speak according to the Order of the Alphabet.

CALCEUS, which we now call a Shoe, was different from ours in this, that it covered half the Leg, and was open in the Fore-part, and was tied with Thongs or Straps, which they called *corrigias calceamenti*: This may be easily observ'd from the Passage of *Silvius Apollinaris*,

— *Et concurrentibus ansis*
Vinculorum pandas texunt per cura catenas.

This Shoe was extream close upon the Foot, when they had a mind to be handsomely shod, and thence it was called *tenfium calceum* or *tenipellum*, and it was a Sign of Carelessness or Poverty, to have a Shoe too big, and your Feet loose in it and bagging out, *laxum calceum, solentem, or solutamentum*, which made *Ovid* caution his Mistress to take heed that her Shoe was not too big,

Nec vagas in laxa pes tibi pelle natat.

Thus *St. Jerom* says, that all the Care of worldly Men was to be handsomely cloth'd and shod, *Omnis hic cura in vestibus, si bene oleant, si pes in laxa pelle non solliat*. To shun this, they took care to tie their Straps close, as *Tibullus* tells us, *Aniague compressos, alligat anila pedes*, and to stuff them with Locks of Wool, and such like Things, as we learn from *Tertullian*, *Stipabant tonento*; upon which Words *Rhenanus* says, *Stipant ne solliat calceus*, they stuff it with Wool for fear lest it should have Wrinkles and the Foot turn about in it.

The Toe of the Shoe ended in a Point bending a little backwards, which they called *calceum rostratum, repandum, uncinatum*, and those who wore them to were called *uncipedes*, as *Tertullian* tells us in his Book de *Pallio* C. 1. Such were the Shoes of *Juno*, as *Cicero* informs us, *cum calceis repandis*.

The common Citizens wore black Shoes, and the ordinary Women wore white: And therefore *Lipsius* seems to be mistaken, when he endeavours to prove that the Shoes of the Romans were white, and grounds his Opinion upon a Passage of *Marzial*, where 'tis said, *Calceus candidior sit prima nive*. But this learned Man doubtless did not take Notice, that in this Place *Marzial* blames *Ceinnia*, because he had a very nasty Gown, and wore Shoes as white as Snow: What is affirm'd by *Horace* and *Juvenal* is more probable therefore, that they wore black. Nevertheless 'tis true, that some Men wore white Shoes under the Emperors, for we read in *Spartianus*, that *Alexander Severus* forbade Men to use them, and permitted the Use of them only to Women, who wore also some that were red, and some of other Colours, which made *Perfius* caution a young Man to take heed lest his Mistress should cuff him with her red Patten, *solei objugabere rubra*.

The Shoes of Senators, Patricians and their Children, had something like a Crescent at the End, which made the Figure of a C, to shew, that they were descended of the Number of the first 100 Senators or Fathers which *Romulus* instituted after the building of his new City; *Plutarch* gives other Reasons for it, Besides, this Crescent was upon the Instep, and served to tie the Shoe close, as now our Buckles do, if we will believe *Baldwinus*, who pretends to prove it by this Verse of *Statius*,

Primaque patricia clausit vestigia lunæ.

And by the Authority of *Triguellus* upon the fifth Book of *Alexand. Neap. Lunule*, says he, *in calceis erant fibule eburnæ ad instar Lunæ corniculantes*. These Crescents were made of different Matter, as Gold, Silver and Ivory adorn'd with Diamonds and other precious Stones.

The chief Roman Magistrates wore commonly red Shoes, on Days of Ceremony and Triumphs. The greatest part of Writers will have the Emperor *Dioclesian* to be the first who wore precious Stones upon his Shoes, and that he presented them to be kiss'd by those who did him Reverence. Yet we find that *Helicabalus* wore them before him, as also *Alexander Severus*; and *Pliny* speaks of this Custom as an Abuse very common in his Time.

The Slaves wore no Shoes, but went barefoot, and for that Reason they were called *cretati*, or *Gypsi* from their dusty Feet. There were also some Free-men that went barefooted, and *Tacitus* observes, that *Phocion* and *Cato Uticensis* and many others walk'd without Shoes; but these Examples are rare, and generally speaking all Persons that were of a free Condition walk'd always shod, except at some religious Solemnity, or in the Time of some publick Calamity; for we learn from History, that when the great *Mother of the Gods* was worsh'd, the People went in Procession barefooted, and that the Roman Dames put off their Shoes at the Sacrifices of *Vesta*. *Tertullian* relates, that the Pagan Priests very often order'd Processions to be made barefooted in a Time of Drought: *Cum super celum & aream, nudipedalia denuntiantur*. The principal Roman Knights at the Death of *Julius Cæsar* gathered up his Ashes, and being clad in white Tunicks they walked barefoot, to signify at once both their Respect and Sorrow. *Lycurgus* and the *Lacedæmonian* young Men went always barefoot, and the *Attolians* and *Iberians*, a People of *Italy*, had one foot shod and the other naked, as also the Magicians in their Magical Mysteries: *Virgil* and *Ovid* tell us, *Unum exiit pedem umilis*. 4. *Æneid*. *Horace* speaking of *Camilla* that famous Magician, acquaints us that she went barefooted,

— Pedibus nudis, passoque capillo.

CALCULUS, this *Latin* Word signifies a *Stone*, because the Ancients made use of little Flint-stones instead of Counters, for reckoning up any Sums whether multiplied or divided in their Computations, either in Astronomy or Geometry. The Kings of *Lacedemonia* gave their Suffrages with Two small Stones, and the *Romans* marked their fortunate Days with a white Stone, and unfortunate with a black Stone,

— Albo aut nigro notanda lapillo.

CALENDÆ, the *Calends*. The *Romans* called the first Day of each Month by this Word, which comes from the *Greek* Word *καλέω*, *voco*, because reckoning their Months by the Moon, there was a Priest appointed to observe the New Moon, who having seen it, immediately gave notice to him who presided over the Sacrifices; and he presently called the People together in the Capitol, and declared unto them how they must reckon the Days until the *Nones*, pronouncing Five times this Word *καλέω*, if they happen'd on the Fifth Day, or Seven times if they happen'd on the Seventh Day. These *Calends*, or first Day of each Month, were consecrated to *Juno*, upon which Account she was surnam'd *Calendæ Juno*.

The *Greeks* had no *Calends* as the *Romans* had, and therefore when one would signify a Time that should never happen, they made use of that Expression, *ad Græcas Calendas*, i. e. at latter *Lammas*, or never. *Augustus* was the first who brought this way of Speaking into Fashion, as *Suetonius* relates, upon the Occasion of certain Debtors, who were become insolvent, *Cum aliquis nunquam exsolvuturos significare vult, ad Calendas Græcæ solvuturos ait*. Instead of the Name of *Calends*, the *Greeks* made use of the Word *Νεμυρία*, i. e. the Day of the New Moon, which was the same thing with the *Calends* among the *Romans*, as this Passage of *Plutarch* in the Life of *Galba* plainly proves, *ἐπὶ τῇ νεμυρίᾳ τῇ πρώτῃ μηνός, ἢν Καλένδαι Ἰανουαρίᾳ καλεῖται*.

The *Calends* of *January* were more considerable than the *Calends* of the other Months, because they were particularly consecrated to *Juno* and the God *Janus*; upon which Account the *Romans* then never fail'd to offer Vows and Sacrifices to these Two Deities; and the People being clad in new Gowns, went in Crouds to the *Capitæan* Mount where *Janus* had an Altar. Although the *Calends* of *January* was a Festival day for them, yet they did not fail then to be at any new Work, every Man according to

his Profession, that they might never be idle the rest of the Year, having begun it with Working.

The Magistrates entered upon their Office on this Day, and Feasts were kept everywhere, and Presents exchang'd between them in Token of Friendship.

The Feasts of the *Calends*, says *Matthew Basilis*, was kept on the first Day of *January*, and there was great Rejoycing, because the New Moon happen'd on that Day, and it was commonly believ'd, that if they diverted themselves well at the Beginning, they should pass the whole Year the more merrily. This Day brought no Sorrow to any but only to Debtors, who were oblig'd to pay their Interest and Arrears, upon which Account *Horace* calls them *tristes Calendas*.

CALENDARIUM, a *Calendar*; an Almanack which contains the Order of the Days, Weeks and Months, and shews the Festivals which happen during the Year. The *Roman* People at first had no *Calendar*, for it was only in the Hands of the Priests, from whom they learned the Festivals, and the other Solemnities of a civil Life. They took great care to write down in it every Thing that happened each Year, and marked moreover the Days on which there were Pleadings and on which there were none; And therefore this *Calendar* was called *Fastus*, or in the Plural Number, *Fasti*, and also *Annales publici*, because in it were set down the most considerable Actions of the Great Men of the Commonwealth; And from hence come the ordinary Forms of Speech, *Conscribere nummi fastis*, or *Referre in fastos* & in *annales publicos*, i. e. to transmit your Memory to Posterity. *Cn. Flavius*, Secretary to *Apianus Claudius*, gave the People a *Calendar* in Despite of the Priests and Senate.

Romulus was the first who divided Time by certain Marks, to serve for the Use of the People that were subject to him, and being much more skilful in Military Affairs than in Astronomy, he made the Year commence with the Spring, and gave it only Ten Months, whereof the first was the Month of *March*, and next after that was *April*, *May*, *June*, *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*. He gave 31 Days to each of these Four Months, *March*, *May*, *Quintilis* and *October*, and only 30 to each of the other six, so that they made altogether 304 Days, which was that Duration of Time wherein, as he imagin'd, the Sun ran through all the differ'd Seasons of the Year, as may be seen in the following *Calendar*. But as to the Division of Months into *Calends*, *Nones* and *Ides*, and the Manner of reckoning their Days, see hereafter the Seventh Paragraph before the *Calendar* of *Julius Cæsar*.

*The CALENDAR of Romulus, containing 10 MONTHS,
and consisting of 304 DAYS.*

March.	April.	May.	June.	Quintus.
1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.
2. VI	2. IV	2. VI	2. IV	2. VI
3. V	3. III	3. V	3. III	3. V
4. IV	4. Prid.	4. IV	4. Prid.	4. IV
5. III	5. Non.	5. III	5. Non.	5. III
6. Prid.	6. VIII	6. Prid.	6. VIII	6. Prid.
7. Non.	7. VII	7. Non.	7. VII	7. Non.
8. VIII	8. VI	8. VIII	8. VI	8. VIII
9. VII	9. V	9. VII	9. V	9. VII
10. VI	10. IV	10. VI	10. IV	10. VI
11. V	11. III	11. V	11. III	11. V
12. IV	12. Prid.	12. IV	12. Prid.	12. IV
13. III	13. Id.	13. III	13. Id.	13. III
14. Prid.	14. XVIII	14. Prid.	14. XVIII	14. Prid.
15. Id.	15. XVII	15. Id.	15. XVII	15. Id.
16. XVII	16. XVI	16. XVII	16. XVI	16. XVII
17. XVI	17. XV	17. XVI	17. XV	17. XVI
18. XV	18. XIV	18. XV	18. XIV	18. XV
19. XIV	19. XIII	19. XIV	19. XIII	19. XIV
20. XIII	20. XII	20. XIII	20. XII	20. XIII
21. XII	21. XI	21. XII	21. XI	21. XII
22. XI	22. X	22. XI	22. X	22. XI
23. X	23. IX	23. X	23. IX	23. X
24. IX	24. VIII	24. IX	24. VIII	24. IX
25. VIII	25. VII	25. VIII	25. VII	25. VIII
26. VII	26. VI	26. VII	26. VI	26. VII
27. VI	27. V	27. VI	27. V	27. VI
28. V	28. IV	28. V	28. IV	28. V
29. IV	29. III	29. IV	29. III	29. IV
30. III	30. Prid.	30. III	30. Prid.	30. III
31. Prid.		31. Prid.		31. Prid.

Sexilis.	September.	October.	November.	December.
1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.
2. IV	2. IV	2. VI	2. IV	2. IV
3. III	3. III	3. V	3. III	3. III
4. Prid.	4. Prid.	4. IV	4. Prid.	4. Prid.
5. Non.	5. Non.	5. III	5. Non.	5. Non.
6. VIII	6. VIII	6. Prid.	6. VIII	6. VIII
7. VII	7. VII	7. Non.	7. VII	7. VII
8. VI	8. VI	8. VIII	8. VI	8. VI
9. V	9. V	9. VII	9. V	9. V
10. IV	10. IV	10. VI	10. IV	10. IV
11. III	11. III	11. V	11. III	11. III
12. Prid.	12. Prid.	12. IV	12. Prid.	12. Prid.
13. Id.	13. Id.	13. III	13. Id.	13. Id.
14. XVIII	14. XVIII	14. Prid.	14. XVIII	14. XVIII
15. XVII	15. XVII	15. Id.	15. XVII	15. XVII
16. XVI	16. XVI	16. XVII	16. XVI	16. XVI
17. XV	17. XV	17. XVI	17. XV	17. XV
18. XIV	18. XIV	18. XV	18. XIV	18. XIV
19. XIII	19. XIII	19. XIV	19. XIII	19. XIII
20. XII	20. XII	20. XIII	20. XII	20. XII
21. XI	21. XI	21. XII	21. XI	21. XI
22. X	22. X	22. XI	22. X	22. X
23. IX	23. IX	23. X	23. IX	23. IX
24. VIII	24. VIII	24. IX	24. VIII	24. VIII
25. VII	25. VII	25. VIII	25. VII	25. VII
26. VI	26. VI	26. VII	26. VI	26. VI
27. V	27. V	27. VI	27. V	27. V
28. IV	28. IV	28. V	28. IV	28. IV
29. III	29. III	29. IV	29. III	29. III
30. Prid.	30. Prid.	30. III	30. Prid.	30. Prid.
		31. Prid.		

'Tis true, there needed no long time to discover that this Account was too short, and that his Year must begin long before the Solar Year, and therefore to reduce these things into Order, he ordain'd that all the Days which were over and above what he had reckon'd in this *Calendar*, should be insert'd amongst the rest without any Name, by way of Intercalation, which was done with little Care. But under the Reign of *Numa Pompilius* the *Calendar* was first reform'd. This Prince had private Conferences with *Pythagoras*, from whom he learn'd many things concerning Astronomy, which he chietly apply'd to this Purpose; and he followed very near the same Order which the *Greeks* then observ'd in the Division of Time. 'Tis true, that instead of 354 Days, which they gave to their common Years, he gave to his 355, because he would have the Number to be odd, out of a superstitious Opinion which he learn'd from the *Egyptians*, who had an Aversion to even Numbers which they accounted unfortunate: And therefore he took away one Day from each of these Six Months, *April*, *June*, *Sexilis*, *September*, *November* and *December*, to which *Romulus* had given 30 Days, that they might have but 29, and left to the rest 31 Days which they had before; and then adding these Six Days to the 51, which *Romulus's* Year of 304 Days wanted, to make up his own Year of 355; he made them in all 57 Days; which Number he divid'd into Two to make of it Two other Months, which he plac'd before the Month *March*, viz. *January* consisting of 29 Days, and *February* of 28, which Month he design'd for the Sacrifices which were offer'd to the Infernal Gods, to which this even Number as being unfortunate seem'd most properly to belong.

Thus he made the Month of *January*, which he plac'd at the Winter-solstice, the first Month of the Year, instead of *March* which was the first before, and which *Romulus* had plac'd at the Vernal *Equinox*: And to make this Institution everlasting, he made use of the Intercalation of 90 Days every eight Years, which Number was made up of the Eleven Days and a Quarter, which the Lunar Year consisting of 354 Days

wanted of the Solar Year consisting of 365 Days and Six Hours. Of these the *Greeks* made Three Months, each whereof had 30 Days, which they call'd *ἐμμένεσσι*, and which they intercalated after the Third, the Fifth and the Eighth Years; but *Numa* made four Months of them, and intercalated one every Two Years, after the least call'd *Terminalia*, which happened on the Sixth of the *Kalends* of *March*, i. e. on the 24th of *February*; and the first Month intercalated he made to consist of 22 Days, and the next of 23, that so the whole Intercalation in the Space of Four Years might make up the Number of 45 Days, which was equal to that us'd among the *Greeks* in their *Olympiads*. This Month intercalated every Two Years was call'd *Mercedonius*, and the Intercalary *February*.

The Year of *Numa* which consisted of 355 Days, ending one Day later than the *Greek* Year, it was easie to observe, that since their Beginnings were so far from agreeing together, they would in a little time recede very far from one another: And therefore the same *Numa*, to obviate this Inconvenience, ordain'd, that in the Space of Eight Years the whole 90 Days should not be intercalated, according to the Custom of the *Greeks*, but only 82 Days, which were to be insert'd in this Order: At first in the Space of Two Years an Intercalation was made of 22 Days, next after that, an Intercalation was made of 23 Days, and at the Fourth an Intercalation was made of 15 Days only, in lieu of 23 which should have been insert'd, this Deduction was necessary to take off in Eight Years time, the eight superfluous Days he had added to his Year.

Numa's Year therefore consisted of Twelve Months, viz. *January*, *February*, *March*, *April*, *May*, *June*, *Quintilis*, *Sexilis*, *September*, *October*, *November* and *December*, whereof Seven had 29 Days, and the rest 31, except *February* which had only 28, which may be seen in the following Account of his *Calendar*. But as to the Division of Months into *Kalends*, *Nones* and *Ides*, and the Manner of reckoning Days. See hereafter the Paragraph before *Cæsar's Calendar*.

**The CALENDAR of Numa Pompilius, containing 12 MONTHS,
and consisting of 355 DAYS.**

January.	February.	March.	April.	May.	June.
1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.
2. IV	2. IV	2. VI	2. IV	2. VI	2. IV
3. III	3. III	3. V	3. III	3. V	3. III
4. Prid.	4. Prid.	4. IV	4. Prid.	4. IV	4. Prid.
5. Non.	5. Non.	5. III	5. Non.	5. III	5. Non.
6. VIII	6. VIII	6. Prid.	6. VIII	6. Prid.	6. VIII
7. VII	7. VII	7. Non.	7. VII	7. Non.	7. VII
8. VI	8. VI	8. VIII	8. VI	8. VIII	8. VI
9. V	9. V	9. VII	9. V	9. VII	9. V
10. IV	10. IV	10. VI	10. IV	10. VI	10. IV
11. III	11. III	11. V	11. III	11. V	11. III
12. Prid.	12. Prid.	12. IV	12. Prid.	12. IV	12. Prid.
13. Id.	13. Id.	13. III	13. Id.	13. III	13. Id.
14. XVII	14. XVI	14. Prid.	14. XVII	14. Prid.	14. XVII
15. XVI	15. XV	15. Id.	15. XVI	15. Id.	15. XVI
16. XV	16. XIV	16. XVII	16. XV	16. XVII	16. XV
17. XIV	17. XIII	17. XVI	17. XIV	17. XVI	17. XIV
18. XIII	18. XII	18. XV	18. XIII	18. XV	18. XIII
19. XII	19. XI	19. XIV	19. XII	19. XIV	19. XII
20. XI	20. X	20. XIII	20. XI	20. XIII	20. XI
21. X	21. IX	21. XII	21. X	21. XII	21. X
22. IX	22. VIII	22. XI	22. IX	22. XI	22. IX
23. VIII	23. VII	23. X	23. VIII	23. X	23. VIII
24. VII	24. VI	24. IX	24. VII	24. IX	24. VII
25. VI	25. V	25. VIII	25. VI	25. VIII	25. VI
26. V	26. IV	26. VII	26. V	26. VII	26. V
27. IV	27. III	27. VI	27. IV	27. VI	27. IV
28. III	28. Prid.	28. V	28. III	28. V	28. III
29. Prid.		29. IV	29. Prid.	29. IV	29. Prid.
		30. III		30. III	
		31. Prid.		31. Prid.	

Quintilis.	Sextilis.	September.	October.	November.	December.
1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.	1. Kalend.
2. VI	2. IV	2. IV	2. VI	2. IV	2. IV
3. V	3. III	3. III	3. V	3. III	3. III
4. IV	4. Prid.	4. Prid.	4. IV	4. Prid.	4. Prid.
5. III	5. Non.	5. Non.	5. III	5. Non.	5. Non.
6. Prid.	6. VIII	6. VIII	6. Prid.	6. VIII	6. VIII
7. Non.	7. VII	7. VII	7. Non.	7. VII	7. VII
8. VIII	8. VI	8. VI	8. VIII	8. VI	8. VI
9. VII	9. V	9. V	9. VII	9. V	9. V
10. VI	10. IV	10. IV	10. VI	10. IV	10. IV
11. V	11. III	11. III	11. V	11. III	11. III
12. IV	12. Prid.	12. Prid.	12. IV	12. Prid.	12. Prid.
13. III	13. Id.	13. Id.	13. III	13. Id.	13. Id.
14. Prid.	14. XVII	14. XVII	14. Prid.	14. XVII	14. XVII
15. Id.	15. XVI	15. XVI	15. Id.	15. XVI	15. XVI
16. XVII	16. XV	16. XV	16. XVII	16. XV	16. XV
17. XVI	17. XIV	17. XIV	17. XVI	17. XIV	17. XIV
18. XV	18. XIII	18. XIII	18. XV	18. XIII	18. XIII
19. XIV	19. XII	19. XII	19. XIV	19. XII	19. XII
20. XIII	20. XI	20. XI	20. XIII	20. XI	20. XI
21. XII	21. X	21. X	21. XII	21. X	21. X
22. XI	22. IX	22. IX	22. XI	22. IX	22. IX
23. X	23. VIII	23. VIII	23. X	23. VIII	23. VIII
24. IX	24. VII	24. VII	24. IX	24. VII	24. VII
25. VIII	25. VI	25. VI	25. VIII	25. VI	25. VI
26. VII	26. V	26. V	26. VII	26. V	26. V
27. VI	27. IV	27. IV	27. VI	27. IV	27. IV
28. V	28. III	28. III	28. V	28. III	28. III
29. IV	29. Prid.	29. Prid.	29. IV	29. Prid.	29. Prid.
30. III			30. III		
31. Prid.			31. Prid.		

And

And to add the greater Weight and Authority to this Law, he appointed the High-priests to put it in Execution, and enjoy'd them to signify to the People the Time and Manner in which this Intercalation of extraordinary Days must be made: But these Priests, either thro' Ignorance or Malice, brought the Account of Time and other Matters depending upon it into so great Confusion, that the Festivals hapen'd at such Seasons as were directly opposite to the Times of their Institution, and the Feasts of *Autumn* fell out in the Spring, and those of Harvest in the Middle of Winter.

This Disorder came to so great a Height, that when *Julius Caesar* was Dictator and High-priest, after the Battle of *Pharsalia*, he thought the Reformation of the *Calendar* to be a Thing well worthy of his Care, and necessary for the good Government of the Empire: And for this purpose he sent for one *Sophogenes* from *Alexandria*, who was esteem'd the best Astronomer of that Time, and he by the Order of the Emperor, after he had several times corrected it himself, declared that the Distribution of Time in the *Calendar* could never be settled as certain and unalterable, unless a principal Regard was had to the Annual Course of the Sun, and that it was necessary for the Future, by a Method contrary to that which had been hitherto practis'd, to adjust the Lunar Year by the Motion of the Sun, rather than accommodate the Course of the Sun to the unequal Laws of the Moon's Motion. And because it pass'd then for a thing certain among Astronomers, that the Annual Period of the Sun's Course was precisely 365 Days and Six Hours, therefore he resolv'd to give the whole Time of 365 Days to the Year in his *Calendar*, reserving the Six Hours to the end of Four Years, when they made a whole Day, which he then add'd to the rest by way of Intercalation; so that his Year did not consist of 365 Days, as the other Years did which he call'd common, but of 366 Days. And once according to the Institution of *Numa Pompilius*, the Intercalation of the Month *Mercedonius* was made towards the End of *February*, the same *Sophogenes* by order of the Emperor, us'd the same Time for the Intercalation of this Day, which hapen'd to fall out on that Day which they call'd *Aegifugium*, because the *Romans* in ancient Times had drove their KINGS out of *Rome* on that Day, and so the Day which follows another Festival call'd *Terminalia*, i.e. on the 24th Day of *February*, or to speak in the Language of the *Romans*, on the Sixth of the *Calends* of *March*; and because this Day was call'd the second Sixth of the *Calends*, which in *Latin* is *Idus*, therefore the Year in which this Intercalation was made, was call'd *Bissextile* or *Intercalary*.

He chang'd nothing in the Order nor Names of the Months, nor yet in the Number of Days

in these *Four*, viz. *March*, *May*, *Quintilis* and *October*, which had each 31 Days in *Numa's Calendar*; but to make room for the Ten Days, whereby the Solar Year exceeded that of *Numa*, he added Two Days to each of these Three Months, *January*, *Sextilis* and *December*, which had only 29 Days before, and so he made them equal to the other Months which had 31, but he added only one Day to these Four Months, *April*, *June*, *September* and *November*, and so made them consist of 30 Days, and to the Month of *February* he left 28 Days for the common Years, and 29 for the Year call'd *Bissextile*, that so there might be no Change made in the Ceremonies of the Sacrifices, which were offer'd in this Month to the Internal Gods.

As soon as these Things were thus order'd, and *Sophogenes* had finish'd his Work, the Emperor publish'd an Edict, wherein he set forth the Reformation he had made of the *Calendar*, and commanded it to be us'd through all the *Roman* Empire.

And because of the Negligence of those to whom the Care was committed of distributing the Intercalatory Months, the Beginning of the Year was then found to anticipate its true Place 67 whole Days, therefore this Time must be some way spent to restore the first Day of the next Year to its due Place at the Winter-solstice, and to this end Two Months were made of these 67 Days, which were order'd to be intercalated between the Months of *November* and *December*, from whence it came to pass, that the Year or the Correction of the *Calendar* by *Julius Caesar*, which was call'd the *Julian* Correction, consisted of 15 Months and of 445 Days; and upon this Account it was call'd the Year of Confusion, because in it that great Number of Days was to be absorb'd which brought to great Confusion into the Account of Time.

But to accommodate the Matter in some measure to the Genius of the *Romans*, who had been so long accustomed to the Lunar Year, the Emperor would not begin his Year precisely on the Day of the Winter-solstice, but only on the Day of the New-Moon which followed next after it, which happened by Chance at the time of this Correction of the *Calendar*, to be about Eight Days after the Solstice, from hence it comes to pass, that the *Julian* Year in all succeeding Times hath still preserv'd the same Beginning, i.e. the first Day of *January*, which is about Eight Days after the Solstice of *Capricorn*.

Julius Caesar drew a great deal of envy upon himself by this Correction of the *Calendar*, of which we have an Instance in that piquant Railery of *Cicero* upon this Occasion; 'One of his Friends discoursing with him, happen'd to say, that *Lyra* was to set to Morrow, *Cicero* *Lyra* occur'd, said he, to whom *Cicero* immediately replied, *Nempe ex Edicto*, yes, quoth he, by virtue of

'of an Edict. Yet this did nowise hinder this Reformation from being generally received and observed after the Death of *Cæsar*, which happened the next Year after it. And to give the greater Authority to this Usage, it fell out also, that *Marcus Antonius* in his Consulship order'd, that the Month called *Quintilis*, which was that in which *Julius Cæsar* was born, should bear his Name, and for the Future be called *Julius*; as it happened afterwards to the Month *Sextilis*, to which was given the Name of *Augustus*, both which Names are still continued down to our Time.

'Tis true, the Priests by their Ignorance committed a considerable Error in the Observation of the first Years, for not understanding this Intercalation of a Day was to be made every Four Years, they thought that the Fourth Year was to be reckoned from that wherein the preceding Intercalation was made, and not from that which follow'd next after it, by which means they left only Two common Years instead of Three between the Two Intercalary Years, from whence it came to pass, that they intercalated Twelve Days in the Space of 36 Years, whereas Nine only should have been intercalated in that Space, and to they put back the Beginning of the Year Three Days: Which being observ'd by *Augustus*, Successor to *Julius Cæsar*, he presently caus'd this Error to be amended, by ordering that for the first Twelve Years no Intercalation should be made, that by this means these Three superfluous Days might be absorb'd, and Things might be restor'd to their first Institution, which continued ever since without any Interruption, until the End of the last Age, when some thought themselves oblig'd to take Pains in making another Correction of the *Calendar*.

Here follows the Copy of an ancient *Roman Calendar* which some curious Antiquaries have gathered together out of divers Monuments that it might be published. There are Six different Columns in it; the first contains the Letters which they called *Nundinales*, the Second notes the Days which they called *Fasti*, *Nefasti* and *Comitiales*, which are also signified by Letters; the Third contains the Number of *Meto*, which is called the Golden Number; the Fourth is for the Days in Order, which are marked with *Arabic* Figures or Characters, the Fifth divides the Month into *Calends*, *Nones* and *Ides*, according to the ancient Way of the *Romans*; and the Sixth contains their Festivals and divers other Ceremonies, of which we shall treat more largely hereafter.

In this *Calendar*, to which we have given the Name of the *Calendar* of *Julius Cæsar*, although it appears to have been made since *Augustus*'s Time, is to be seen,

1. The same Order and Succession of the

Months which was instituted by *Numa Pompilius*, and such as we have set down before.

2. These Seven Months, *January*, *March*, *May*, *Quintilis* or *July*, *Sextilis* or *August*, *October* and *December* have each of them 31 Days, and these four *April*, *June*, *September* and *November* have only 30, but *February* for the common Years has only 28 Days, and for the Intercalary or Bissextile it has 29.

3. This Series of Eight Letters which we have called *Literæ Nundinales*, is continued without Interruption from the first to the last Day of the Year that there might always be one of them to signify those Days of the Year on which those Meetings were held that were called by the *Romans* *Nundinæ*, and which returned every Ninth Day, to the end that the *Roman* Citizens might come out of the Country to the City to be informed of what concern'd either Religion or Government: These Letters are so placed, that if the Nundinal Day of the first Year was under the Letter *A*, which is at the 1st, the 9th, the 17th, the 25th of *January*, &c. the Letter of the Nundinal Day for the next Year must be *D*, which is at the 5th, the 13th, the 21st of the same Month, &c. for the Letter *A* being found at the 27th of *December*, if from this Day we reckon eight Letters, besides the Letters *B*, *C*, *D*, *E*, which remain after *A* in the Month of *December*, we must take Four other Letters at the Beginning of *January* in the next Year, *A*, *B*, *C*, *D*, and so the Letter *D*, which is first found in the Month of *January* will be the 9th after the last *A* in the Month of *December* preceding, and consequently it will be the Nundinal Letter, or that Letter which notes the Days set apart for these Meetings, which may be also called by the Name of Fairs or publick Markets. Thus by the same way of Calculation the Nundinal Letter of the Third Year will be *G*, that of the Fourth *B*, and so on of the rest, unless their happens some Change by the Intercalation.

4. To understand aright what is set down in the second Column, we must know,

That to sue one at Law, (which we call trying of Causes or sitting of Courts,) was not allowed among the *Romans* on all Days, neither was the Prætor permitted on every Day to pronounce these Three solemn Words, or this Form of Law, *Do, Dico, Adico*; but these Days were called *Fasti*, on which the Courts late to administer Justice, *quibus fas est iure agere*, and these were called *Nefasti*, on which this was not permitted, *quibus nefas esset*, as we learn from these Two Verses of *Virgil*,

Ille nefastus erit, per quem tria verba silentium;
Festus erit, per quem iure licebit agi.

i.e. That Day was *Nefastus* on which these Three Words were not pronounced, *Do, Dico, Adico*,

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as who should say among us, *The Court does not sit to Day*, and that Day was called *Fastus*, on which it was lawful to sue at Law, or try a Cause.

Besides, there were certain Days which they called *Comitiales*, which were marked with a C, on which the People met in the *Campus Martius*, for the Election of Magistrates, or treating about the Affairs of the Commonwealth, and these Days were so called because the Assemblies of the People held on them, were nam'd *Comitia*. There were also some set Days on which a certain Priest, (who was called among them *Rex Sacrorum*) was present at these Assemblies: And lastly, on a certain Day of the Year they were wont to cleanse the Temple of *Vesta* and carry off all the Dung in it, which was done with so much Ceremony, that it was not lawful on that Day to try Causes.

This being supposed, 'tis no wise difficult to understand what is contained in this Column, for where-ever we meet in it with the Letter N, which signifies *Dies Nefastus*, this denotes a Day on which Justice could not be administred, or if we meet in it with the Letter F, or *Fastus*, that signifies a Court-Day; or if we meet with F. P. or *Fastus prima parte dies*, that signifies that the Court sits on the former part of the Day; or if we meet there with N. P. or *Nefastus prima parte diei*, that signifies the Court does not sit on the former part of the Day; or if we meet there with E. N. or *Endotercius seu intercius*, that signifies the Court sits some certain Hours of the Day, and not at other Hours; or if we meet there with a C. that denotes that these Assemblies were then held which were called *Comitia* or if we meet there with these Letters Q. R. X. C. F. or *Quando Rex comitatum fas*, they signify, that the Court does not alter the Priest called *Rex* has been present at the *Comitia*; or lastly, when we see these other Letters Q. S. I. D. F. or *Quando sterius delatum, fas*, they signify, that the Court does sit immediately after the Dung is carried out of the Temple of the Goddess *Vesta*.

5. The Third Column is for the 19 Figures of the Numbers of the Lunar Cycle, otherwise called the Golden Number, which signify the New Moons through the whole Year, according to the Order in which they were thought to happen in the Time of *Julius Caesar*, when these Figures were thus disposed in his *Calendar*.

6. The Fourth notes the Succession of the Days of the Months, by the Numbers of the *Arabick* Figures or Characters; but then we must not imagine that they were thus disposed in the Tables of the *Fasti*, i. e. in the *Calendar* used by the Ancients, for they had no Knowledge of any such thing: Yet we thought it convenient to place them here, that we might the better compare the Manner of naming and reckoning Days that was used by the Ancients with ours at present, and discern what are the Days as we now

CAL

reckon them, to which the Festivals and other Days of the *Romans* might correspond.

7. The Fifth Column contains that famous Division of the Days of the Months into *Calends*, *Nones* and *Ides*, which was in use among the *Romans*; and though this Division was not into equal Parts, as were the *Decads* used by the *Greeks*, but into very different Portions of Time, yet this Variety is well enough expressed in these Two Verses.

*Sex Maius Nonas, October, Julius & Mars,
Quatuor at reliqui. Dabit Idus quilibet octo.*

i. e. These Four Months, *March, May, July and October*, have Six Days of *Nones*, and all the rest have only Four; but in every one of them there are Eight Days of *Ides*. This must be understood after this Manner, that the first Day of each Month was always called the *Calends* of that Month; after that in Four Months, *March, May, July and October*, the Seventh Day of the Month was called the *Nones*, and the Fifteenth the *Ides*, whereas in other Months in which the *Nones* lasted but Four Days, the Fifth was called *Nonæ* the *Nones*, and the Thirteenth *Idus* the *Ides*; the other Days are reckoned backward from the Beginning of the next Month, and the Number always lessens as you come nearer to it.

The Days which are after the *Calends* until the *Nones* take their Name from the *Nones* of the Month current, the following Days which are between the *Nones* and the *Ides*, take their Name from the *Ides* of the same Month; but all the rest from the *Ides* until the End of the next Month, take their Name from the *Calends* of the next Month: All which we shall explain more at large under the Word *Menfis*.

Besides, you may observe, that the Tables of the *Fasti*, by which the *Romans* described their Months and their Days throughout the Year, in Pro-Is of time were called by the Name of *Calendar*, because this Name of *Calends* is found written in great Characters at the Head of each Month.

8. The last Column contains those Things which chiefly belong to the Religion of the *Romans*, such as the Festivals, the Sacrifices, the Games, the Ceremonies, the fortunate or unfortunate Days, as also the Beginning of the Signs, the four Cardinal Points of the Year, which make the four Seasons; the Rising and Setting of the Stars, &c. which were very much much observ'd by the Ancients who made use of them for a long time, to denote the Difference of the Seasons, instead of a *Calendar*; at least, until it was reduced into a more regular Form by the Correction of *Julius Caesar*. We find in most of the ancient Books, that they govern'd themselves wholly by the Observation of the Rising and Setting of the Stars, in Navigation, in tilling the Ground, in Phyneck, and in the greatest Part of their Affairs both publick and private.

The CALENDAR of *Julius Cæsar*. J A N U A R Y.

Under the Protection of the Goddess Juno.

Nundinal Letters.	Days.	Golden Number.	
A	F	I	1 <i>Kalen.</i> Sacred to <i>Janus</i> , to <i>Juno</i> , to <i>Jupiter</i> and <i>Æsculapius</i> .
B	F		2 <i>IV</i> An unfortunate Day. <i>Dies Ater</i> .
C	C	IX	3 <i>III</i> Cancer sets.
D	C		4 <i>Prid.</i>
E	F	XVIII	5 <i>Non.</i> <i>Lyra</i> rises. <i>Aquila</i> sets at Night.
F	F	VI	6 <i>VIII</i>
G	C		7 <i>VII</i>
H	C	XIV	8 <i>VI</i> Sacrifices to <i>Janus</i> .
A		III	9 <i>V</i> The <i>Agonalia</i> .
B	EN		10 <i>IV</i> The middle of Winter.
C	NP	XI	11 <i>III</i> The <i>Carmentalia</i> .
D	C		12 <i>Prid.</i> The <i>Compitalia</i> . [the Habit of Women.
E	NP	XIX	13 <i>Id.</i> The Trumpeters make Publications thro' the City in
F	EN	VIII	14 <i>XIX</i> Wicked Days by Order of the Senate.
G			15 <i>XVIII</i> To <i>Carmenta</i> , <i>Porrina</i> and <i>Postverta</i> .
H	C	XVI	16 <i>XVII</i> To Concord. <i>Leo</i> begins to set in the Morning.
A	C	V	17 <i>XVI</i> The Sun in <i>Aquarius</i> .
B	C		18 <i>XV</i>
C	C	XIII	19 <i>XIV</i>
D	C	II	20 <i>XIII</i>
E	C		21 <i>XII</i>
F	C	X	22 <i>XI</i>
G	C		23 <i>X</i> <i>Lyra</i> sets.
H	C	XVIII	24 <i>IX</i> <i>Festi Sementini</i> , or the Feast of Seed-time.
A	C	VII	25 <i>VIII</i>
B	C		26 <i>VII</i>
C	C	XV	27 <i>VI</i> To <i>Castor</i> and <i>Pollux</i> .
D	C	IV	28 <i>V</i>
E	F		29 <i>IV</i> <i>Equiria</i> in the <i>Campus Martins</i> . The <i>Pacalia</i> .
F	F	XII	30 <i>III</i> <i>Fidicula</i> sets.
G	F	I	31 <i>Prid.</i> To the <i>Dii Penates</i> .

The CALENDAR of *Julius Cæsar.*

FEBRUARY.

Under the Protection of Neptune.

Nundinal Letters.		Days.	Golden Number.	
H	N	IX	1	<i>Kalen.</i> To <i>Juno Sospita</i> , to <i>Jupiter</i> , to <i>Hercules</i> , to <i>Diana</i> . The
A	N		2	<i>IV</i> [Lucaria.
B	N	XVII	3	<i>III</i> <i>Lyra</i> sets, and the Middle of <i>Leo</i> .
C	N	VI	4	<i>Prid.</i> The <i>Dolphin</i> sets.
D			5	<i>Non.</i> <i>Aquarius</i> rises.
E	N	XIV	6	<i>VIII</i>
F	N	III	7	<i>VII</i>
G	N		8	<i>VI</i>
H	N	XI	9	<i>V</i> The Beginning of the Spring.
A	N		10	<i>IV</i>
B	N	XIX	11	<i>III</i> <i>Genialic Games.</i> <i>Arcturus</i> rises.
C	N	VIII	12	<i>Prid.</i>
D	NP		13	<i>Id.</i> To <i>Faunus</i> and <i>Jupiter</i> . The Defeat and Death of the <i>Fabii</i>
E	C	XVI	14	<i>XVI</i> The Riling of <i>Corvus</i> , <i>Crater</i> and the <i>Serpent</i> .
F	NP	V	15	<i>XV</i> The <i>Lupercalia</i> .
G	END.		16	<i>XIV</i> The Sun in the Sign <i>Pisces</i> .
H	NP	XIII	17	<i>XIII</i> The <i>Quirinalia</i> .
A	C	II	18	<i>XII</i> The <i>Fornacalia</i> . The <i>Feralia</i> to the Gods <i>Manes</i> .
B	C		19	<i>XI</i>
C	C	X	20	<i>X</i>
D	F		21	<i>IX</i> To the Goddess <i>Muta</i> or <i>Laranda</i> . The <i>Feralia</i> .
E	C	XVIII	22	<i>VIII</i> The <i>Charistia</i> .
F	NP	VII	23	<i>VII</i> The <i>Terminalia</i> .
G	N		24	<i>VI</i> The <i>Refugium</i> . The Place of the <i>Bisextile</i> .
H	C	XV	25	<i>V</i> <i>Arcturus</i> rises at Night.
A	EN	IV	26	<i>IV</i>
B	NP		27	<i>III</i> <i>Equiria</i> in the <i>Campus Martius</i> .
C	C	XII	28	<i>Prid.</i> The <i>Tarquins</i> overcome.

The CALENDAR of *Julius Cæsar*. M A R C H.

Under the Protection of Minerva.

Nundinal Letters.	Days.	Golden Number.		
D	NP	I	1	Kalen. The <i>Matronalia</i> ; to <i>Mars</i> , the Feast of <i>Ancylia</i> .
E	F		2	<i>VI</i> To <i>Juno Lucina</i> .
F	C	IX	3	<i>V</i> The second <i>Pisces</i> sets.
G	C		4	<i>IV</i>
H	C	XVII	5	<i>III</i> <i>Arcturus</i> sets. <i>Vindemiator</i> rises. <i>Cancer</i> rises. [Priest.
A	NP	V	6	<i>Prid.</i> The <i>Vestaliana</i> . On this Day <i>Jul. Cæsar</i> was cocated High-
B	F		7	<i>Non.</i> To <i>Jc-Jupiter</i> in the Wood of the <i>Asylum</i> . <i>Pegasus</i> rises
C	F	XIV	8	<i>VIII</i> <i>Corona</i> rises.
D	C	III	9	<i>VII</i> <i>Orion</i> rises. The Northern <i>Pisces</i> rises.
E	C		10	<i>VI</i>
F	C	XI	11	<i>V</i>
G	C		12	<i>IV</i>
H	EN	XIX	13	<i>III</i> The Opening of the Sea.
A	NP	VIII	14	<i>Prid.</i> The second <i>Equiria</i> upon the Tyber.
B	NP		15	<i>Id.</i> To <i>Anna Paremma</i> . The Parricide. <i>Scorpio</i> sets.
C	C	XVI	16	<i>XVII</i>
D	NP	V	17	<i>XVI</i> The <i>Liberalia</i> , or <i>Bacchanalia</i> . The <i>Agonalia</i> <i>Milvius</i> sets.
E	C		18	<i>XV</i> The Sun in the Sign <i>Aries</i> .
F	N	XIII	19	<i>XIV</i> The <i>Quinquatria</i> of <i>Minerva</i> , which last 5 Days.
G	C	II	20	<i>XIII</i>
H	C		21	<i>XII</i> The 1st Day of the Century. <i>Pegasus</i> sets in the Morning.
A	N	X	22	<i>XI</i>
B	NP		23	<i>X</i> The <i>Tubilustrium</i> .
C	QR	XVIII	24	<i>IX</i> [Equinox.
D	C	VII	25	<i>VIII</i> The <i>Hilaria</i> , to the Mother of the Gods. The <i>Vernal</i>
E	C		26	<i>VII</i>
F	NP	XV	27	<i>VI</i> On this Day <i>Cæsar</i> made himself Master of <i>Alexandria</i> .
G	C	IV	28	<i>V</i> The <i>Megalesia</i> .
H	C		29	<i>IV</i>
A	C	XII	30	<i>III</i> To <i>Janus</i> , to <i>Concord</i> , to <i>Salus</i> and <i>Pax</i> .
B	C	I	31	<i>Prid.</i> To the <i>Moon</i> , or <i>Diana</i> upon the <i>Aventine Mount</i> .

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The CALENDAR of *Julius Cæsar*.

A P R I L.

Under the Protection of the Goddess Venus.

Nominal Letters.	Days.	Golden Letters.	
A	N	IX	1 <i>Kalen.</i> To <i>Venus</i> with the Flowers and Myrtle. To <i>Fortuna</i> .
B	C		2 <i>IV</i> The <i>Pleiades</i> set. [<i>Virilis</i>]
C	C	XVII	3 <i>III</i>
D	C	VI	4 <i>Prid.</i> The <i>Megaleſian Games</i> to the Mother of the Gods, for the
E	C		5 <i>Non.</i> [Space of 8 Days.]
F	NP	XIV	6 <i>VIII</i> To <i>Fortuna publica primigenia</i> .
G	N	III	7 <i>VII</i> The Birth of <i>Apollo</i> and <i>Diana</i> .
H	N		8 <i>VI</i> Plays for <i>Cæſar's</i> Victory. <i>Libra</i> and <i>Orion</i> set.
A	N	XI	9 <i>V</i>
B	N		10 <i>IV</i> <i>Cerealiæ</i> . <i>Ludi Circenſis</i> , the <i>Circenſian Games</i> .
C	N	XIX	11 <i>III</i> [Inour of <i>Ceres</i> for 8 Days.]
D	N	VIII	12 <i>Prid.</i> The Mother of the Gods brought to <i>Rome</i> . Plays in ho-
E	NP		13 <i>Id.</i> To <i>Jupiter Viſtor</i> , and <i>Liberty</i> .
F	N	XVI	14 <i>XVIII</i>
G	NP	V	15 <i>XVII</i> <i>Fordicidia</i> , or <i>Fordicalia</i> .
H	N		16 <i>XVI</i> <i>Auguſtus</i> ſaluted Emperor. The <i>Hyades</i> ſet.
A	N	XIII	17 <i>XV</i>
B	N	II	18 <i>XIV</i> <i>Equitia</i> in the <i>Circus Maximus</i> . The Burning of the Foxes.
C	N		19 <i>XIII</i> <i>Cerealiæ</i> . The Sun in the Sign <i>Taurus</i> .
D	N	X	20 <i>XII</i>
E	NP		21 <i>XI</i> <i>Paliliana</i> , or <i>Pariliana</i> . The Nativity of <i>Rome</i> .
F	N	XVIII	22 <i>X</i> The ſecond <i>Agonianiæ</i> , or <i>Agonaliæ</i> .
G	NP	VII	23 <i>IX</i> The firſt <i>Vinaliæ</i> to <i>Jupiter</i> and <i>Venus</i> .
H	C		24 <i>VIII</i>
A	NP	XV	25 <i>VII</i> <i>Robigaliæ</i> . <i>Aries</i> ſets. The middle of the Spring.
B	F	IV	26 <i>VI</i> The <i>Dog-ſtar</i> riſes. The Goat riſes.
C	C		27 <i>V</i> <i>Latina Feria</i> on the <i>Mons ſacer</i> .
D	NP	XII	28 <i>IV</i> The <i>Floralia</i> for the Space of 6 Days. The Goat riſes in
E	C	I	29 <i>III</i> The <i>Dog-ſtar</i> ſets at Night. [the Morning]
F	F		30 <i>Prid.</i> To <i>Veſta Palatina</i> . The firſt <i>Larentalia</i> .

The CALENDAR of *Julius Cæsar*.

M A Y.

Under the Protection of Apollo.

Nundinal Letters.	Days.	Golden Number.		
A	N	IX	1	<i>Kalen.</i> To <i>Deu bona</i> . To <i>Lares præstitæ</i> . <i>Ludi Floria</i> for the
B	F		2	<i>VI</i> The <i>Compitalia</i> . [Space of the 3 Days.
C	C	XVII	3	<i>V</i> The <i>Centaar</i> and the <i>Hyades</i> rise.
D	C	VI	4	<i>IV</i>
E	C		5	<i>III</i> <i>Lyra</i> rises.
F	C	XIV	6	<i>Prid.</i> The Middle of <i>Scorpio</i> sets.
G	N	III	7	<i>Non.</i> <i>Virgilia</i> rises in the Morning.
H	F		8	<i>VIII</i> The <i>Goat</i> rises.
A	N	XI	9	<i>VII</i> <i>Lemuria</i> at Night for the Space of 3 Days. The <i>Lumi-</i>
B	C		10	<i>VI</i> [naria.
C	N	XIX	11	<i>V</i> <i>Orion</i> sets unfortunate Days to marry on.
D	NP	VIII	12	<i>IV</i> To Mars the <i>Avenger</i> at the <i>Circus</i> .
E	N		13	<i>III</i> <i>Lemuria</i> . The <i>Pleiades</i> rise. The Beginning of Summer.
F	C	XVI	14	<i>Prid.</i> To <i>Mercury</i> . <i>Taurus</i> rises.
G	NP	V	15	<i>Id.</i> To <i>Jupiter</i> . The Feast of the Merchants. The Birth of
H	F		16	<i>XVII</i> [Mercury. <i>Lyra</i> rises.
A	C	XIII	17	<i>XVI</i>
B	C	II	18	<i>XV</i>
C	C		19	<i>XIV</i> The Sun in <i>Gemini</i> .
D	C	X	20	<i>XIII</i>
E	NP		21	<i>XII</i> The <i>Agonalia</i> , or <i>Agoniana</i> of <i>Janus</i> .
F	N	XVIII	22	<i>XI</i> To <i>Vejupiter</i> . The <i>Dog-star</i> rises.
G	NP	VII	23	<i>X</i> The <i>Feria</i> of <i>Vulcan</i> . The <i>Tubilustrium</i> .
H	Q-REX		24	<i>IX</i>
A	C. F.	XV	25	<i>VIII</i> To <i>Fortuna publica</i> . <i>Aquila</i> rises.
B	C	IV	26	<i>VII</i> The second <i>Regifugium</i> . <i>Arcturus</i> sets.
C	C		27	<i>VI</i> The <i>Hyades</i> rise.
D	C	XII	28	<i>V</i>
E	C	I	29	<i>IV</i>
F	C		30	<i>III</i>
G	C	IX	31	<i>Prid.</i>

The CALENDAR of *Julius Caesar.*

J U N E.

Under the Protection of Mercury.

Nundinal Letters.	Days.	Golden Number.		
H	N	XVII	1	Kalen. To Juno. To Moneta. To Tempesta. To Fabaria. Aquila.
A	F	VI	2	IV To Mars, to the Goddess Carna. To Hyades rise. [rises.
B	C		3	III To Bellona.
C	C	XIV	4	Prid. To Hercules at the Circus. [Father
D	N	III	5	Non. To Fides. To Jupiter Sponsor, or Deus fidius, holy half
E	N		6	VIII To Vesta. [rus rises.
F	N	XI	7	VII The Piscatorian Days in the Campus Martius. Arctu-
G	N		8	VI To Intellectus, at the Capitol. [ing of Asles.
H	N	XIX	9	V Vestaliana. The Altar of Jupiter Pistor. The Crown-
A	N	VIII	10	IV Matralia, of Fortuna fortis. The Dolphin rises at Night.
B	N		11	III To Concord. To Mother Matuta.
C	N	XVI	12	Prid.
D	N	V	13	Id To Jupiter Invictus. The lesser Quinquatrus. The Begin-
E	N		14	XVIII [ning of Heat.
F	Q. ST D. F.	XIII	15	XVII Tho Carrying of the Dung out of the Temple of Vesta. The
G	C	II	16	XVI [Hyades rise.
H	C		17	XV Orion rises.
A	C	X	18	XIV The whole Dolphin rises.
B	C		19	XIII
C	C	XVIII	20	XII To Minerva upon Mount Aventine. The Sun in the Sign
D	C	VIII	21	XI To Solimanus. Serpentarius rises. [Cancer.
E	C		22	X
F	C	XV	23	IX
G	C	IV	24	VIII To Fortuna fortis. The Summer Solstice.
H	C		25	VII
A	C	XII	26	VI The Girdle of Orion rises.
B	C	I	27	V To Jupiter Stator and Lar.
C	C		28	IV
D	F	IX	29	III To Quirinus on the Quirinal Mount.
E	F		30	Prid. To Hercules and the Muses. The Poplifugia.

The CALENDAR of *Julius Cæsar*.
 QUINTILIS, or JULY.
Under the Protection of Jupiter.

Numeral Letters.	Days.	Golden Number.	
N	XVII	1	<i>Kalen.</i> Removing from one House to another.
N	VI	2	<i>VI</i>
N		3	<i>K.</i>
NP	XIV	4	<i>IV</i> Corona sets in the Morning. The <i>Hyades</i> rise.
N	III	5	<i>III</i> The <i>Poplifugium</i> . [minina.
N		6	<i>Prid.</i> <i>Ludi Apollinares</i> for the Space of 8 Days. To <i>Fortuna Fe-</i>
N	XI	7	<i>Non.</i> The <i>Nonæ Caprotinæ</i> . The Feast of Maid-servants. <i>Romu-</i>
N		8	<i>VIII</i> <i>Vitulatio</i> , or wanton Rejoycings. The [lus disappear'd.
EN	XIX	9	<i>VII</i> <i>Cepheus</i> rises at Night. [Middle of <i>Capricorn</i> sets.
C	VIII	10	<i>VI</i> The <i>Etesian</i> Winds begin to blow.
C		11	<i>V</i>
NP	XVI	12	<i>IV</i> The Birth of <i>Julius Cæsar</i> .
C	V	13	<i>III</i>
C		14	<i>Prid.</i> To <i>Fortuna Feminina</i> . The <i>Merkatus</i> , or <i>Mercuriala</i> for
NP	XII	15	<i>Id.</i> To <i>Castor</i> and <i>Pollux</i> . [6 Days.
F	II	16	<i>XVII</i> The foremoſt <i>Dog</i> riſes.
C		17	<i>XVI</i> The fatal Day of the Battel of <i>Allia</i> .
C	X	18	<i>XV</i>
NP		19	<i>XIV</i> <i>Lucaria</i> , Games laſting 4 Days.
	XVIII	20	<i>XIII</i> Plays for <i>Cæſar's Victory</i> . The Sun in the Sign <i>Leo</i> .
C	VII	21	<i>XII</i> <i>Lucaria</i> .
C		22	<i>XI</i>
	XV	23	<i>X</i> The Games of <i>Neptune</i> .
N	IV	24	<i>IX</i>
NP		25	<i>VIII</i> <i>Furinalia</i> . The <i>Circenſian</i> Games laſting 6 Days. <i>Aqua-</i>
C	XII	26	<i>VII</i> The little <i>Dog-ſtar</i> riſes. <i>rinus</i> ſets.
C	I	27	<i>VI</i> <i>Aquila</i> riſes.
C		28	<i>V</i>
C	IX	29	<i>IV</i>
C		30	<i>III</i> <i>Aquila</i> ſets.
C	XVII.		<i>Prid.</i>

The CALENDAR of *Julius Cæsar*. SEXTILIS, or AUGUST.

Under the Protection of the Goddess Ceres.

Nundinal Letters.		Golden Letters.		
Days.				
E	N	VI	1	Kalen. To Mars. To Hope.
F	C	XIV	2	IV Feria, upon the Account of Cæsar's subduing Spain.
G	C	III	3	III
H	C		4	Prid. The Middle of <i>Leo</i> rises.
A	F	XI	5	Non. To <i>Salus</i> on the <i>Quirinal</i> Mount.
B	F		6	VIII To Hope. The Middle of <i>Arcturus</i> sets.
C	C	XIX	7	VII The Middle of <i>Aquarius</i> sets.
D	C	VIII	8	VI Soli <i>Indigeti</i> on the <i>Quirinal</i> Mount.
E	NP		9	V
F	C	XVI	10	IV The <i>Opis</i> and <i>Ceres</i> .
G	C	V	11	III To <i>Hercules</i> in the <i>Circus Flaminius</i> . <i>Lyra</i> sets. The Be-
H	C		12	Prid. The <i>Lignapesia</i> . [ginning of <i>Autumn</i> .
A	NP	XIII	13	Id. To <i>Diana</i> in the <i>Sylva Aricina</i> . To <i>Vertumnus</i> . The Feast
B	F	II	14	XLX The <i>Dolphin</i> in the Morning. [of Slaves, and Ser-
C	C		15	XVIII vant-maids.
D	C	X	16	XVII
E	NP		17	XVI <i>Portunalia</i> to <i>Janus</i> .
F	C	XVIII	18	XV <i>Consualia</i> . The Rape of the <i>Sabine</i> Virgins.
G	FP	VII	19	XIV The last <i>Vinalia</i> . The Death of <i>Augustus</i> .
H	C		20	XIII <i>Lyra</i> sets. The Sun in the Sign <i>Virgo</i> .
A	NP	XV	21	XII <i>Vinalia Rustica</i> . The Grand Mysteries. <i>Consualia</i> .
B	EN	IV	22	XI <i>Vindemiator</i> rises in the Morning.
C	NP		23	X <i>Vulcanalia</i> in the <i>Circus Flaminius</i> .
D	C	XII	24	IX The Feria of the Moon.
E	NP	I	25	VIII <i>Opi Consua</i> in the Capitol.
F	C		26	VII
G	NP	IX	27	VI <i>Volturnalia</i> . <i>Etesian</i> Winds.
H	NP		28	V To Victory in the Court. <i>Sagitta</i> sets. The End of the
A	F	XVII	29	IV
B	F	VI	30	III The Ornaments of the Goddess <i>Ceres</i> are shown.
C	F		31	Prid. <i>Andromeda</i> rises at Night.

The CALENDAR of *Julius Caesar*.
S E P T E M B E R.
Under the Protection of Vulcan.

Nundinal Letters.		Golden Number.		
D	N			
E	N	XIV	1	Kalen. To Jupiter Maimactes. Feasts to Neptune.
F	NP	III	2	IV To the Victory of Augustus FERIA.
G	C		3	III Dionysiac, or Vindemia.
H	C	XI	4	Prid. Roman Games for the Space of 8 Days.
A	F		5	Non.
B	F	XIX	6	VIII To Erebus of a Ram and a black Sheep.
C	C	VIII	7	VII The Goat rises.
D	C		8	VI
E	C	XVI	9	V
F	C	V	10	IV The Head of Medusa rises.
G	C		11	III The Middle of Virgo rises.
H	N	XIII	12	Prid. The Middle of Arcturus rises.
A	NP	II	13	Id. To Jupiter. The Dedication of the Capitol. The Nail
B	F		14	XVIII The Tryal of Horses. [fix'd by the Prator.
C	C	X	15	XVII The Grand Circensian Games, dedicated for 5 Days. The
D	C		16	XVI [Departure of the Swallows.
E	C	XVIII	17	XV
F	C	VII	18	XIV Spica Virginis rises in the Morning.
G	C		19	XIII The Sun in the Sign Libra.
H	C	XV	20	XII The Mercurius for the Space of 4 Days. The Birth of
A	C	IV	21	XI [Romulus.
B	NP		22	X Argo and Pisces set.
C	C	XII	23	IX The Circensian Games. The Birth of Augustus. The Cen-
D	C	I	24	VIII The Autumnal Equinox. [taur rises in the Morning
E	C		25	VII To Venus, Saturn and Mania.
F	C	IX	26	VI
G	C		27	V To Venus the Mother, and Fortuna redux.
H	C	XVII	28	IV The End of Virgo's rising.
A	F	IV	29	III
	F	XIV	30	Prid. A Feast to Minerva. The Meditrinalia.

The CALENDAR of *Julius Cæsar*.

OCTOBER.

Under the Protection of the God Mars.

Nundinal Letters.	Days.	Golden Number.		
B	N	III	1	<i>Kalen.</i>
C	F		2	<i>VI</i>
D	C	XI	3	<i>V</i>
E	C		4	<i>IV</i> <i>Bootes sets in the Morning.</i>
F	C	XIX	5	<i>III</i> <i>The Ornaments of Ceres shown.</i>
G	C	VIII	6	<i>Prid.</i> <i>To the Gods Manes.</i>
H	F		7	<i>Non.</i>
A	F	XVI	8	<i>VIII</i> <i>The bright Star Corona rises.</i>
B	C	V	9	<i>VII</i>
C	C		10	<i>VI</i> <i>Ramalia.</i>
D		XIII	11	<i>V</i> <i>Meditrinalia. The Beginning of Winter.</i>
E	NP	II	12	<i>IV</i> <i>Augustalia.</i>
F	NP		13	<i>III</i> <i>Fontinalia. To Jupiter Liberator. Games lasting for 3 days.</i>
G	NP	X	14	<i>Prid.</i>
H	NP		15	<i>Id.</i> <i>The Merchants to Mercury.</i>
A	F	XVIII	16	<i>XVII</i> <i>Popular Games. Arcturus sets.</i>
B	C	VII	17	<i>XVI</i>
C	C		18	<i>XV</i> <i>To Jupiter Liberator. Games.</i>
D	NP	XV	19	<i>XIV</i> <i>Armilustrum.</i>
E	C	IV	20	<i>XIII</i> <i>The Sun in the Sign Scorpio.</i>
F	C		21	<i>XII</i> <i>Plays lasting 4 Days.</i>
G	C	XII	22	<i>XI</i>
H	C	I	23	<i>X</i> <i>To Liber Pater. Taurus sets.</i>
A	C		24	<i>IX</i>
B	C	IX	25	<i>VIII</i>
C	C		26	<i>VII</i>
D	C	XVII	27	<i>VI</i> <i>Plays to Victory.</i>
E	C	VI	28	<i>V</i> <i>The lesser Mysteries. Virgilia set.</i>
F	C		29	<i>IV</i>
G	C	XIV	30	<i>III</i> <i>The Ferie of Vertumnus. Games consecrated.</i>
H	C	III	31	<i>Prid.</i> <i>Arcturus sets.</i>

The CALENDAR of *Julius Cæsar*. NOVEMBER.

Under the Protection of the Goddess Diana.

Nundinal Letters.	Days.	Golden Number.		
A	N		1	<i>Kalen.</i> The Banquet of Jupiter. The <i>Circensian Games</i> . The
B	F	XI	2	<i>IV</i> <i>Arcturus</i> sets at Night. [Head of <i>Taurus</i> sets.
C	F		3	<i>III</i> The <i>Fidicula</i> rises in the Morning.
D		XIX	4	<i>Prid.</i>
E	F	VIII	5	<i>Non.</i> <i>Neptunalia</i> : Games lasting 8 Days.
F	F		6	<i>VIII</i>
G	C	XVI	7	<i>VII</i> A Show of Ornaments.
H	C	V	8	<i>VI</i> <i>Scorpio</i> rises with a clear Light.
A	C		9	<i>V</i>
B	C	XIII	10	<i>IV</i>
C	C	II	11	<i>III</i> The Shutting up of the Sea. <i>Virgilia</i> set.
D	C		12	<i>Prid.</i>
E	NP	X	13	<i>Id.</i> A Feast commanded. The <i>Lectisternia</i> .
F	F		14	<i>XVIII</i> The Tryal of Horses.
G	C	XVIII	15	<i>XVII</i> Popular Games in the Circus for 3 Days.
H	C	VII	16	<i>XVI</i> The End of Seed-time for Corn.
A	C		17	<i>XV</i>
B	C	XV	18	<i>XIV</i> The <i>Merkatus</i> for 3 Days. The Sun in the Sign <i>Sagittarius</i> .
C	C	IV	19	<i>XIII</i> A Supper of the Priests, in Honour of <i>Cybele</i> .
D	C		20	<i>XII</i> The Horns of the Bull set.
E	C	XII	21	<i>XI</i> The <i>Liberalia</i> . <i>Lepus</i> sets in the Morning.
F	C	I	22	<i>X</i> To <i>Pluto</i> and <i>Proserpina</i> .
G	C		23	<i>IX</i>
H		IX	24	<i>VIII</i> <i>Bruma</i> or <i>Brumalia</i> , for the Space of 30 Days.
A	C		25	<i>VII</i> The little Dog-star sets.
B	C	XVII	26	<i>VI</i>
C	C	VI	27	<i>V</i> Funeral-Sacrifices to the <i>Gauls</i> dug up, and to the <i>Greeks</i> ,
D	C		28	<i>IV</i> [in the <i>fora beario</i> .
E	C	XIV	29	<i>III</i>
F	F	III	30	<i>Prid.</i>

The



The CALENDAR of *Julius Cæsar*. D E C E M B E R.

Under the Protection of the Goddess Vesta.

Nundinal Letters.		Golden Number.	
Days.			
G	N	XI	1 <i>Kalen.</i> To <i>Fortuna femina</i> .
H			2 <i>IV</i>
A		XIX	3 <i>III</i>
B		VIII	4 <i>Prid.</i> To <i>Minerva</i> and <i>Neptune</i> .
C	F		5 <i>Non.</i> The <i>Faunalia</i> .
D	C	XVI	6 <i>VIII</i> The Middle of <i>Sagittarius</i> sets.
E	C	V	7 <i>VII</i> <i>Aquila</i> rises in the Morning.
F	C		8 <i>VI</i>
G	C	XIII	9 <i>V</i> To <i>Juno Jugalis</i> .
H	C	II	10 <i>IV</i>
A	NP		11 <i>III</i> <i>Agonalia</i> . The 14 <i>Halcyonian</i> Days.
B	EN	X	12 <i>Prid.</i>
C	NP		13 <i>Id.</i> The <i>Equiria</i> , or the Race of Horses.
D	F	XVIII	14 <i>XIX</i> <i>Brumalia</i> . <i>Ambrosiana</i> .
E	NP	VII	15 <i>XVIII</i> <i>Consualia</i> . All <i>Cancer</i> rises in the Morning.
F	C		16 <i>XVII</i>
G		XV	17 <i>XVI</i> The <i>Saturnalia</i> , lasting 5 Days.
H	C	IV	18 <i>XV</i> <i>Cygnus</i> rises. The Sun in the Sign <i>Capricorn</i> .
A	NP		19 <i>XIV</i> <i>Opaliana</i> .
B	C	XII	20 <i>XIII</i> <i>Sigillaria</i> lasting 2 Days. [Wine mix'd with Honey.
C	NP	I	21 <i>XII</i> <i>Angronalia</i> . The <i>Divalia</i> . To <i>Hercules</i> and <i>Venus</i> with
D	C		22 <i>XI</i> <i>Compitalia</i> . <i>Feria</i> dedicated to the <i>Lares</i> . Games.
E	NP	IX	23 <i>X</i> The <i>Feria</i> of <i>Jupiter</i> . <i>Larentinalia</i> , or <i>Quarentinalia</i> . The
F	C		24 <i>IX</i> <i>Juvenalia</i> . Sports. [Goat sets.
G	C	XVII	25 <i>VIII</i> The End of the <i>Brumalia</i> . The Winter <i>Solstice</i> .
H	C	VI	26 <i>VII</i>
A	C		27 <i>VI</i> To <i>Phæbus</i> for the Space of 3 Days. The <i>Dolphin</i> rises in
B	C	XIV	28 <i>V</i> [the Morning
C	F	III	29 <i>IV</i> <i>Aquila</i> sets at Night.
D	F		30 <i>III</i> <i>Canicula</i> sets at Night.
E	F	XI	31 <i>Prid.</i>

It was not difficult for the *Romans*, when they were now become Masters of the World in the Time of *Augustus*, to cause this Correction of the Calendar made by *Julius Cæsar*, to be everywhere receiv'd, and to introduce the Use of it among all Nations, even those which were most remote, at least so far as concern'd the Political Distribution of Time. For this Reason the *Greeks* did no longer make use of a Lunar Year, nor make their Intercalation of a Month and a Half to each *Olympiad*. The *Egyptians* also were oblig'd to fix their *Ihor* to the first Day of their Year, which moved before through all the Seasons, and to fix it for ever to a determinate Point. In like manner did the *Jews*, for they quite left off their way of intercalating of a Month in the Space of 120 Years, as they had been us'd to do, and submitted to the Intercalation of a Day once every Four Years.

'Tis true, the Observation of the *Julian Calendar* brought no other Alteration into these Countries, but each of them still retain'd the free Use of their own Customs and Traditions for Divine Worship. Thus the *Jews* continued in the ancient Observation of the Law, without changing any thing as to their Sabbath, Festivals, or Ceremonies; and herein the other Nations of the World did imitate them, although they were subject to the *Roman* Empire.

The primitive Christians made use of the Division of Time according to the Custom of the *Romans*, to whose Power they were subject, except such Customs as were peculiar to the City of *Rome*, or favoured of their blind Superstition and Idolatry. They kept therefore the same Names of the Months, the same Number of their Days, the same Division of their Days into *Calends*, *Nones* and *Ides*, and the same Intercalation of a Day every Four Years, in the Year which was called *Bissexile* or Leap-year. They left out the Nundinal Letters which were used in the Calendar of the *Romans*, and in their stead placed other Letters to signify every holy Sunday throughout the Year. They took no Notice of their *Dies Fasti*, *Nefasti* or *Comitiales*, because they were employ'd only for some Uses peculiar to the City of *Rome*; but they rejected with Abhorrence the Festivals and Games of the *Romans*, as being Ceremonies consecrated to the Devil, and in their stead introduced the Feasts and Ceremonies of the true Religion.

CALIGA, a Boot or Buskin, a sort of Shoes that were worn by a common *Roman* Soldier in time of War, from whence the Word *Caligatus* comes to signify a common Soldier: And thus we must understand that Passage of *Suetonius*, in the Life of *Augustus*, *Coronas murales sepe etiam caligatis tribuit*, that he often gave the Mural Coronets to common Soldiers who first scal'd the Walls of the Enemies Cities; and also that Proverb which *Seneca* uses, speaking of *Marina*, that from

a common Soldier he arriv'd at the Consulship, *à caligâ ad consularum prevenisse*: Thus *Agrippina* caus'd her Son *Caius* to be nam'd *Caligula*, because he being born in the Army, she caus'd him to wear these Buskins like a common Soldier, to gain their Good-will by this Complaisance.

These sort of Shoes came up as high as the Middle of the Leg, and had at the Top the Figure of the Head of a Lion or a Leopard, or only of the Muzzle of these Animals: It was garnish'd with little Nails of Iron, and sometimes even of Gold and Silver, and had a Sole of Wood. There was a Fund set apart for providing these Nails for the Soldiers, which was called *Clavarium*, and the Officers that distributed it were called *Clavarii*, of which Number was the Father of *Suetonius*.

The Soldiers did very often desire of the Emperors the *Clavarium*, i. e. the Money of this Fund, for buying Nails to adorn their Shoes; so they did of *Vitellius* according to the Relation of *Tacitus*, in L. 3. of his History.

Justin tells us, that all the Soldiers of *Antiochus's* Army caus'd their Buskins to be adorn'd with Nails of Gold, *Argenti censè aurique tantum, ut etiam gregarii milites caligas auro suffigerent*.

CALIGULA CAIUS, the Fourth *Roman* Emperor, the Son of *Germanicus* and *Agrippina*, he succeeded *Tiberius* to the Empire. He was surnamed *Caligula* from the Military Shoes which his Mother caus'd him to wear in the Army, and which were called *Caliga*. He had an ill-shap'd Body, a small Neck, a large Forehead and slender Legs; he affected sometimes, says *Suetonius*, to put on a terrible Countenance, to strike a Dread into the Minds of those who came near him; his Chin turned up, which was a Sign of Cruelty, but he would put on a modest Look, which was only a Copy of his Countenance, says *Tacitus*, to cover his naked Designs. He gave an Example of all sorts of Vices, and committed the most enormous Crimes. He endeavour'd to gain the Good-will of the People by Largesses and Shows of extraordinary Expence and Magnificence. He caus'd a Bridge to be built upon the Sea a Mile long with Moles, upon which he erected Towers and built Houses, out of a foolish and ridiculous Fancy, that by this means he had subdued this Element. He caus'd many of the Statues of the Gods to be maimed, breaking off their Heads, that he might place his own in the Room of them. In fine, he was a Monster of Cruelty and Prodigality. His own Servants killed him after he had reigned Four Years.

CALLIOPE, who was the Mother of *Orpheus*, and the first of the Nine Muses, according to the Poets, who presided over Harmony, and the Hymns made in Honour of the Gods.

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CALLISTO, the Daughter of *Lycaon*, King of *Arcadia*, and a Nymph of *Diana* who suffered her self to be debauched by *Jupiter*; whereupon the Goddess being angry, chang'd her into a Bear: But afterwards her Lover placed her in the Heavens; and this is that Constellation which is called the *Great Bear*.

CALUMNIA, *Calumny*, of which the *Athenians* made a Deity, and to which they built a Temple. *Lucian* has given us an Emblem of *Calumny*, in a Dialogue under the same Title. *Apelles*, says he, being accused by a Painter jealous of his Glory, that he had conspired against *Proton*, and caused the Revolt of *Tyre*, and the taking of *Pelusium*, and being acquitted from this Accusation by one of the Painter's Accomplices, *Proton* was so sensibly touch'd with Sorrow for what was done, that he gave *Apelles* too Talents, and deliver'd up the Accuser into his Hands, to do with him as he should think fit. *Apelles* therefore to be revenged on *Calumny* which had done him such an ill turn, made the following Picture. He painted a Pounce with large Ears, as commonly *Midas's* are painted, sitting upon a Throne encompassed with Suspicion and Ignorance, and while he is in this State, he reaches out his Hand a great Way off to *Calumny*, which advances towards him, having a Face very bright, and sparkling with extraordinary Charms and Enticements: She holds in her Left-hand a Torch, and with the other drags an innocent young Man by the Hair, who holds up his Hands to Heaven and implores its Assistance: Before her marches Envy with a pale Face and squinting Eyes, which set off and dress up *Calumny* to make her the more acceptable: After her comes Repentance under the Figure of a Lady in Mourning-Habit, with her Garments rent, which turns her Head towards *Truth*, who weeps for Sorrow and Shame.

CALYPSO, was one of the Nymphs, the Daughter of *Creteus* and *Terlys*: She reign'd in the Isle of *Cygia*, where she entertain'd *Ulysses* kindly, when he was cast upon it by a Storm. They lived together for Seven Years in great Privacy: But *Ulysses* at last forsook it, and preferred his own Country and his dear *Penelope* to his new Mistress.

Lucian in l. 2. of his true History says, 'That as he was going out of the Isle of the Blessed, *Ulysses* took him aside and gave him a Letter to *Calypso*, without the Knowledge of his Wife, and that he arriving within Three Days after in the Isle of *Cygia*, broke open this Letter for fear lest this crafty Knave should put some Trick upon him, and he found written in it what follows: I should not have left you before, but that I mist'ld Shipwrack, and hardly escap'd by the Help of *Leucothea* in the Country of the *Phaeacians*. When I returned home, I found my Wife courted by a sort of People

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who consumed my Goods; and after they were killed, I was assassinated by *Telemachus* whom I had by *Circe*. At present I am in the Isle of the Blessed, where I remember with Grief the Pleasures we enjoy'd together, and with that I had always continued with you, and had accepted the Offer you made me of Immortality. If I can therefore make an Escape you may rest assured that you shall see me again. Farewell. He delivered this Letter to *Calypso* whom he found in a Grotto, such as *Homer* describes, where she was working Hangings with Figures in them.

CHAM, or **CHAMESES**, the Son of *Noah*, who brought upon himself his Father's Curse by his Reproaches; although he had for his Share the rich Countries of *Syria* and *Egypt*, and all *Africa*, as we read in *Genesis*, yet he made Inroads into the Countries possessed by his Nephews, and planted there such Vices as were not known before. He continued Ten Years in *Italy*, and was driven thence by *Janus*. *Festus* does not reckon him among the first Founders of the *Italians*.

CAMILLA, the Queen of the *Volsi*, who was much addicted to Hunting, and was never so well pleased as in shooting with a Bow. She came into the Help of *Tuurnus* and the *Latins* against *Aeneas*, and signalized herself by many brave Exploits: She was treacherously killed by *Anteus*, as we learn from *Virgil*, in l. 11. of the *Aeneids*.

CAMILLUS, *Camillus Furius*, an illustrious *Roman*, who was called a second *Romulus* for restoring the *Roman* Commonwealth. He vanquish'd the *Antians* in a Naval Fight, and caused the Prows of the Ships to be brought into the Place of the Assemblies at *Rome*, which were afterwards called *Rostra*, being the Tribunal for Orations. When the Capitol was besieged by the *Gauls*, he was chosen Dictator, although he had been banished by his ungrateful Country-men. As soon as he heard this News, he solicited the *Aediles* to come in to the Assistance of *Rome*, and invited all *Italy* to oppose the Invasion of the *Gauls*. He arriv'd at *Rome* at that very Moment when the Citizens were weighing 200 Pounds of Gold in Performance of a Treaty they had made with the *Gauls* to oblige them to raise the Siege: But he changing them on a sudden, forced them by this Surprize to draw off with Shame and Loss.

After this Defeat and Deliverance of *Rome*, he made a Model of a Temple for that Vow which had given Notice to the *Romans* of the Arrival of the *Gauls*, and which they had slighted: He instituted Sacrifices to it under the Name of *Deus Locius*. He caus'd also a Temple to be built to *Juno Moneta*, and the Goddess *Minerva*. The *Romans* in Acknowledgement of so many Benefits, erected to him an Equestrian Statue in the Market-

Market-place of *Rome*, which was an Honour that was never done to any Citizen before. He died of the Plague at Eighty Years of age.

CAMILLEUS, or **CASMILLUS**, was the Minister of the Gods *Cabiri*: Thus *Plutarch* says, that the *Romans* and *Greeks* gave this Name to a young Man, who served in the Temple of *Jupiter*, as the *Greeks* gave it to *Mercury*: *Ministrantem in ale Jovis puerum in flore ætatis dicit Camillum; ut & Mercurium Græcorum nonnulli Camillum a ministerio appellare. Varron* thinks that this Name comes from the Mysteries of the *Samoitracians*. *Macrobius* informs us, that the young Boys and Mids, who ministered to the Priests and Priestesses of the Pagin Deities were call'd *Camarii* and *Camille*: *Romani quoque pueros pullasse nobiles & invictos, Camillos & Camillas appellant, Flammiarum & Flammium praministros. Servius* says, that in the *Tuscan* Tongue *Mercury* was call'd *Camillus*, as being the Minister of the Gods. This Word *Camillus* obtained among the *Tuscans*, *Romans*, *Greeks*, *Samoitracians*, and the *Egyptians*; and came from the East into the West. *Bechart* thinks that this Word might be deriv'd from the *Arabic* *chattana*, i.e. *ministrare*: And 'tis well known, that the *Arabic* has much Affinity with the *Phœnian* and *Hebrew* Tongues. *Grotius* derives *Camillus* from *Canaan* Writings, wherein the Term signifies *Priests* or *Angels*.

CAMOEENAE, the Nine Muses, the Daughters of *Jupiter* and *Mnemoseyne*, so call'd from the Sweetness of their Singing.

CAMPANA SUPPLEX, an Earthen Vessel which was made in *Campania*.

CAMPANA, alone, or **NOLA**, Bells. *Pancirolius* says expressly, that they were not invented until about the Year of *J. C.* 420, or 425, when they were first found out by the Bishop of *Nola* in *Campania*, call'd *Paulinus*: And that for this Reason they were call'd *Campane* from the Country, or *Nole* from the City where they were first us'd: But *Salaust* upon this Passage of *Pancirolius* tells us, that it was an ancient Error to think that *Paulinus* first invented the Use of Bells, Ince they were in use from the Times of *Moses*; for the High-Priest among the *Jews* had a great many little Bells of Gold at the lower part of his Garment, to give Notice to the People when he enter'd into, and when he came out of the Sanctuary. The Priest of *Proserpina* among the *Athenians*, call'd *Hierophonius*, rung a Bell to call the People to Sacrifice. The *Romans* likewise had a Bell in the publick Baths, to give Notice of the Time when they were open'd and shut up; as may appear from these Verses of *Martial*, *L. 14. Epigr. 163.*

*Redde pilam: sonat as thesaurum: iulere pergit
Vigine vna sola lotus abire domum.*

Plutarch in his Book of *Symposiacks* speaks of cer-

tain *Greeks* who assembled at the Ringing of a Bell, to go and sup together.

Adrianus Junius assures us, that the Ancients us'd Bells for the same End as we do, that they rung them at the Death of any Person, as it is done to this Day, out of a superstitious Opinion, which was then generally receiv'd, that the sound of Bells drove away Devils. They made use of them also against Enchantments, and particularly after the Moon was eclips'd, which they thought came to pass by Magick: Thus we must understand these Verses of *Juvenal*,

— *Fam nemo subis atque ære satiget,
Una laborant penitus succurrere Lunæ.*

CAMPESTRE, the Lappet of a Gown, or lower part of a Callock, that went round the Body; a sort of Apron, wherewith they girded themselves, who perform'd the Exercises in the *Campus Martius*, which reach'd from the Navel down to the middle of their Thighs, to cover their Privy Part.

CAMPUS MARIUS, a large Place without *Rome*, between the City and the River *Tiber*. Some Authors affirm, that *Romulus* consecrated it to the God *Mars*, from whom he said he was descend'd, and that he devoted it to the Exercises of the *Roman* Youth. Others, as particularly *Titus Livius*, think that *Tarquinius Superbus* challeng'd to himself the Use of it; and that when he was driven away upon the Account of his Cruelty, and the impudent Rape of his Son committed on the Body of the chaste *Lucretia*, the *Romans* confiscated all his Goods, and particularly a great Field cover'd with Corn without the City, which they consecrated to the God *Mars*, by throwing all the Corn into the *Tiber*; *Ager Tarquinius qui inter Urbem & Tiberim fuit consecratus Marti, Martius deinde campus fuit. Liv.*

This Field contain'd all that great Plain which reaches to the Gate call'd *Capols*, and even as far as the *Pons Milvius*, or *Ponte-mele*, according to the Topography of *Cluverius*. It had on one side the *Tiber*, and on the other the *Quirinal* Mount, the *Capitol* and the little Hill of *Gardens*. Its lowermost part was call'd *Valis Martius*, which reach'd from the Arch of *Domitian* as far as the Gate *Capols*. *Strabo* speaking of the Beauties of the City of *Rome*, takes particular Notice of the Field of *Mars*, which was of a prodigious Compass, and much longer than it was broad.

In this Field the People assembled to chuse *Magistrates*; Review was taken of the Armies, and the Centals list'd Souldiers. This Place serv'd also for the Exercises of the Youth, as to ride the Horse, to wrestle, to shoot with the Bow, to throw the Quoit, or Ring; And after these Exercises they bath'd them-

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selves in the *Tiber*, to refresh themselves, and to learn to swim.

In this Place the People beheld the *Naumachia*, or Sea-fights, which were shown there for their Pleasure and Diversion. Here also were to be seen the Statues of illustrious Men, and a vast Gallery built by *Antoninus Pius*, together with that Pillar 75 foot high, whose Ascent was 106 Steps, that were enlighten'd by 36 Windows. Here also was the *Obelisk*, which *Augustus* fetch'd from *Egypt*, that supported a Sundial: Moreover, in this Place were to be seen the Arch of *Domitian*, the Amphitheatre of the Emperor *Claudius*, the *Naumichia* of *Domitian*, the *Musaeum* of *Augustus*, the Sepulchre of *Maecenas* his Nephew, the *Trophies* of *Marius*, and a vast Number of Sepulchres and ancient Monuments all along the River-side.

At one End of this Place there was a little rising Ground, call'd *Mons Caputinus*, or *Caputinus*, to which the People resort to give their Votes at Elections. Very near to this was the Town-hall, where Foreign Ambassadors were receiv'd, lodg'd and entertain'd at the Charge of the Commonwealth, during the Time of their Embassy, as *Lucius Livius* relates upon occasion of the *Macedonian* Ambassadors, *Macedones ad iudicium extra urbem in cillam publicam, ibique eis lux et laeta praeibita*. In this Place also the Censors made the first Assesment, and the Enrolment of the People and their Estates in the Year 319.

In *Cicero's* Time *C. Cato* made a Proposal to build the *Campus Martius*, and to close it within the City. He offer'd to make the *Septa* or Inclosures, into which the People enter'd one by one to give their Votes, of Marble, which before were only of Wood: But the Civil War which fell out unexpectedly, hinder'd the Execution of this great Design.

CAMPUS FLORUS, the Field of *Flora*, a Place consecrated to that Goddess, wherein were shown the Games call'd *Floralia*, instituted to her Honour.

CAMPUS SCCELERATUS, a Place which was near the *Porta Collina*, where the Vestal Virgins, which were lewd Prostitutes, were entertain'd alive.

CAMPUS RUDICULI, a Place where *Hannibal* encamp'd when he beleagu'd *Rome*, which he might easily have taken, if he had not been frighten'd with vain Dreams and Fancies, which hinder'd him from continuing the Siege; for the *Romans* perceiving the Siege to be raised, and their City by this means to be deliver'd, upon this occasion burst out into a very loud Laughter, and henceforth erected an Altar to the God of Laughter.

CANCELLARIUS; he who went by this Name in the *Roman* Empire, had neither the Dignity nor the Power of him whom we now call Chancellor in *England*; for he was only a

little Officer of very small Esteem among the *Romans*, who sat in a Place shut up with Grates or Bars, to write out the Sentences of the Judges and other Judicial Acts, very much like our Registers or Deputy-Registers. They were paid by the Roll for their Writing; as *Salmastia* has observ'd when he relates a Passage out of the Laws of the *Phocians*: *Volumus ut nullus Cancellarius pro ullo sub inquit scripto aliquid amplius accipere audeat, nisi diandam libram argenti de maioribus scriptis; de minoribus tamen infra dimidiam libram*. I doubtless this Officer was a very considerable Person, since *Vopiscus* tells us, that *Numerius* had a very beautiful Election, when he prefer'd one of these Officers to be Governor of *Rome*, *Triebulum & Cancellarium sanctis, quo velut ad aegrotum parit aliquot de diebus*. *Mont-Mignot* says, that this Word comes from *Can*, from the *Can* or Justice, within which the Emperor was when he administered Justice, became the Chancellor stood at the Door of that Apartment, which separated the Prince from the People. *M. Du Cange* following herein the Opinion of *Jeanes de Janua*, thinks that this Word comes from *Palestrina*, wherein the Tops of Houses were sit, and made in the Form of Tent-ropes, having Banners with crook'd Bars, which were call'd *Cancelli*; and that those who mounted upon the Tops of Houses to repeat an Oration, were call'd *Cancellarii*; and that this Name was extended to those who presided within the Bars, which were call'd *Cancelli formentis*; and that afterwards those were call'd *Cancellarii*, who sit in the first Place between the Bars. The Register in *St. Peter's* Tower, i. e. in the Maritime Places in the *Islands*, was also call'd *Cancellarius*.

CANDELABRUM, a Candlestick. The Candlestick of the Temple at *Jerusalem* when was of Gold, which weigh'd 100 *Mot*, i. e. Pounds, distrib'd from the Candlestick of the *Romans*, in that the latter had but one Stem with its Foot, and one Lamp at top, whereas the Candlestick of the Temple of *Sidon* had seven Branches, three on each side of the middle, top that were twenty Lamps, as *Josephus* says. *Du Chou*, in the *Origines* of the ancient *Romans*, has given seven Branches to their Candlestick, a *Joseph* did to that in *Sidon*'s Temple; but then he allows to it only seven Lamps, whereas that in the middle is greater than the rest, and represent the Sun, as the six other do the Planets. This Candlestick with the Vase and other Rarities of the Temple at *Jerusalem*, serv'd for Ornaments to the Triumphant of *Titus* and *Vespasian*, after the Sacking of *Jerusalem*; and it was laid up in the Temple of *Peace*, together with the Sacred Vessels of the Temple of the true God.

CANDIDATI, the Candidates, or such as aspir'd to Offices in the Commonwealth; were so call'd from the white Garment they were oblig'd to wear during the two Years of their soliciting for the Place. This Garment was to be worn singly without any other Cloaths, according to the Relation of *Plutarch*, in the Life of *Coriolanus*, to avoid any Suspicion the People might have of conceal'd Money for purchasing Votes, and also that they might the more easily show to the People the Scars of those Wounds they had receiv'd in fighting for the Defence of the Commonwealth.

In the first Year of their Convassing, they ask'd leave of the Magistrate to harangue the People, or to make a Speech to them by some of their Friends. At the end of these Speeches they declar'd to them, that they desir'd to obtain such an Office by their good Opinion of them, and pray'd them to have regard to their Ancestors, and the Services they had done, of which they gave a large Account: This was call'd *propositio votum suum*, and this Year was call'd *annus proflumus*, which was wholly employ'd in making Friends among the Grantees, and *Populus* either by Games and Feasts, or by building some Work for the Publick, or by defending at the Bar such as were sued. At the Beginning of the second Year they return'd to the Magistrate with the Recommendation of the People, which was commonly express'd in these Terms, *rationem illius habeo*, and they pray'd him to set down their Names in the List of Candidates, which they call'd, *Electionem apud Praetorem aut Consulibus*: And there was this difference between *propositio apud populum*, & *propositio apud Magistratum*, i. e. *between declaring their Intention to the People, and petitioning them for an Office, and being admitted by the Magistrate to petition for it*; that no Person was ever hinder'd from desiring a Favour of the People, but every one was not admitted by the Magistrate to put in his Petition in publick on the Day of Election. For, as soon as the Magistrate had seen the Petition of the Candidate together with the Recommendation of the People, he call'd together the Ordinary Council of Senators; and after they had examin'd the Reasons he offer'd for desiring such an Office, and inform'd themselves of his Life and Behaviour, the Magistrate gave him leave to put in for the Place, in these Terms, *rationem habebis, renuntiabo*; or else he reject'd him, and answer'd, *rationem non habebis, non renuntiabo*, i. e. *I will have no regard to you*. We have an infinite Number of Examples to this purpose: *Alconius Pedianus* writes, that *Caius* desir'd the Consolship of the People at his return from *Africa*; and yet the Consul *Valerius*, having call'd the Senate together, declar'd, that he was by no means to be admitted. *C. Marius Rutilius* put in for the Office of Centurion, but

the Consuls protest'd that they would have no regard at all to his Name, *non renuntiabo*. This Opposition was so powerful, that it prevail'd above the Favour of the People, and even above the Authority of the Tribunes. It was never known that any Man did more powerfully solicit, or had greater Favour shewn him than *Pelicanus* had for obtaining the Consolship, for he was supported by the Tribunes, and favour'd by the People; and yet the Consul *Publius* shou'd with a loud Voice, in the Presence of the People, as *Valerius Maximus* relates it, that he would not name him at all, *non renuntiabo*.

The Tribunes also very often oppos'd the Candidates, when the Magistrate appear'd not to be sufficiently inform'd of their Debts, or plainly dissembled his knowledge of them, for then the Tribunes would exclude them.

The most general and essential Defect which excluded any Person from Offices, was his bad Life and wicked Actions: A second Defect which render'd any Person incapable, was the want of that Age which was prescribed by the Laws to every one that should obtain the Offices of the Commonwealth. *Tacitus* informs, that at the Beginning of the Commonwealth the Person's Age was not at all consider'd, but any one was admitted and friendly to *Dignitas*, and even to the Consolship, the Young as well as the Old; but in succeeding Times they were forc'd to make Laws, which prefer'd a certain Age for Offices. One must be 27 Years of Age to be Quaestor, 30 to be Tribune; and the Office of the Major or Censor *Edile* could not be admitted by any one under the Age of 37 Years; nor of Praetor under 39, nor of Consul under 43 Years of Age: Put according to the Opinion of *Julius Lipsius* none could be Quaestor until he was 25 Years old, nor Tribune or *Edile Major* until he had enter'd upon the 27th or 28th Year of his Age; nor Praetor until he was 30 Years old, nor Consul until he had enter'd upon the 35th Year of his Age. Nevertheless they did very often dispense with the Rigor of these Laws; for *Scipio* was made Consul at 24, and *Poppey* at 34 Years of Age.

There was also a third Defect which render'd them incapable of Offices, and that was when they endeavour'd to obtain the greater Offices before they had pass'd thro' the lesser: Thus it was forbidden that any one should put in for the Office of a Consul, until he had first pass'd thro' the other inferior Offices: Upon which account *Cicero* in his Book, entitul'd, *Brutus*, calls the Petition of *Cassius* for the Office of Consul, An over-hasty and unusual Petition, *Extraneam & praematurnam petitionem*; because he had been formerly no more than *Edile*: And we learn from History, that *Sylla* testifi'd to great Awe at the Observation of this Law, that he kill'd *Q. Lucretius Sella* with his own Hand, for desir-

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ring the Consulship, before he had exercised the Office of Quæstor or Prætor. The Reader may consult the Word *Annus*, where we have given an Account of the Years which were præscrib'd for the several Offices.

The Magistrate having admitted the Pretender to put in a Petition for the Office, he made it his Business to find out Friends, which were of great Credit and Authority among the *Grandeos* or *Rome*, and the *Populus*, that by their Interest he might obtain it. To this end they made use of all manner of Civilities, and the little Arts of pleasing, to gain the Good Will of the Voters; they courted private Persons, not only with Complements but Gifts, and in the corrupt Times of the Commonwealth they came at last to that pass, as to purchase openly the Votes of the Tribes: For buying their Votes, they made use of three sorts of Persons, who were call'd *Interpretes*, *Dissores*, *Sequestris Interpretes*, i.e. Brokers who help'd to make the Bargain, *per quos pactio inducitur*, says *Africanus Petranus*; *Dissores*, Distributors, who divided the Money among the Tribes, and *Sequestris*, Persons in whose Hands the Money was deposited, to give it to the Voters, in case they did not fail to give their Votes according to Agreement. To remedy this Disorder, many Laws were made, which were call'd *leges de ambitu*; but still they found out from time to time several ways to evade them.

The time of Election being come, the Magistrate appointed an Assembly to be held three several Market days, first to those in the Country, who liv'd in the Municipal Cities and Colonies, and had the Right of Voting, might have time to come to the City. When the Day of Election was come, the Candidates or Pretenders to Office, being cloath'd in white, were present very early in the Morning, accompanied with those who befriended them, at the *Quirinal Mount*, or upon the little Hill or Gardens, call'd *Colis Hortulorum*, which overlook'd the *Campus Martius*, that to being upon a high Place, the People might the better see them. From thence they descended into the *Campus Martius*, where they continued their Solicitations and Canvassings; as *Horace* informs us in these Verses,

— *Hic generosus*
Descendat in Campus petitor;
Moribus hic meliorque fama
Contentat; ista tuоба clementum
Sic major. Odar. L. 3. Od. 1.

Then the President of the Assembly after he had named aloud the Pretenders to the Offices, and related the Reasons which every one had to stand for them, call'd the Tribes to give their Votes; and these being counted, he who had

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most was declar'd Magistrate, who after this Declaration never fail'd immediately to return Thanks to the Assembly, and from thence he ascended to the Capitol, there to say his Prayers to the Gods.

This good Order was a little chang'd under the Emperors. *Augustus* canvass'd for his first Consulship, after a Manner something new, being no more than 20 Years old; for he caus'd his Army to march near to *Rome*, and sent a famous Embassy, to desire the C. he for himself, in the Name of the Legions; and the Captain of this Embassy, call'd *Consulius*, perceiving that the Answer to his Petition was delay'd, laid his Hand upon the Hilt of his Sword, and had the Soldiers to speak these Words, *Consulius, si non feceris.*

In process of Time, when *Caesar* was advanced to an absolute Power, he himself canvass'd for those whom he had a Mind to favour, until he went to give his Vote in his Tribe, and these Candidates were call'd *Candidati Calvi*. *Suetonius* adds, that afterwards he let to the People only the Power of naming the Inferior Magistrates, reserving to himself the Right of naming to the greater Offices, *Causa committenda populo potius est, ut exoptis Consulatus competitoribus, de cetero numero candidatorum pro parte laudat, quos populus select, rectorumque.* Moreover, he encroach'd upon the People's Power of electing to Offices, which he had granted them, by making them disperse Tickets in his Name about the Town, who by this mean were forc'd to do as much as he recommended to them, *Et ab uterque libere censum in his magis populoa voce, Causa Dictator ut prout commoda vobis illud etiam, ut vobis latro ipso jam dignitatem teneat.*

Caesar, Successor to *Augustus*, took away the Right of Election from the People, and transferred it to the Senate: Never restored it to them again, yet they never made account of it; and the Senate did only take care to procure in the *Campus Martius* such as were chosen to Offices, thinking by this means still to retain the Shadow of the ancient Manner of Elections.

Of all the Magistrates which were chosen, none but the Censors entred immediately upon the Discharge of their Office, the other Magistrates continued some Months before they entred upon it, in which time they were instructed in the Duties belonging to them; for they were chosen in the Beginning of *August*, and they did not enter upon their Office till the first of *January*, and so they had the Space of five Months for Instruction.

CANIPHORIA, a Feast of *Diana* among the *Greeks*, at which all the Maids that were to be married, offer'd to this Deity Baskets full of little Pieces of Work wrought with the

the Needle, and by this Offering signified that they were weary of their Virginity, and had a Desire to taste the Pleasures of Matrimony. The *Athenians* also celebrated a Feast to *Bacchus*, during which the young Women carried Baskets, or little Chests of Gold full of Fruit, from whence this Feast was called *Caneploria*, and the Women *Caneploras*, Basket carriers. *Suidas* speaks of these Baskets consecrated to *Bacchus*, *Ceres*, and *Proserpina*; as also the Poet *Hegeonius* in his *Ibylia*. They had a Cover to preserve the Mysteries of *Bacchus*, and conceal them from the Eyes of those who were not initiated into them, and who upon that account were treated as prophane.

C A N I S, the Celestial Dog, is a Constellation, of which there are two sorts; the Great Dog call'd *Sirus*, which is a Constellation consisting of Eighteen Stars, according to *Ptolemy*, of the Nature of *Jupiter* and *Venus*, the principal Star whereof is held to be greater than any other Star, nay, than the Sun it self: The little Dog, which is otherwise call'd *Caniculi*, or *Procyon*, has only Two Stars, whereof one is of the first Magnitude, and of the Nature of *Mars*, which is the Cause of the great heats in Summer.

C A N I S, a Dog, an Animal which was kept in the Temple of *Asculapius*, and which was consecrated to the God *Iani*. The *Romans* never fail'd to crucifie one of this Kind every Year, because the Dogs had not given Notice by their barking, of the Arrival of the *Gauls*, who being'd the Capitol, which was intended for a Punishment to the Species; whereas on the contrary, to do Honour to a Goddess, they carried one of Silver in an Elbow-Chair, laid upon a Pillow, because she had advertis'd them of the Coming of the *Gauls* by her Noise. *Athenienses*, that the *Egyptians* held the Dog in great Veneration, because they look'd upon it as a Symbol of the Celestial Dog, whose rising gives encrease to the Nile. This Author says elsewhere, that there was a Country in *Ethiopia*, where they had a Dog for their King, and they took his Lawning, or barkings to be Signs of his Good-will; and for his Authors he cites *Demetrius* and *Aristotle*. *Plutarch* also speaks of this Dog which some of the *Ethiopsians* held for a King, and to whom all the Nobility paid Homage.

CANICULARIS PORTA, a Gate at *Rome*, according to *Festus*, where Dogs of Red Hair were sacrific'd to the Dog-Star, to ripen the Corn.

C A N O P U S, the Sovereign Deity among the *Egyptians*, of whose Original *Suidas* gives the following Account: 'There arose, says he, one Day a great Controversee between the *Egyptians*, *Chaldeans*, and the Neighbouring Nations, concerning the Supremacy of their

'Gods; and while each Nation maintain'd that their own God was Supreme, it was at last decreed, that he among the Gods who should conquer the rest, should be acknowledged for Sovereign over them all. Now the *Chaldeans* adopted the Element of Fire, which easily melted down or consum'd all the other Gods, made of Gold, Silver, and other fusile or combustible Matter; but when this God was about to be declar'd the Sovereign Deity over all the rest, a certain Priest of *Caryus*, a City of *Egypt*, stood up, and advis'd them to take an Earthen Pot, and had many little Holes made in it, such as the *Egyptians* used for purifying the Water of Nile; then having stop'd up these Holes with Wax, he fill'd it with Water, and placed it over the Head of the God which they adored, whereupon the Contest was presently begun between it and the Fire, whose Heat having melted the Wax, the Water run out immediately and extinguish'd the Fire; whereupon the God of *Caryus* was acknowledg'd for the Sovereign over all the Gods among these Nations.

C A N O P U S, is also a Star, which we have no knowledge of, say *Vinnicius*, but by the Relation of those Merchants who have travell'd to the uttermost Parts of *Egypt*, as far as these Countries which are at the End of the World, (and in the other Hemisphere) because it turns round about the South-Pole, and so is never visible to us, since it never rises above our Horizon.

C A P E N A, a Gate so call'd at *Rome*, according to *Festus*, from a Neighbouring City in the Island of *Egeria*: It was also call'd *Aspinus*, because it was the Gate thro' which they went to the *Via Appia*; and *Triumphalis*, because the Generals to whom a Triumph was decreed, made their Entrance into the City thro' this Gate, and *Fontinalis* from the *Aqueducts* which were rais'd over it; where *Juvenal* calls it *madida Capena*, and *Martial*, *Capena, grandis portaque pluvigat*.

C A P E T I S S I L V I U S, King of *Alban*. *Dionysius* call'd him *Capetus*; *Eusebius*, *Itus Titicus*, *Mysia* and *Jacobus*, of *Angel*, call him barely *Ans*; and *Cassiodorus* names him *Egyptus*. He reign'd 24 Year.

C A P I S S I L V I U S, King of *Larum*: He is said to have laid the Foundation of *Capua* in the *Terra Laboris*, tho' others attribute this Foundation to the *Trojan Capis*, the Father of *Anchises*; but without any probability. *Suetonius* speaks of certain Plates of Brass, which were found at *Capua*, in the Tomb of *Capis*, in that Year that *Julius Caesar* was kill'd, on which Greek Letters were engraven, which signified, that at such time as the Bones of *Capis* should be discover'd, one of the Posterity of *Julius* should be killed by his own People; from whence we may draw

draw an uncontestable Proof that *Capis* was not a *Trojan*, for if he had, 'tis very probable, that *Greek* Characters would not have been used in his Monument.

CAPITOLIUM, or **MONS CAPITOLINUS**, the Capitol, or the *Capitoline* Mount, which was called at first *Saturnia*, because *Saturn* dwelt there; afterwards it was called *Tarpeius* from the Vestal Virgin *Tarpeia*, who was smothered there under the Bucklers of the *Sabines*; at last *Capitolina*, from the Head of a Man called *Tolus*, which was found by the Workmen when they were digging the Foundation of the Temple of *Jupiter*, who upon this Account was called *Jupiter Capitolinus*. This Mountain was the most considerable of all those that were at *Rome*, as well for its Extent, as for the Buildings that stood upon it, which were one Fortress and sixty Temples, whereof the most famous was that dedicated to *Jupiter* under this Title, *J. Opt. Max.* which was begun by *Tarquinius Priscus*, finished by *Tarquinius Sulpicius*, dedicated by *Horatius Pulvillus*. It was burnt 424 Years after its Dedication; *Sylla* begun to rebuild it, and *Quintus Cincinnatus* finished it, and consecrated it anew. 330 Years being expired after the Renewing of this second Consecration, the Soldiers of *Vitellius* set it on fire, and *Vespasian* caused it to be built again. In this Temple Vows were made and solemn Oaths, here the Citizens ratified the Acts of the Emperors, and took the Oaths of Fealty to them, and lastly, hither the Magistrates and the Generals that kept a Triumph came to give Thanks to the Gods for the Victories they had obtained, and to pray for the Prosperity of the Empire.

CAPRICORNUS, *Capricorn*, one of the Twelve Signs of the *Zodiac*, into which the Sun enters at Winter-solstice. The Poets ferg that *Capricorn* is the God *Pan*, who to avoid the Pursuit of the Giant *Typhon*, changed himself into a He-goat, whose lower Parts were of Fish. *Jupiter* admiring his Cunning placed him in the Heavens under this Figure. Others think that *Capricorn* was the Foster-brother of *Jupiter*; for *Amalthea* to whom he was put out to nurse having no Milk of her own, suckled him with the Milk of a Goat, which *Jupiter* in Acknowledgment for the Kindness placed among the Signs of the *Zodiac*.

CAPROTINA JUNO, and **CAPROTINÆ NONÆ**; the Occasion of giving this Name to *Juno*, and to the *Nones* of the Month of *July*, which were called *Caprotinae*, was as follows. The *Gauls* having drawn off their Army after they had sack'd *Rome*, the *Latins* had a mind to make an Advantage of this Misfortune, of their Neighbours, and therefore entred into a League with the *Gauls*, and resolved utterly to destroy the *Roman* Empire; and that they might give some Colour to their Design, they

sent to desire of the *Romans* all their Maids to be given in Marriage, which they refused to grant, and thereupon the *Gauls* presently declared War against them. This War happening just after their late Misfortune mightily perplexed the Senate, and put the *Romans* in great Trouble and Consternation, who could not resolve with themselves thus to abandon their Daughters. While they were in this Consternation, a certain Woman-slave called *Philotis* or *Tutola* proposed to the Senate, that she and the other Female Slaves should be sent to the *Latins* instead of the young *Roman* Maids, being dress'd up in Cloaths like them. This Design was approved and presently put in Execution, for those Female Slaves resorted to the Enemies Camp, who upon their Arrival presently fell a drinking and rejoycing. When *Philotis* perceived that they were plunged into an Excess of Riot, she climbed up a wild Fig-tree, and having from thence given a Signal to the *Romans* with a lighted Torch, they came presently and fell upon the *Latins*, and finding them buried in Wine and Luxury, they easily destroyed them. In Memory of this Victory the *Romans* ordained that every Year a Festival should be kept at the *Nones of July to Juno*, who was called *Caprotina* from the wild Fig-tree, which in *Latin* is called *Caprificus*. These Female Slaves having by this Stratagem preserved the Empire, were set at Liberty; and on this Day they give always a Treat to their Mistresses without the City, where they sport and jest with them, and throw Stones at one another to represent the Stones wherewith the *Latins* were overwhelmed.

CAPULUS, a *Bier*, on which the Bodies of the Dead were carried to the Grave, from whence it comes to pass that old Men who are on the Brink of the Grave and just ready to die, are called *Caputres senes*; and those Criminals who are condemned to die, are called *Caputres rei*.

CARACALLA, *Antoninus*, the Son of *Septimius Severus* and *Marcia*: He was declar'd *Cesar*, and made Partner in the Empire with *Geta* his Brother by the Father's Side. In his Youth he had suck'd in the Principles of Christianity, having *Evdos* for one of his Governours, whose Wife and Son were instructed in the Christian Religion. Thus at first he gave good Signs of a very sweet Disposition, which procured him the Love of every Body: But his Father having removed from his Person those that inspir'd him with a Relish of true Piety, choaked that good Seed he had received, and made a Monster of him when he thought to make him a great Prince; for he intended to have usurped the Sovereign Power by Parricide, having laid his Hand upon his Sword on purpose to draw it and kill his Father, when he was one Day coming behind him on Horse-back, and had

had certainly done it if those who were about him had not cried out and hindered him. The Horror of an Action so black brought *Severus* into such a deep Melancholy, that he died in it within a Year after. *Caracalla* being thus advanced to the Empire, killed his Brother *Geta* in his Mother's Bosom, that he might reign alone without any Partner upon the Throne. He cut off the Head of *Papinian* a celebrated Lawyer, because he would neither excuse nor defend the Murder of his Brother; which Example of a generous Courage in this Lawyer, who was then *Præfatus Prætorio*, should make Christians bliss, who so easily excuse the Crimes of Kings, when they have Hopes of rising at Court. We have some Medal of this Prince, which represent to us what kind of a Person he was after he came to be Emperor. For which we observe in his Medal, the Space between his Eye-brows knit, his Eyes sunk in his Head, and his Nose a little turned up at the End, these Marks make up the Countenance of a Man who is thoughtful, crafty and wicked, and indeed he was one of the cruellest Men in the World: Besides, he was addicted to Wine and Women, fierce, insolent, hated by the Soldiers, and even by his own domestick Servants, insomuch that at last he was killed by one of his own Centurions called *Martialis*, in the 43 Year of his Age, and the Sixth Year of his Reign. It might seem wonderful that so wicked a Prince should be placed among the Gods, as we learn that he was by the Title of *Divine*, which was given him, and by the Consecration we see in his Medal, but that we have this to say in the Case, that *Martinus* who succeeded him, and was the Cause of his Death, had a mind by doing him this Honour to clear himself of all Suspicion of this Murder, or rather, that this was an Age of Slavery, and the People being enslaved bestowed the most sordid Flatteries upon the worst of Princes.

CARIATIDES, Statues in the Shape of Women without Arms, habited genteelly, which served for Ornament and Support to the Chapters of Pillars in *Edifices*. *Vitruvius* in L. 2. C. 1. of his *Architecture*, relates the Story of them thus, 'That the Inhabitants of *Caria*, which was a City of *Peloponnesus*, in former times had joyn'd with the *Persians* when they made War against the People of *Greece*; and that the *Greeks* having put an End to that War by their glorious Victories, declared afterwards to the *Cariates*, that their City being taken and run'd, and all their Men put to the Sword, their Women should be carried away Captive; and that to make the Disgrace the more remarkable, their Ladies of Quality should not be suffered to put off their Garments, nor any of their usual fine Dresses. Now to make the *Cariates* an everlasting Monument of the Punish-

ment they had endured, and to inform Posterity what it was, the Architects of that Time instead of Pillars, placed this sort of Statues in publick Buildings. Some remains of this sort of ancient Statues are still to be seen at *Rome*. *Montifius*, who had much ado to find out some Signs of these *Cariatides*, which *Pliny* says were placed by *Diogenes*, an *Athenian* Architect to serve for Pillars in the *Pantheon*, relates that he saw Four of them in the Year 1580, which were buried in the Ground as high as the Shoulders on the Right-side of the *Portico*, in Demi-relief, and which sustain'd upon their Heads a kind of Architrave of the same Stone. This kind of *Cariatides* is still to be seen at *Bourdeaux* in a very ancient Building which they call *Turles*; as also in the old *Louvre* at *Paris* in the Hall of the *Swiss* Guards: They are Statues Twelve Foot high, and support a Gallery enriched with Ornaments which are very well cut, done by *Gouyon*, Architect and Engraver to *Henry II.*

CARITES, or the Three Graces, which were Three Sisters, the constant Companions of *Venus*, viz. *Aglia*, *Euphrosyne* and *Ithalia*. They are painted young and beautiful, with a smiling Countenance, clad in fine thin Stuff, without a Girdle, and holding one another by the Hand.

Seneca explains to us this Picture. He says, 'They are painted young and beautiful, because their Favours are always agreeable for their Novelty, and the Memory of them can never be lost. They are clad in fine thin Stuff, because the Kindness they do you ought to be without Diminution or any Disguise, and should proceed from the Bottom of the Heart: Their Garment is not girt about, because Benefits ought to be free and unconstrained: They hold one another interchangable by the Hands, to show that Favours should be reciprocal.

We ought to believe that the Graces were only Moral Virtues. *Pausanias* has written a large Discourse about them, wherein he says, that *Eteocles* was the first who consecrated Three of them in *Beotia*; that the *Lacedæmonians* knew but Two of them, *Clita* and *Phaenna*; that the *Athenians* also held Two of them in Veneration, *Auxo* and *Hegemo*; that *Homer* marries one of the Graces to *Vulcan* without giving her any other Name, though he elsewhere calls her *Pasibae*: Lastly, that *Hesiod* nam'd the Three Graces, *Euphrosyne*, *Aglia* and *Ithalia*, and makes them the Daughters of *Jupiter* and *Eurynome*.

CARMENTA, the Mother of *Evander*, and one who was a Prophetess, from whence she had her Name *Carmentis*, a *Carminibus*, because the ancient *Sibyls* gave their Oracles in Verse. A Temple was built to her at *Rome*, wherein Sacrifices were offered to her: A Festival also

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was instituted to her, which from her Name was called *Carmentalia*.

Carmenta, says Father *Thomassin*, answers pretty well to *Themis*; for *Servius* says, that she was called *Nicostrata*, and that she assumed the Name of *Carmenta*, because she gave her Oracles in Verse, that she was the Mother of *Evander*, the Son of *Pallas*, King of *Arcadia*; and lastly, that she was killed by her own Son, or according to others, she instigated her Son to kill his Father *Pallas*; which forced *Evander* to flee away into *Italy*: *Evander patrem suum occidit, succedente matre Nicostrata, quæ etiam Carmentis dicta est, quia carminibus vaticinabatur*. *Ovid* relates this History after such a manner as is something more to the Advantage of *Evander*, in his *L. 1. V. 451*. He makes him an innocent Fugitive, and one that was always maintained by the Prophecies of his Mother, whom he made a Goddess of in *Italy*. *Virgil* says as much in *L. 2*.

*Me pulsum patris, pelagique extrema sequentem,
Fortuna omnipotens & inclutabile fatum
His posuere locis, matrisque egere tremanti.
Carmentis Nymphæ monita, & Deus auro Apollo.*

Dionysius Halicarnassæus says, that *Evander* made this Voyage into *Italy* Sixty Years before the War of *Troy*, and that *Evander* was the Son of a Nymph who was named or surnamed *Themis*, because she foretold Things to come. *Nymphæ Arcadiæ filius Evander, quam Græci Themis fuisse dicunt, & divino assensu infundam, i. e.* That *Evander* imposing upon the Simplicity of the *Aborigines*, who were still wild and uncivilized, made his Mother pass among them for a Prophetess and for the *Themis* of *Italy*, and so obliged them to pay her Divine Honours. *Plutarch* also in his *Roman Questions* says, that *Carmenta* was named *Themis*; and he adds that she was surnamed *Carmenta*, as who should say, *Carmentis mente*, because the divine Spirit of Prophecy assumed the Place of the humane Spirit; and that Verses are called *Carmina* from her Name *Carmenta*, because she prophesied in Verse.

CARMENTALIA, Feasts instituted in Honour of *Carmenta*, which are solemnized twice in the Month of *January*, viz. the first time on the Eleventh (or the Third of the *Ides*, as may be seen in the *Roman Calendar*), because then this Deity persuaded her Son *Evander* to leave *Arcadia*, and to go and dwell at *Italy*; the second time this Festival is celebrated on the 15th of the same Month, the Occasion whereof is variously reported.

Some say, that when a Present was to be made to *Apollo* of *Delphos*, of the Tithe of the Plunder of the City of *Veii*, there being a Deiciency of what was necessary to make it up,

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the *Roman* Dames assembled together, and brought in to the Magistrates their Ornaments of Gold and Silver; which was so pleasing to the Senate, that they granted them the Privilege of being carried in a Litter to the Shows and into the City. *Plutarch* thinks, that for this Largess they had only the Privilege of having Funeral-Orations after their Death. Yet we read in History, that the Right of the Litter was taken from them, which provoked them so much that they would no longer keep Company with Men. This is what *Ovid* and *Plutarch* tell us. Upon this Account the Senate to appease them, was forced to restore their ancient Privilege unto them; and then they caused a Temple immediately to be built to *Carmenta*, called by the *Greeks* *Themis* and *Nicostrata*, at the Bottom of the Capitol, and appointed a Priest for it called *Flamen Carmentalis*, and hence the Gate of the City which leads to this Temple was also called *Porta Carmentalis*.

CARMA or **CARNA**, a Deity which presided over the good Habit of the Body. A Sacrifice was offered to her on the first of *June*, together with a Pottage made of the Meal or Beans and with Bacon.

CARON, the Ferry-man of Hell, who ferried over the Souls of the Dead in his Boat, according to the Fable, that they might afterwards be judged by *Rhadamanthus* and *Minos* the Judges of Hell. He received an *Obolus* from all the Dead for their Passage, and for this Reason the Ancients put always this Piece into the Mouth of the Dead, that they might have wherewithal to pay the Ferry-man. *Virgil* describes him to us as very ancient and tar, having a long Beard and very hairy. The Souls of those who had no Burial, were to wander for the Space of a Hundred Years on the Side of the River, and then they were to be ferried over.

CARTHAGO, *Carthage*, the Capital City of all *Africa* and the Rival of *Rome*. It was founded by a *Tyrian* call'd *Chærico*, which confounds the Measures of *Virgil*, who had a mind that *Dido* should be the Founder of it. Perhaps this Difference may be accommodated by saying, that *Dido* founded *Byssa* the Castle of *Carthage*, and so the Poet without any great Crime might stretch this to the City. But now to reconcile what *Vigenère* says with what *Vellæus Paterculus* and *Justin* say, I know not, for the former says, that *Carthage* was built 45 Years, and the latter, that it was built 72 Years after *Rome*; whereas, if we may believe *Vigenère*, *Rome* was founded after *Carthage* more than 200 Years. This City bore the Brunt of Three great Wars against the *Romans*, which were called the *Punic* or *Carthaginian* Wars. The first lasted 24 Years according to *Polybius*, and 22 according

to *Eutropius*: The second under the Conduct of *Hannibal* lasted Eighteen Years, in which the Roman Empire was so shocked, that it was reduced to the very Brink of Ruine. But at last *Hannibal* their formidable Captain was overcome by the soft Pleasures of *Cipsa*, and thereby gave the Romans such a time of Respite, that they repaired the Losses they had suffered. In the third War *Carthage* was utterly destroyed by the Grandson of *Scipio Africanus*. There went out of the City no more than 5000 Persons, who were the only sad Remains of this magnificent City, which had with so much Vigor disputed the Empire of the World with *Rome*. It lasted only 663, or 700 Years.

CAR THAGINIENSES, the *Carthaginians*, or the *Inhabitants* of *Carthage*, who are accounted a sort of faithless People in the World, to whom no Credit is to be given; from whence came the Proverb, *Punica fides*, *Punick Faith*, to signify *Knavery*, or a deceitful Promise.

They sacrificed their Children to their Deities in the Presence of their Mothers, who were to behold this cruel Spectacle with a Stoical Constancy, and without any Compassion.

CASSANDRA, the Daughter of *Præmus* King of *Troy*, who was courted by *Apollo* for her extraordinary Beauty. This God bestowed upon her the Gift of foretelling Things to come, in hopes that she would grant him her great-fair favours; but she not keeping her Word with him, *Apollo* was very angry with her, and so ordered the Matter, that though she spoke the Truth in what she predicted, yet she never was believed: And this was the Cause of the Ruine of her Country, as *Virgil* tells us, *L. 2. of the Æneids, V. 246.*

*Tunc etiam satis aperit Cassandra futuris
Ora, Dei jussu, non nunquam credita Teucris.*

She was ravished at the Sacking of *Troy* by *Ajax* the *Loerian*, although she had embraced the Statue of *Pallas*.

The *Greeks* having divided among them the Booty of the City of *Troy*, *Cassandra* fell to the Share of *Agamemnon*, by whom she was carried away into his own Country, and by the Way she gave him Notice, that he was to be assassinated by his Wife *Clytemnestra*, and her adulterous Keeper *Agisthus*: He gave no Credit at all to this Prediction of his own Misfortune; but after he was come to his Palace, when he was going out of the Bath to sit down at Table, his Wife *Clytemnestra* gave his Skull with the Blow of an Ax, having first entangled him in a Shirt without a Bosom; and afterwards falling upon *Cassandra*, she killed her after the same manner: But *Orestes* the Son of *Agamemnon*, coming in by Stealth, killed his

own Mother, and her adulterous Lover, as also the Murderer of his Father.

CASSIDARIUS, He who had the Care and Oversight of the *Salades* and the Armour for the Head, which were kept in the *Artenals* at *Rome*.

CASSIOPEA, the Wife of *Cepheus*, King of *Ethiopia*, who incurred the Indignation of the *Nereides* for being accounted more beautiful; which was the Cause why her Daughter *Andromeda* was exposed to a Sea-monster, that so the Mother might be punished in the Daughter: But *Perseus* at his Return from *Libya*, rescued her from the Jaws of this Monster, when it was just ready to devour her; and in Acknowledgment of this Kindness, *Cepheus* gave her to him in Marriage. *Cassiope* was taken up into Heaven by the Favour of her Son-in-law, where the Astronomers represent her to us as sitting upon a Chair in the Milky-way, between *Cepheus* and *Andromeda*, who touches our Summer Tropick with her Head and Hand. *Vinnivius* has given us the following Description of these Constellations.

Perseus leans with his Right-hand upon *Cassiope*, holding with the Left, which is over *Auriga* the Waggoner, the Head of *Gorgon* by the Crown, and placing it under the Feet of *Andromeda*: The Right-hand of *Andromeda* is over the Constellation of *Cassiope*, and the Left over the Northern *Pisces*. *Cassiope* is in the Middle, and *Capricorn* has the Eagle and Dolphin above it, which are dedicated to them.

CASTALIUS FONS, the *Castalian* Fountain in *Phocis*, situate at the Foot of Mount *Parnassus*, which the Poets feign'd to be dedicated to *Apollo* and the Muses, which from thence were turn'd *Castalides*.

CASTITAS, Chastity, which the Romans made a Goddess of, and which they represented in the Habit of a Roman Lady, holding a Scepter in her Hand, and having Two white Doves at her Feet.

CASTOR, the Son of *Tyndarus*, King of *Laconia*, and of *Leda* the Daughter of *Thestius*. The Fable gives us an Account, that *Jupiter* being smitten with the Beauty of *Leda*, transformed himself into a Swan to enjoy her Embraces, who growing big with Child, was at length brought to Bed of Two Eggs, in each of which there were Two Twin-Children: In the first *Polux* and *Helena* were included of *Jupiter's* getting; and in the other, *Castor* and *Clytemnestra* of *Tyndarus's*: All these Children though gotten by different Fathers, were nevertheless called from the Name of one of them *Tyndarides*.

Castor and *Polux* were brave and of great Courage, for they cleared the Seats of Pirates, carried off their Sister *Helena* by Force, when

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she was ravished by *Theseus*, and they went with *Jason* to the Conquest of the Golden Fleece. *Castor* being descended of a Mortal Father was killed by *Lyneus*; but *Pollux* his Brother being descended of *Jupiter*, was Immortal. They were placed in the Number of the *Dii Indigetes*, or *Genitales*, by the *Greeks* and *Romans*, because they descended originally from the Country.

Diodorus Siculus relates, that the *Argonaus* being distressed with a great Tempest, *Orpheus* made a Vow to the Gods of *Samothracia*, where upon the Storm immediately ceased, and Two Cœlestial Fires appeared over the Heads of *Castor* and *Pollux*, who were amongst the *Argonaus*; from whence comes the Custom of invoking the Gods of *Samothracia* in a Tempest, and of giving the Names of *Castor* and *Pollux* to those Two Cœlestial Fires.

Lucian in the Dialogue of *Apollo* and *Mercury* bring in *Apollo* speaking thus upon the Occasion of these Two Brethren. *Apoll.* Can you learn to know *Castor* from *Pollux*, for I am always deceiv'd upon the account of their Likeness. *Mer.* He who was Yesterday with us is *Castor*. *Apoll.* How can you discern them, they being so like one another?

Mer. *Pollux* has a Face black and blew by a Blow he received in fighting, and particularly at *Bebyx* in his Voyage with the *Argonaus*. *Apol.* You'll oblige me to tell me of Things particularly, for when I see their Eggs-shell, white Horse, Spear and Stars, I always confound them together, but tell me why these Two Brethren never appear in the Heaven at the same Time. *Mer.* Because it being decreed that these Two Sons of *Jeda* should one be Mortal, and the other Immortal, they divided their good and bad Fortune like good Brethren, and to live and die by Turns. *Apoll.* This is a great Impediment to their Love; for, so they can never see, or discourse one with another. But what Art or Trade do they profess? For every one of us hath his Business: I am a Prophet, my Son is a Physician, my Sister a Midwife, and thou art a Wrestler. Do they do nothing, but eat and drink? *Mer.* They succour Mariners in a Tempest. *Apol.* That's a necessary Employment, provided they perform it well.

Arian says, that *Alexander*, while he was carrying on his Victories in *Perpa*, sacrificed one Day to *Castor* and *Pollux*, instead of *Hercules*, to whom that Day was dedicated by the *Macedonians*; and that while the Feast lasted after the Sacrifice was over, he talked sometimes of the great Actions of *Castor* and *Pollux*, and at other times of *Hercules*.

Cicero relates a wonderful Judgment, which befel *Scopas*, because he had spoken contemptibly of these two Brethren *Discordes*, being crushed to Death by the fall of his Chamber,

whereas *Simonides*, who wrote their *Encomium* was called out of them by two unknown Persons *Phœdrus* recites this History more at large in the 4th Book of his Fables, *Fab. 22*. The *Greek* and *Roman* History is filled with the miraculous Appearances of these two Brethren, either to obtain a Victory, or publish it when it was gained, for they were seen fighting upon two white Horses at the Battle, which the *Romans* fought against the *Latins* near the Lake *Regillus*.

But *Cicero* tells how we must credit these Relations: He says, that *Homer*, who lived a little after these two Brethren, assures us, that they were buried in *Macedonia*, and consequently could not come to declare a Victory obtain'd by *Vatienus*.

The *Romans* did not omit building them a magnificent Temple, where they sacrificed to them white Lambs, and appointed a Feast to be kept in Honour of them, at which a Man sitting upon one Horse and leading another, runs full speed, and at the End of the Race leaps nimbly upon the Horse which is in his Hand, having a bright Star upon his Hat, to shew that only one of the Brothers was alive, because, indeed, the Stars of *Castor* and *Pollux* are to be seen above our *Horizon*, and sometimes not.

CAIA PULTA, a Warlike Engine so called, with which the Ancients used to throw *Javelins* twelve or fifteen Foot long. The Description of a *Catapulta*, says *M. Perault* in his Notes upon *Vitruvius*, is understood by no Body, tho' many great Persons have applied themselves to it very carefully, as *Jules Lipse* has observed. The Descriptions which *Athenæus*, *Ammanius Marcellinus*, and *Vegetius* have given of it; the two Figures, which are in the Book of a nameless Author, entitled, *Notitia Imperii*; that which *Will. de Chouart* says, he took out of an ancient Marble, that which *Lipse* saw in the Arsenal at *Brussels*, and those which are drawn on *Iran's* Pillar do none of them agree with the Description of *Vitruvius*. *Cæsar Cæstrinus*, who is the first who after *Forondus* drew the Figures of *Vitruvius* with the greatest Exactness, has not attempted to draw a *Catapulta*, but when he had translated and explained *Vitruvius* as far as that place, he leaves the Work, and *Beneditus Jovius* finished it. *Forondus* declares, when he gives us his Figure of it, that he did it not to explain the Text of *Vitruvius*, because it did not agree with it, and he owns that he did not understand either his own Figure, nor the Text of *Vitruvius*.

All that we know in general of the *Catapulta* is this, that they were made to cast *Javelins*, as *Babylæ* were used to cast Stones, tho' this Distinction is not observed by latter *Latin* Authors, who have always exprest both these Engines by the Word *Balista*. *Lucan* tells us, that

that a *Catapulta* cast *Javelins* with so great a Force, that they would pass thro' several Men one after another, and would carry them quite cross the *Danube*.

CAT O, the Surname of the *Porcian* Family, who came from the City *Tusculum*, from whence was their Original.

M. CAT O, the Censor, named at first *Priscus*, and after *Cato* from his excellent Wisdom, and strictness of Manners. He executed all the Offices in the *Roman* Commonwealth with Reputation and great Integrity. In fine, he was very learned. He has left us his Books of Husbandry, which are written in pure *Latin*. He died very old.

CAT O UTICENSIS. *Cato* of *Utica*, and Nephew's Son of *Cato* the Censor, lived a very strict and severe Life like his Great Uncle. He reformed divers Abuses which were crept into the Management of the Revenues of the Commonwealth, and the Military Discipline. He refused at first to join with *Pompey*, but at length united with him against *Cæsar*. After the Battel of *Pharsalia*, where *Pompey* was defeated, he fled to *Utica*, which was in King *Juba's* Dominion, but not being able to bear his great Misfortunes, he slew himself in a fit of Despair, being 48 Years of Age, after he had read *Plato's* Treatise of the Immortality of the Soul.

CATUL ARIA, the Name of one of the Gates of *Rome*, so called from the Red Dogs, which were sacrificed there to appease the Heats of the Dog-star.

CATUL I S, the Surname of the *Lutullian* Family, from the Word *Catus*, crafty and judicious.

Q. LUCTATIUS CATULUS, was the first of that Family, who conquered the *Carthaginians* in a Sea-fight, in which they lost 600 of their Ships. There was a Poet of that Name born at *Verona*, whose Poetry is elegant and soft, but very lewd and satyriacal. He composed some Elegies and Epigrams, which still remain.

There was another of that Name, and of the same Family, who was Consul with *Marius* in his fourth Consulship, whom he forced to kill himself by eating live Coals. *Sylla* revenged his Death upon *Marius*, Junior.

CAUCASUS, a Mountain in the Northern Parts of the *Indies*, near the *Caspian* Ports, where *Jupiter* bound *Prometheus*, according to the Fable, to punish him for making Man, and imposing upon him at a Feast, by giving him Bones covered with Fat.

CEBUS, a certain Monster which had the Face of a Satyr, and the Body of a Dog and Bear.

CECROPS, the first King of *Athens*, who lived in the Times of *Moses*. He built the City of *Athens*, which was first called *Cecropia* from

his Name. He was the first that worshipped *Jupiter* in *Greece*, and was the Author of Idolatry. He began to reign at *Athens* 375 Years before the Siege of *Troy*. The Flood of *Deucalion* happened in his Reign, who was King of the Neighbouring Country by Mount *Parnassus*. This Deluge overflowed only *Greece*; as that which happened before under *Ogyges*, did *Egypt* only. He was the Author of Idolatry in *Greece*, and the first that acknowledged *Jupiter* for a God, appointing him Sacrifices: He brought up the Custom of burying the Dead, as *Cicero* observes in his 2d Book *de Legibus*.

CELENO, one of the Seven *Pleiades*, the Daughter of *Atlas*, and the Nymph *Pleione*. She was also one of the *Harpyes*, the Daughter of *Jupiter* and *Terra*, of whom *Virgil* has given us a Description in the 3d Book of his *Æneids*. See *Harpyia*.

CELERES, were 300 young Men, whom *Romulus* chose to attend his Person, that they might be at hand always to defend him, and execute his Commands. He called them *Celeres*, i. e. ready and active. This Body of Men guarded him in all Commotions of the People, and made him able at all times to oppose any Attempts of his Enemies.

The Captain of this Guard was called *Tribunus Celerum*, and he was the second Officer of State, for he had the Command of all the Soldiery, which he ordered as he pleased: He also had a Power to summon all the People together into the *Campus Martius*.

CELMES, or CELMES, one of the Favourites of *Jupiter*, who saying that that great God was a Mortal Man, was changed by him into a Diamond, as *Ovid* tells us in his 4th Book of *Metamorphoses*, v. 280.

*Te quoque, nunc Atlas, quondam fidissime parvo
Cerne Jovi.*

This Word comes from *Chelamis*, which in *Hebrew* signifies a very hard Stone.

CENSOR, a *Roman* Magistrate, which numbred the People of *Rome*, and who was the Correcter of their Manners. The Occasion of making this Office in the Commonwealth of *Rome* was this: The Consuls seeing themselves wholly taken up with Affairs of State, and not being able to attend to many different Businesses, the Senate to ease them propounded to make Censors in the Year after the Building of *Rome* 314, in the Consulship of M. *Geganus Marinus*, and L. *Quintius Caputolinus*, whose chief Office it should be to take an exact View of the People of *Rome*, and value the Estate of every Citizen. First they created Two Censors of the Patricians, viz. *Papirius* and *Sempronius*. *Consul*
[B b 2] *agendo*

agendo populus suffragiis praeferit Censores, abs re appellari, &c. Liv.

They continued in their Office five Years, and were chosen by the great Council called *Comitia Centuriata*, as the Consuls were, *Censores quinto quoque anno creari solabant*, says *Africanus Pedianus*.

This length of Time became a Grievance to the Consuls at last, and the Dictator *Mamercus Emilius* shortened it, and brought it to Eighteen Months. The Censors hating *Mamercus* for shortening their Time, blotted him out of his Tribe, and put him among the *Cerites*, or those who pay Tribute.

To attain this Dignity, it was at first required, that they should be Noblemen born, but this continued only 100 Years; for, after the People were allowed to be made Consuls, and other great Officers, we see, that *Caius Marius Rutilus*, who was the first Dictator chosen from among the People, was also created Censor with *Marius Nactus*; and at length the Dictator *L. P. Philo* made a Law, by which he ordained, that one Censor should be chosen out of the People. 'Tis also observable in History, that *Q. Pompeius*, and *Q. Metellus* were both taken from among the common People.

Before the second Punic War, it was not necessary to have executed any great Office before to be a Censor, because we learn from *Livy*, that *Publius Licinius Crassus*, who never had been any thing but an *Adile*, was chosen Censor and High-Priest at the same time, but afterwards they never chose any to that Office but such as had been Consuls.

This Office was never executed more than once by the same Person, and we read in *Valerius Maximus*, that *M. Rutilius* being made Censor a second time, reproved the People sharply for having so little Respect to the Laws of their Ancestors, who had thought it convenient to shorten the Time of that Office, because it made them too powerful, and so they acted contrary to them, in choosing a Man a second time.

Plinius Junior, did the same in refusing it, because he judged it not for the Advantage of the State to execute that Office twice.

If any of the Censors happened to die in the time of their Office, or would voluntarily resign it, his Colleague was obliged also to resign it, altho' there was no Law which commanded it, but a Custom established by a Religious Scruple: For when *Tullius Papirius*, after the Death of his Colleague *C. Julius* had put *M. Cornelius Melegmenis* into his Place, that he might retain his own Office, it happened that *Rome* was taken by the *Gauls*, which was imputed to that Action of *Papirius*; whereupon all those that succeeded him, left their Office it

their Colleague happened to die, or would resign. 'Tis true, that *Appius Claudius Caeus* and *Amilius Scaurus* would have kept it, but the Tribunes imprisoned the latter, and no Body would follow the Example of the former.

When the Censors were chosen in the *Campus Martius*, they immediately seated themselves in their *Sella Curules*, or Chairs of State, which stood by *Mars's* Altar, and thanked the People for the Honour they had done them. Then they went up to the Capitol, where they took Possession of their Office, and received the Emblems of it. They took an Oath to do nothing either for Hatred or Favour in their Places; but in all things to follow exactly the Rules of Equity and Right.

Their Office had two Parts: The first consisted in taking the Number of the Citizens, and their Estates, and the other in reforming Manners, and rectifying Abuses.

They kept an exact Register of the Name and Estate of every Person, as also of their Children and Slaves, being very careful to place every Citizen in his Tribe or Century according to his Estate, removing them every five Years, either higher or lower, according as their Estate was increased or diminished.

They punished a high Rate with heavy Taxes, chiefly since the Law of *Tullius Caninius* who forbid it, that the City of *Rome* might be again peopled, which the Civil War had consumed.

They also regulated the Expenses of the public Sacrifices, and stated consecrated Grounds to be kept in the Capitol.

The other part of their Office was to reform Manners, *populi mores regunt*; and to that end they took a View of the three Orders of Men, which made up the Commonwealth, viz. Senators, Knights and People. They had a Power to put those out of the Number of the Senators whom they judged unworthy thro' their corrupt Manners, and place others in their room. They could take their Horses from the Knights, and deprive them of their Pay, which they received from the Treasury, when they lived not like Persons of Honour. They could remove the Citizens from their Tribes, by turning them down from an higher to a lower, depriving them of a Right of Voting, and making them pay Taxes as Strangers.

Altho' their Power was very large, yet they were obliged to give an Account of their Actions to the Tribunes, and the great *Assemblies*; and we read in *Livy*, that the Tribune *Appius Metellus* imprisoned both the Censors *M. Furius Philus*, and *M. Annius Regulus*, because when he was Quaestor in the foregoing Year they had removed him from his Tribe, and made him pay Taxes. A Law then was made to oblige them

to give their Reasons, why they had degraded a Citizen, and branded him with Disgrace, by deriving him of his Priviledges.

But this Office decreased in its Power with the Declension of the Commonwealth. Under the Emperors it was wholly laid aside, because they assumed to themselves all those Functions; for *Suetonius* relates, that *Augustus* took a View of the People with Ten Men, which he required of the Senate, which was practised by the other Emperors as far down as *Theodosius*, who endeavoured to restore it, but the Senate opposed him, and from that time the Censorship was inseparably annexed to the Imperial Power.

CENSURA. The Censorship, the Office or Dignity of Censor. We may judge how considerable this Dignity was at *Rome* by *Plutarch's* Words, in the Life of *Marcus Cato*, 'That he demanded the Censorship ten Years after he had been Consul, as the Perfection of Honour, and the highest Degree to which a Roman Citizen could be preferred, because this high Station was the Crown of all Offices, and of all the Authority which could be had in the Government of their Commonwealth.

CENSUS, the general Survey of the People of *Rome*, which was performed every five Years by the Censors. King *Servius* appointed this Survey, and he was the first that caused the People to be numbered, that he might know exactly how many fighting Men he was able to raise, and what Sums of Money he could raise from them.

Every Citizen of *Rome*, or he that had the Right of Freedom, was obliged to give a true Account of all his Estate, Children, Slaves and Freemen, upon pain of having their Goods confiscated, which he concealed.

The Censors on their part were obliged to keep a perfect Register of all these Matters, and to be very careful that no Stranger should be registered unawares, *Ne quis in censorias tabulas irreperet.*

This Survey was made every five Years thro' all the Orders of the Commonwealth, viz. the Senates, Knights and People. The first was *Leclio & recinatio Senatûs*; the second, *Censio, recensio & recognitio*; and the third, *Census*, or *Lustrum*. For the Censor being set in his Chair of State commanded the Puritan to call over the Senators by their Names, *legebant or recinabant Senatûm*. They rased out of the List the Names of those whom they intended to depose for their ill Manners, and put others in their Place taken out of the Knights, which they expressed by these Words, *legere in Senatûm*.

Then they took a Survey of the Knights, whom they called over one by one, and if they had nothing to object against their Behaviour, the Censor said to every one, *procuri & statu*

equum; but if on the Contrary he had any thing to blame him for, they took away his Horse and his Pay. *Equus adimetur.* After this they went on to survey the People, not only of the City of *Rome*, but also of other free Cities, which had a Right to the Roman Freedom, whose Names were sent to the Censors: If they had any thing to object against their Manners, they deposed them, deprived them of their Right of Voting, and made them subject to Taxes, *erectos fieri & in Censum tabulis referri*, (because the Inhabitants of that little City *Cæres* gained indeed the Title of the Roman Citizens, but had not obtained a Right to vote.)

The Survey being thus ended, an Assembly was appointed upon a certain Day in the *Campus Martius* to be present at the Sacrifice of Lustration. The People came in Armies and were divided into Classes or Centuries, according to the Appointment of *Servius*, and offered a Sacrifice called *Suovetaurilia*, because they sacrificed a Boar, a Sheep and a Bull, to implore the Gods to be pleased with the survey they had made, and that they would preserve the Commonwealth in its Splendor and Honour. And with this Ceremony the Survey ended, *Lustrum conditum*, i. e. the Survey finished.

CENTAURUS, a Centaur, half a Man and half an Horse, which had its Female *Centaur*, half a Woman and half a Mare. This is a fabulous Monster imagined by the Poets, who have applied that shape to those who invented Riding, or the Art of Horsemanship, so when it's said, that *Chiron the Centaur* was the Master of *Achilles*, no more is meant but that he was the Man who taught him to ride an Horse; and the light of the *Centaurus* is a Battle of Horsemen. The word comes from the Greek *κενταυρος*, which is compounded of *κενταυρ*, *pungo*, and *ταυρος*, *taurus*.

Lucretius describes the picture of a Centaur drawn by *Zeuxis*, of which he affirms, that he saw a Copy at *Athens*, the Original having been carried away by *Sylla*.

'It is a Female Centaur lying upon the Grass, of which, the Part like a Beast is stretched out on the Ground, and that like a Woman is half raised and supported by her Elbow. She lays her Hind-foot at length, and folds up her Fore-feet, bending the one and leaning on the Ground with the other, as Horses do when they are about to rise. She inclines a little to one Side that she may let her young Ones suck, of which she holds one in her Arms which she suckles with the Breast of a Woman, and the other hangs upon those which she has like a Mare. Upon the Top of the Picture stands an He-Centaur, as Centinel, who appears but half, and shews them a Lyon's Whelp

'Whelp which he has taken. Although he seems to smile, yet he has a fierce Aspect, and a terrible Head of Hair, besides that, he is all hairy, but his Wife is as lovely as he is savage, and hath one half of her Body like the fine Mares of *Theffaly*, which were never yet tamed, and the other half like the finest Woman in the World, save that her Ears are straight and sharp, as a *Saty*r is painted. Of her Two young Ones, one is savage and hairy like the Father, and the other more tame and humane.

Lucretius would never believe that there were ever any *Centaur*s, nor *Hippocentaur*s, nor *Onocentaur*s, that is to say, half a Man and half an Ass. *Lucian* also is of the same Opinion, but speaks more plainly than *Lucretius*, when he says,

Et populum Pholoe mentita bififormem.

For 'tis certain, that it is a Lye or Fable that there were ever any such monstrous People.

What *Ovid* speaks of the Nation of *Centaur*s, and of their battles, is but a Fable built either upon the Idea of some such Monster, or upon some new Invention of Fighting on Horse-back, in which these People did excel all others.

Plutarch says in his Banquet of the Seven Wise-men, that a Shepherd brought them in a Basket, a Child which a Mare had brought forth, having the upper Parts of the Body like a Man and the lower like an Horse.

Pliny also affirms the same Things, and says, that he himself had seen an *Hippocentaur*, which was brought from *Egypt* to *Rome*, embalmed after the manner of those Tins with Honey. *Ptolemy* the *Trallian* relates the same Story, and *Tacitus* seems to allude to it, when he says, that the Birth of some Monsters did foretew the Death of the Emperor *Claudius*.

St. Jerom gives us a Description of an *Hippocentaur* which *St. Anthony* met in the Desert, when he went to seek for *Paul* the *Hermite*. The same *St. Jerom* writing against *Vigilius*, begins his Discourse with a Distinction of Two sorts of Monsters, of which the one was really produced, and the other feigned by the Poets, and puts the *Centaur*s among the Creatures that were true, but monstrous.

The Truth is, that the People of *Theffaly* called *Centaur*s, were either the first or the most expert at taming Horses, or fighting on Horseback, which is the Reason that they bare the Name of *Hippocentaur*s. Their King named *Centaurus* was the Brother of *Pirithous* the famous Friend of *Theseus*, and fought with the *Lapithæ* which were commanded by *Polypetes* the Son of *Pirithous* at the Siege of *Troy*. In Times of Peace these People exercised them-

selves in hunting on Horse-back, but chiefly in casting Bulls upon the Ground by taking them by the Horns.

Julius Caesar was the first that introduced this sort of Hunting into *Rome* in the Shews, as *Pliny* testifies, and was imitated in it by *Nero*, as we learn from *Suetonius*.

Lucian tells us also, that *Ixion*, King of *Theffaly*, whom *Jupiter* invited to a Feast of the Gods, because he was a very brave Man and good Company, fell in Love with *Juno*, and that *Jupiter* to deceive him formed a Cloud into the Shape of *Juno* to gratifie his Passion in some measure, and by these Embraces a *Centaur* was produced. But *Palaephatus* tells the Thing otherwise, that *Ixion*, King of *Theffaly*, being one Day upon Mount *Pelion*, saw several mad Bulls which he durst not come near, and which made a Destruction in the Country round about; he promised a great Reward to him that could drive away these mad Creatures, and immediately some young Men of a little Village, in the Mountain called *Nephelæ*, i. e. a Cloud, getting upon their Horses, offered themselves to fight these Bulls, and did it with so great Success that they killed them all, and from this Victory they were call'd *Centaur*s, from *κέντρον* and *ταύρος*, as much as to say, Bull-fighting. *Plutarch* is of Opinion, that this *Jupiter* who loved *Ixion* was a King, who had a Wife of very great Beauty, with whom *Ixion* fell passionately in Love, and the discovering *Ixion*'s Kindness to her husband, he put one of her Chamber-maids named *Nephelæ*, or a Cloud in her Place, by whom he had a son named *Lambrus* and surnamed *Centaurus*, of *κέντρον* and *ταύρος*, that is to say, prickings, a Slave.

'Mr. *Abbot Feuereux* relates this Story otherwise: 'A King of *Theffaly*, says he, having sent some Horse-men to seek his Bulls, that were gone astray, they that saw them on Horse-back (it being a Thing new and extraordinary at that Time) thought them to be made up of a double Nature, a Man and an Horse, which was the Original of the Fable of the *Centaur*s and *Hippocentaur*s.

CENTENARIA COLNA, a Feast, wherein the whole Expences could be no more than an Hundred *Ases*, which was a Price of Roman Money. See *As*.

CENTESIMA USURA, The Hundredth Penny, One per Cent.

CENTONARI; it was a Military Trade, and they were such as provided Tents and other Equipage for War, called by the Romans *Centones*, or else those whole Battels it was to quench the Fires which the Enemies Engines kindled in the Camp. *Vergilius* in his Fourth Book speaking of an Engine used in the Camp

C E N

Camp to make a close Gallery or Fortification, says, that for fear it should be set on Fire, they covered it on the Out-side with raw or fresh Hides or *Centones*, i. e. certain old Stuffs fit to resist Fire and Arrows: For *Julius Cæsar* in the Third Book of his Commentaries of the Civil War, says, that the Soldiers used these *Centones* to defend themselves from their Enemies Darts. The Colleges of the *Centonarii* were often joined with the *Dendrophori*, and the Masters of the Timber-works, and the other Engines of War, called *Fabri*, as may be seen by an Inscription of a Decurion of that College.

AUR. QUINTIANUS DEC. COLL. FAB. & CENT.

That is to say, *Aurelius Quintianus*, Decurion of the College at the Masters of the Engines and Centonaries.

CENTUM, a Numeral Word, a square Number made up of Ten multiplied by it self. This is the Number which begins the Third Column of the *Arabian* Characters set in an Arithmetical Order, 100.

CENTUM-VIRI, may be called the Court of 100 Judges, which were *Roman* Magistrates chosen to decide the Differences among the People, to which the Prætor sent them as to the highest Court made up of the most learned Men in the Laws. They were elected out of 35 Tribes of the People, Three out of each, which makes up the Number of 105, and although at length the Number was increased to 180, yet they still kept the Name always of the Court of 100 Judges, and their Judgments were called *Centumviralia Judicia*. These Magistrates continued a long time in the Commonwealth, as also under the Emperors *Vespasian*, *Domitian* and *Najan*: Under the last of these they were divided into Four Chambers each having 45 Judges.

CENTURIA, a Century, a Part of a Thing divided or ranked by Hundreds. The People of *Rome* were at first divided into Three Tribes, and these Tribes into 30 *Curia*, but *Servius Tullius* contrived the Institution of a Cense, i. e. a numbering of the Citizens of *Rome* with an Account of their Age, Children, Slaves and Estates, as also in what Part of the City they dwelt, and the Trade they followed.

The first Cense was made in the *Campus Martius*, where were numbered 80000 Men able to bear Arms, as *Livy* tells us, and *Fabius Pictor*, an ancient Historian tell us, or 84700, according to *Dionysius Halicarnassæus*,

This Roll coming into the Hands of *Servius*, he divided all his People into Six Classes, each containing several Centuries, or Hundreds of

C E N

Men, with different Arms, and Liveries according to the Proportion of their Estates.

The first Class was made up of 80 Centuries or Companies, or which 40 were appointed to guard the City consisting of Men of 45 Years and upwards, and the other 40 were of young Men from 16 to 45 Years old, who bore Arms. Their Arms were all alike, viz. the Head-piece, the Back and Breast-plates, a Buckler, a Javelin, a Lance and a Sword. These were called *Classici* in the Army, and were more honourable than those which were said to be *infra Classem*, as we learn from *Aulus Gellius*. They were to have 100000 *As's* in Estate, which make about 1000 Crowns of French Money. *Africanus Pedianus* makes their Estate to amount to 2500 Crowns.

The Second, Third and Fourth *Classis* were made up each of them of 20 Centuries, of which Ten were more aged Men, and Ten of the younger sort: Their Arms were different from the first *Classis*, for they carried a large Target instead of a Buckler, a Pike and Javelin. The Estate of those of the Second *Classis* was to be 700 Crowns a Year, of the Third 500, and of the Fourth 200.

The fifth *Classis* contained 30 Centuries, which had for their Arms Slings and Stones to throw out of them, and three of them were Carpenters and other Artificers necessary for an Army. They were to have 125 Crowns Estate.

The Sixth was a Century made up of the Rabble or such as were exempted from Service in War and all Charges of the Republick: They were called *Proletarii*, because they were of no other use to the Republick but to stock it with Children: They were also named *Capite Censi*, because they gave their Names only to the Censor.

CENTURIATA COMITIA. These *Comitia* or Assemblies of the People of *Rome* by Centuries, where every one gave his Vote in his Century.

These sorts of Assemblies were first instituted by *Servius Tullius*, who divided, as is above said, the People into six *Classes* and each *Classis* into Centuries.

These Assemblies had a great Share in ordering of all State Affairs, for they were summoned together to make great Officers, to approve any new Law, to proclaim War against any People, and to implead any Citizen of *Rome* after his Death.

They also chose the Consuls, Prætors, Censors, and sometimes the Proconsuls and Chief Priests.

Livy tells us, that *P. Cornelius Scipio* was sent Proconsul into *Spain* by one of these Assemblies.

It belonged to the Consuls only to summon them together by the Authority of the Senate, who allowed or forbad them as they pleased, and the Dictator and Chief Priest had no Power to do it in the Absence of the Consuls but only by Communion.

These Assemblies were held without the City of Rome in the *Campus Martius*, and one Part of the People were armed during their Meeting for fear of any sudden Invasion, and a Standard was set up on the Capitol which was not taken down till they had ended.

When the Senate had ordered this Assembly, the Consul appointed it to meet after Three free Fairs or Markets, which made 27 Day, that such as had any Right of Voting might have sufficient Notice: This they called *edictum comitum trionidunum*. This Appointment was published by Bills set up in all the great Towns, or in the great Streets of Rome on the Three Market-days next following: In them the Matters to be treated or were set down and the lesser Officers were forbidden in the Conclusion of them to make any Prejages upon the Day or their Meeting: *In edicto Consulibus, quo etiam qui dies comitum Centuriatis futurus sit, sic scribitur ex veteri formula; Ne quis Magistratus minor ac calojevasse velit.*

When any Law was to be approved in these Assemblies, this was the Order observed: The first that propounded it, who was called *rogator legis*, made a Speech to the People, or called another to make one, shewing them the Necessity and Advantage of the Law, which they termed *Concio declarare*; if the People declared their Approbation of the Law, it was hung up in Publick, Three Market-days, the Preamble of it being in these Words, *quod bonum, fassum, felixque populo, populi, liberijsque eorum est*: And thus the Laws of the Twelve Tables were propounded.

While it hung thus in Publick for Three Market-days, he that proposed it, either himself or by some able Orator distinctly explained all the Circumstances and Advantages of it: This Action was called *promulgatio legis per trionidunum*; and discovers to us the Difference between these Two Latin Expressions, *proponere legem*, which is to set up, and *promulgare legem*, to explain it *verbo voce*, as also between these two Phrases, *lator legis*, and *Autor legis*; the first was he that barely propounded the Law, and the other was he that perswaded the People to accept it, after he had proved the Benefit, and Usefulness of it to them.

The Day appointed for the Meeting of the Assembly being come, the Consul went early in the Morning into the Capitol, or some other high Place, being attended with the *Augur*, whom he ordered to observe the Signs of the

Heavens, which is expressed by these Latin Words, *Jubebat sibi in auspicio esse*. After he had for sometime looking round about him to see what appeared in the Air, the Consul spoke to him in these Words, *Dixit si silentium esse videtur*: Tell me whether there be nothing that prevents this Assembly; to whom the *Augur* answered, *Silentium esse videtur*; nothing hinders it, but if the contrary happened, *obnumiabat*, he said, that the Signs did not approve of that Assembly.

This first Ceremony being done, this Magistrate set up his Pavilion, or Tent in the *Campus Martius*, where he made a Speech to the People to exhort them to respect the Good of the Commonwealth only, and to do nothing thro' Humour or Interest in the Matters that should be propounded to them, and then sent them every one to their own Century to give their Votes, *Secuti in centurias vestras, & de his deliberatis*. Then the Centuries separated themselves one from another, and gave their Vote *per aedem*, till the Year DCXV, when the Building of Rome, when Balors or Tickets were commanded, which they put into an Urn then set on, then made for that purpose. Every Century had its President, named *Cligros*, who gathered their Votes. After they had consulted a while, the Consul called the first *Cligros* to give in their Vote. If they were all of a Judgment, he called none of the other *Cligros*, because the first had a greater Number of Men than all the rest, and so their Voice carried it: But if their Votes were divided, he called the second *Cligros*, and all the rest in their Order, till he had the full Number of the Votes given according to the Laws.

The Advantage which the first *Cligros* had above the other was often the Cause of Tumults, because they could not endure that their Votes should be at any time ineffectual. To prevent which they contrived three expedients: They made all the *Cligros* to draw Lots who should be accounted first, and that upon which the Lot fell was called the Prerogative Lot, because their Judgment was first had in all Matters.

This way of giving their Votes was strictly observed till the Year DCXV, when *Gabinus*, the Tribune of the People made a Law, that they should for the Future do it by Balors or Tickets; this Law was called *Lex Tabularia*. The People much liked this Change, for before they could not give their Votes freely, lest they should incur the Displeasure of their Great Men whom they were afraid to disoblige. *Grata est tabularia*, says *Cicero* in his Defence of *Plancus*, *quæ frontem operit, hominum mentes tegit, datque eam libertatem, ut quod voluit sentiat*; and in his second Book of the *Agrian Law*, he calls this way of Voting, *index libertatis & principium justissimæ libertatis*. Yet, even this had

had its Inconveniences, as *Cicero* himself owns in his third Book of Laws: *Non suis latebra danda populo, in qua bonis ignorantibus, quid quique sentiret, tabella vitiosum occultaret suffragium.*

When the Consul had taken out of the Earthen-pot the Prerogative *Clavis*, he ordered the Herald to pronounce it with a loud Voice, and then they went into an inclosed Piece of Ground, over very narrow Bridges, and as they entered, certain Persons called *Diribitores*, gave each of them Two Tickets, which they put into the Urn or Earthen-pot set on the farther Side for that end.

This done, the Consul numbered the Votes, and declared the Officer chosen in these Words, *Quod bonum faustum, fortunatumque sit mihi, Magistrateque meo, populo, plebique Rom. talem Consulem, aut Praetorem renuntio.* I publish, that such an one is chosen Consul or Praetor by Plurality of Voices.

Notwithstanding, all these wise Cautions, foul Dealings could not be prevented, for such as had Interest, and would have a Law rejected or a Person condemned, contrived, that no Ticket should be given to absolve a Man or receive a Law, as it fell out in the Case of *Clodius*, who had profaned the Religious Rites of *bona Dea*.

CEN TURI O, a *Centurion*, a Roman Officer which commanded an Hundred Soldiers; there were Six Centurions in one *Cohors* and Sixty in a Legion.

C E P H A L U S, the Son of *Aeolus*, and Husband of *Procris*, the Daughter of *Erichonius* King of *Athens*. He was carried away by *Aurora* who was fallen in Love with him: She could not persuade him to a Compliance, yet *Procris* was very jealous of him, and contriving to watch him as he returned from Hunting, she hid herself in the Bushes, but *Cephalus* supposing it had been some wild Deer, thot his Dart at it and killed his Wife *Procris*.

C E R A P U N I C A, *white Wax*, which was whitened by dipping it several times in Sea-water and laying it in the Sun upon the Grass in the Spring time, that it might be often moistened with the Dew, for want of which it must be continually sprinkled with Water. All this was done to refine the Wax, by driving out the Honey which was mingled with it and made it yellow.

C E R A M I C U S, a Place in *Athens* inclosed with Walls, which was used to walk in, in it were the Tombs of those famous Men who died in Defence of their Country, and many Statues erected in Memory of them with Inscriptions, which published their great Actions, and the Pranks they deserved for them.

C E R A S T I S, the Isle of *Cypus*, it was anciently inhabited by a very cruel People,

which *Venus* changed into Bulls, as *Ovid* say. in his Tenth Book of his *Metamorphosis*. *Cerastis* signifies in Greek, bearing Horns, and this Isle was so called from the great Number of Mountains in it, whose Tops something resembled Horns.

C E R B E R U S, *Pluto's Dog*, who had Three Heads and as many Necks. The Poet feign him to be the Keeper of the Gate of *Pluto's Palace* in Hell, and suppose him to be produced from the Giant *Typho* and *Echidna*. He was bound in Chains by *Hercules*, and brought out of Hell, as *Homer* says.

C E R C Y O N, the *Arcadian*, a famous Robber, who infested all the Country of *Attica* with his Robberies and Murders, and forcing all Travellers to fight with him, and then killed them when he had conquered them. *Ihesus* slew him in the City *Eleusina*. *Ovid* Lib. 7. *Metamorph.*

C E R E A L I A, & **C E R E A L E S L U D I**, *Fasts and Plays* appointed in Honour of *Ceres*. *Memmius Atilius Curulus* was the first Institutor of these Feasts, as appears on a Medal on which is the Effigies of *Ceres* holding in one Hand Three Ears of Corn, and in the other a Torch, and having her Left-Foot upon a Serpent with this Inscription, *Memmius Atilius Cerealia primus fecit*. The *Athenians* long before had kept a Feast to her, which they called *Ihesmophoria* & *Eleusia*, upon this Occasion. *Ceres* searching all Places for her Daughter *Proserpina*, came to *Eleusina*, where she undertook to be the Nurse of *Triptolemus*, the Son of King *Elusius*, and when he was grown up she taught him the Art of sowing Corn and making Bread. In Requital for so great a Benefit he appointed her a feast, and Priests called *Eumolpides* from his Son *Eumolpus*. Crowns of Flowers were not used in this Feast, but of Myrtle and Ivy, because *Proserpina* was stolen while she was gathering of Flowers; they carried light Torches, calling *Proserpina* with a loud Voice, as *Ceres* had done, when she was searching for her upon Mount *Ida*.

The Priests of this Goddess were called *Taciti Mylla*, because they might not discover their Religious Rites. The Sacrifice offered to her was without Wine, as we learn from *Plautus* in his *Aulularia* Act 11. Scen. VI.

Staph. *Cerwine, mi Strabile, his sunt salturi nuptus?* Strob. *Qui?* Staph. *Quia temeri nihil alatum est.*

'*Str.* Are you celebrating the Marriage of *Ceres?* Strob. Why ask you that? Staph. Because you have brought no Wine.

Yet *Cato* seems to affirm the Contrary, and will have Wine to be used in the Sacrifices of *Ceres*: *Postea Cerei exia & vinum dato.* *Lambinus* is much perplexed with these Two Authorities

rites opposite one to the other, and to free himself, flies to the Distinction of the *Greeks* and *Romans*, and says, that the *Greek Women* sacrificed without Wine, but the *Romans* used it: Yet *Plautus*, who was a *Roman*, is against offering Wine to *Ceres*. After the Sacrifice was over, they made a magnificent Feast where every one diverted themselves as far as was convenient, in seeing the Sports of Fencers and Horseraces, over which the *Astiles* presided. Nevertheless, the *Roman Women* being clothed in White, expressed the Sorrow and Complaints of *Ceres's* Mourning for the taking away of her Daughter *Proserpina*, holding Torches in their Hands.

CERES, the Daughter of *Saturn* and *Rhea*. *Varro* says, that *Ceres* was so named from the Word *Ceres*, because she bore all sorts of Fruits; *que quod gerit fruges, Ceres*. Others derive her Name from *creare*, because she raised Fruits. *Vossius* thinks, that the Name *Ceres* comes from the Hebrew Word *cheres*, that is to say, *arare*. In Scripture we meet with the Word *Ceres* to signify the Fruits of the Earth, from whence comes the Greek Word *χίρως*, which is one of the Names of the Earth in *Hesychius*. 'Tis probable that from this Hebrew Word *Ceres* and the Greek *χίρως*, the Name of *Ceres* is derived.

Ceres is called the Law-giver, *legifera*, because before Men had the Use of Corn they lived upon Acorns in the Woods without Law or Government; but after Corn was found out, they divided and tilled the Land, which was the Original of Government and Laws, as *Servius* assures us. *Leges Ceres dicitur invenisse, nam & sacra ipsius Theſmophoria, id est, legum latio vocantur; sed hoc idcirco fingitur, quia ante frumentum inventum a Cerere, passim homines sine lege vagabantur: Quæ seritas interrupta est, postquam ex agrorum discretione nata sunt iura.*

Ceres was the Mother of *Proserpina*, and yet both of them are the Earth. *Rhea* is the Mother of *Ceres*, and yet neither of them are any thing but the Earth. Truths are real and natural, but Genealogies are poetical and figurative. Some consider the Earth in diverse Representations, and will have *Rhea* to be the Globe of the Earth, *Ceres* the Surface, which is sown and reaped, and *Proserpina* is the Hemisphere of our Antipodes. This is the Opinion of *Vossius*.

Diodorus Siculus relates, that the *Agyptians* from Tradition believe, that *Isis* is the same with *Ceres* who found out Tillage and the Use of Corn, and published most just Laws, from whence she became an *Agyptian* Goddess: But because he could not quite conceal the Truth he owns that it was *Ereſtibus*, who sailed out of *Agypt* into *Greece* with a great Quantity of

Corn to relieve it in a Time of Famine, and the *Grecians* in Requital of so great a Benefit made him their King, and he appointed the Rites of *Ceres* at *Athens*, according to the Usages and Ceremonies of *Agypt*. This Historian says also in the same Place, that the coming of *Ceres* to *Athens* was nothing but the Transportation of Corn from *Agypt* into *Greece*: *Deam illo tempore in Atticam venisse traditur, quo fruges ejus nomine insignes Athenis sunt importate, quarum semina tum Cereris beneficio quasi demum reperienda videntur.* There is the same Reason to believe, that the Wandering of *Ceres* through all the World, was nothing else but the Transportation and Giving of Corn to all the World, either the first time when it was first sown, or in Process of time when Famine had made the Land barren. For if there were some Places which imparted their Corn to other Countries, and by Consequence were affirmed in a Poetical Style to be the Country of *Ceres*, they were without doubt *Agypt* and *Sicily*, but chiefly *Agypt*, because of the Overflowing of the Nile. The true History thereof is this, that *Isis*, Queen of *Agypt* is the same with *Ceres*, and that she communicated Corn and the Art of Tillage to other Parts of the Earth. Finally, in Confirmation of what has been said, the same Author adds, that the Ceremonies and Antiquities of the *Agyptians* are alike. I pass over other Places in the same Author where he endeavours to answer the Reasons which *Sicily*, *Attica* and the Isle of *Crete* and *Agypt* had produced to challenge to themselves the Glory of having been the Places of the Birth place of *Ceres*, which was the Inventor of Corn.

Herodorus confesses, that the Rites of *Ceres*, whom he calls the Law Giver, were brought out of *Agypt* into *Greece*.

The Cities of *Greece*, as *Pausanias* says, but chiefly *Athens* and *Argos* disputed together, as the *Agyptians* and *Phrygians* did, about the Beginning and Antiquity of the Rites of *Ceres* and the Gift of Corn. He tells us, that the Mysteries of *Ceres* and *Isis* were so secret, that it was not permitted to any to see her Statue except her Priests, and he adds elsewhere, that it was not allowed to any who were not admitted to those Religious Rites to inquire into them, much less to be present and Spectators at them. He speaks also of another Temple of *Ceres*, into which only Women might enter, assuring us, that the Mysteries and Sacrifices of *Ceres Eleusina* were the most sacred that *Greece* had. Some distinguish the great Mysteries, which they call *τελεα* from the lesser, which they call *μυστήρια*. The great Ones were observ'd every Year in *Argos*, and the lesser once in

Five Years at *Eleusis*, the former in the Spring and the latter in Autumn, as if they had a Respect to the Approaches or Departure of the Sun. The lesser lasted Nine Days, and after it they celebrated several sorts of Combats.

Cicero tells us, that at *Catanæ* in *Sicily* *Ceres* was honoured, as she was at *Rome* and in other Parts of the World, where she had a Statue which no Man ever knew more of than if there never had been any; Men never went into her Temple, but only Women and those Virgins who performed all the Offices of Priests. *Sacrarium Cereis* est apud *Catanenses* eadem religione quâ *Rome*; quâ in cæteris locis, quâ propè in toto orbe terrarum. In eo sacrario nullo fuit signum *Cereis* per-antiquum, quod viri non solum cupis-modi esset, sed ne esse quidem sciebant. Aditus enim in id sacrarium non est viris: sacra per mulieres & virgines confici solent.

If we will find out the Original of the Mysteries of *Ceres Eleusina*, we must remember that the Invention or Plowing is attributed by some to *Ceres*, who taught it *Triptolemus*, by others to *Bacchus*. For the great Mystery of *Bacchus* instituted by *Isis* or *Ceres*, who came in after-times out of *Agypt* into *Greece*, was the Worship of a *Phallus*, or the Privy-member of *Osiris*, which could not be found by *Isis* after *Typhon* had put him to Death, and to which *Ceres* or *Isis* gave those infamous Honours.

St. Augustine in his Seventh Book de *Civitate Dei*, speaks thus of *Ceres*: 'Amongst the Mysteries of *Ceres*, the most famous are those of *Ceres Eleusina*, which the *Athenians* celebrated with much Pomp.

All that *Varro* says respects the Invention of Corn, which he attributes to her, and the Stealing of *Proserpina* by *Pluto*, signifies only the Fruitfulness of the Earth. This Fruitfulness, adds he, failing for some time, and the Earth becoming barren, gave Occasion to this Opinion, that *Pluto* had stolen the Daughter of *Ceres* and kept her in Hell, i. e. Fruitfulness it self; but after this Calamity, which had caused publick Grief, when Fruitfulness returned, *Pluto* was thought to restore *Proserpina*, and so publick Feasts were appointed to *Ceres*.

We have several Medals upon which *Ceres* is represented to us. That of *Memmius Edilis Curulis* shews her to us sitting, holding Three Ears of Corn in her Right-hand and a light Torch in her Left. Another of *C. Volteius* represents her in a Chariot drawn by Two Serpents, having Torches in her Hands, and setting her foot upon a Sow, which is ordinarily offered in Sacrifice to her, because that Beast destroys the Corn. Her Statue also is carved in the Habit of a *Roman* Matron with a Crown of Garlands and Ears of Corn, holding in her Hand a Crown of Poppies, and riding in a

Chariot drawn with Two flying Dragons.

CERTES, a People of *Italy*, inhabiting the City *Cære*, who entertain'd the Vestal Virgins when they fled from *Rome* in the Invasion of the *Gauls*. The *Romans* acknowledged this Benefit, and granted the freedom of the City of *Rome* to these People, yet without any Licence to vote in their Assemblies or to execute any Office in their Commonwealth, and from hence arises the Proverb, *In Cærum tabulas referre aliquem*, to deprive a Citizen of his Right of Voting.

CEROMA, a Mixture of Oyl and Wax, a Sear-cloth, with which the Wrestlers rubbed themselves. It not only made their Limbs more sleek and less capable of being laid hold of, but more pliable and fit for Exercise.

CEROSTROTA, In laying: *Salmastus* thinks it should be read *Cestrotæ*, as coming from the Greek Word *κέρτρα*, which signifies an Iron-Spit, because the Divisions in the Wood are burnt with an Iron Spit, which is still done in our In-laying, when by the Help of five little Pieces of Wood which make up the Figures, are made black to represent the Shadows. This Author is yet of Opinion, that we might still retain the Word *Cerostrotæ*, because for the more easie burning of the Wood, it is rubbed with Wax. *Philander* derives this Word from *κέρας*, which signifies an Horn, which is much used in In-laying, being died of several Colours.

CHALCIDICA, Banqueting-houses; some are very cautious, says Mr. *Perrault*, to know what this Word signifies. *Philander* thinks, that this Greek Word signifies the Places where Money-matters were decided, or the Office for the Mint, supposing that Word comes from *χαλκός*, Brass, and *δίκη*, Justice. Some will have it read *Causidica*, as much as to say, an Hall for pleading. *Festus* informs us, that *Chalcidica* was a sort of Building first found out in the City of *Chalcis*; *Amobius* calls *Chalcidica* the fine Halls, where the Poets feigned, that the Pagan Gods supped. *Barbaro* and *Ballus* think it a proper Name for that sort of Buildings, which *Dion* says, was erected by *Julius Cæsar* in Honour of his Father. *Palladio* follows *Barbaro* in his Design, and draws this Building in the Fashion of the Judgment-seat, described by *Virgilius* in the Temple of *Augustus*, which was joined to the great Church of *Fano*. But *Anthonius* interpreting a Verse in *Homer*, where he speaks of an old Woman who went up into an high Place, makes use of *Chalcidicam* to express *ὑπερῶον*, which signifies in Greek an upper Room, *Cisjaranus* and *Caporali* think also, that *Chalcidica* is a Noun Adjective, and say, that in *longitudine* *Chalcidica* implies, that a Palace built in a spacious Place, ought to have the same Proportion with the great Churches.

Churches of the City of *Chalcis*; but the true Construction of the Text will not bear that Interpretation. Let us then take the Opinion of *M. Perrault* upon these Words: 'Being assured by the Testimony of *Ausonius*, that *Chalcidica* was a lofty Place, which we call the first Story, I think, that these *Chalcidica's* were large and lofty Halls, where Justice was administered, erected at the End of their Palaces, even with the Galleries through which they went out of one Room into another, and where the Leaders walked.

CHALDÆI, the *Chaldeans*, a People of the greater *Asia*, who above all others practised the Art of Astrology. The Prophet *Daniel* was instructed by them. They worshipped the Fire. The *Jews* likewise affirm, as *Jerom* says, that these Words of Scripture, which say, that *Abraham* came out of *Ur of the Chaldees* shew, that he was miraculously delivered out of the Fire, into which the *Chaldeans* had cast him because he refused to adore it. 'Tis credible that these *Chaldeans* did worship the Sun and Stars, which they looked upon as Eternal Fires, and that in keeping a perpetual Fire burning upon their Altars, they desired to keep and preserve a Resemblance of them continually before their Eyes.

CHAOS, *Confusion*, a Mixture of all the Elements, which the Poets feign was from all Eternity, before the Stars were placed in that Order in which they now appear.

Manilius confesses, that *Hesiod* makes the World to be produced out of this Chaos in his *Iteogonia*, where after he has pray'd the Muses to teach him what was the Original and Beginning of the Earth, the Gods, Rivers and Seas, he brings in the Muses answering, that Chaos was the first Being, that the Earth followed, then Hell and Love; Darkneis and Night came out of the Chaos, and the Heaven and Day sprung out of the Bosom of Night.

Although this Chaos of *Hesiod* is very confused, yet it is no hard thing to find that it is a counterfeit Description of that of *Moses* in *Genesis*. The Chaos which was a confused Heap of all Things, was before all other Beings in their proper and distinct Nature. The Holy Spirit which rested upon the Chaos, was that Love which *Hesiod* mentions. The Darkneis covered the Chaos, and this is what the Poet calls *Erebus* and the Night, for the Greek Word ἐρεβος comes from the Hebrew *Harab*, which signifies *Darkness*. The Day as well as the Heaven proceeded from the Chaos or the Earth, because the Stars were really in the Chaos, as were also the Heaven and Firmament before God took them out of it. Hell also itself rose out of the Chaos, and

kept its Name, for so *Orpheus* calls it in *Ovid*.

Per chaos hoc ingens, vastique silentia regni.

Metam. 10.

Oppian assures us, that it was *Jupiter*, that dwells in the Highest Heavens, who raised all these Bodies and all the Parts of this vast Universe out of the confused Chaos, Ζεὺς πάντας ἐς δὲ σε πάντα, καὶ ἐκ σέθεν ἐπὶ ὄρανται, *Jupiter beate, in te omnia, & ex te orta sunt.* We may explain that of Love, which *Oppian* speaks of the Agreement or second Causes. The Spirit, which according to *Moses*, animated the Waters of the Chaos and covered them in some measure, according to the *Hebrew* Text, to make them fruitful, may be accounted for Love.

Diogenes Stulus mixing Fable, History and Philosophy together, makes the World to proceed from Chaos, as also do *Euripides* and *Plutarch*.

Ovid among the *Latin* Poets speaks very distinctly of the Chaos, which was before the Creation of the World.

*Ante mare & terras, & quod tegit omnia caelum,
Unus erat toto natura vultus in orbe,
quem dicere Chaos, nulu indigestaque moles,
Nec quidquam nisi pondus iners; congestaque*
(eodem

Non bene junctarum discordia fœmina rerum.

Metam. 1.

He then observes, that it was God who gave Order, Distinction and Light to this dark Chaos. We may say, that the Poet follows *Moses* closely, since he separates first the Heaven and Air from the Earth, makes the Waters to fall into the hollow Places of the Earth, out of which he causes Trees and Plants to spring; after this he forms the Stars, produces Fishes, Birds, and the Beasts of the Earth, and concludes in Six Days Work with the Creation of Man, for exactly follows this Order in God's Works, as they were all performed in the Six Days. Lastly, He describes the Creation of Man as the chief Piece of his Workmanship, in whom he put some Rays of his Holiness, Divinity, Dominion and Sanctity, yea, his own Image, that is to say, an Understanding penetrating into Heavenly Truths and Eternal Love.

*Sanctius his Animal, mentisque capacius altæ,
Deerat adhuc, & quod dominari in cetera posset,
Natus homo est. Sic hunc divino semine jecit
Ille opifex rerum, mundi melioris origo, &c. . .
Finxit in cœlesti moderantum cuncta Deorum:
Præterque cum præstans animalia cetera terram,*

CH A

*Os homini sublime dedit, cælumque tueri
Fussit, & erectos ad sidera tollere vultus.*

Metam. 1.

These Verses clearly express that the History of *Genesis* teaches, that Man was created an holy and religious Creature, with whom God conversed, that he gave them Dominion over all the World, being of a Divine Original animated by his Spirit, honoured with his Image, and governed by his Laws.

When *Seneca* in common Speech gives the Name of Chaos to Hell, *notis aeternæ chaos, a-versa Superis regna*; he shews us, that that Part of the World still retains the Name of Chaos, as having in it Darkness, and Confusion of all Things.

CHARISTIA, or DIES CHARÆ COGNATIONIS, The Kinsmens Feast. This feast was to be kept in the Month of *February* in the Rustick Calendar, which still remains at *Rome* upon an ancient Marble, but in *Constantine's* Time this Feast was called *Charistia*, which signifies the same thing. *Valerius Maximus*, L. 2. C. 1. N. 8. teaches us what it was: 'Our Ancestors, says he, appointed a solemn Feast, which they called *Charistia*, in which none met but Kintmen and near Relations, that if there were any Difference among them it might be ended most easily in the Mirth of a Feast, *Convivium etiam solemnè majores instituerunt, id-que Charistia appellaverunt, cui prater cognatos & affines nemo interponebatur; ut si qua inter neces-sarios querela esset orta, inter sacra mensæ & inter-bilaritatem animorum fautoribus concordie adhibi-tis tolleretur.* *Ovid* also may be consulted about this Day.

CHARITES. See *Carites*.

CHARMIS, a Physician of *Marseilles*, who being ambitious to out-do others, condemned warm Baths, and bathed his sick Patients in cold Water, even in the Winter.

CHARON. See *Caron*.

CHARIBDIS, a Gulph in the *Sicilian* Sea near *Messina*, now called commonly *Galefaro*, into which ships being driven by Tempests, are wrecked by the Rocks that lie hidden under Water; which has given an occasion to the Poets to feign that *Charibdis* and *Sylla* were two terrible Sea-Monsters, which swallowed up Ships; and that 2 Women having robbed *Hercules* of his Oxen were stricken with Thunder by *Jupiter*, and changed into that Gulph, which is situated in one of the *Streights*, upon the Coasts of *Sicily*.

The *Hebrew* Original of these two Names discovers plainly enough, who were the Authors of them, for *Sylla* comes from *Seol*, which signifies *exitium*, and *Charibdis* comes from *chor ob-lem*, i. e. *foramen perditionis*.

CH A

Strabo gives the Name of *Charybdis* to a Place in *Syria*, between *Apamea* and *Antioch*, where the *Orontes* sinks into the Ground, and runs as *Stridia*, before it rises again. These Words, *In-vidit in Scyllam cupiens vitare Charybdin*, are be-come a Proverb, to express, *To fall from a less into a greater Mischiefe*; or as we speak common-ly, *Cut of the Flying-pig into the Fire*.

CHIMÆRA, a fabulous Monster, which has, as the Poets feign, the Head of a Lion, the Belly of a Goat, and Tail of a Serpent, which, they say, *Bellerophon* subdued riding upon the Horse *Pegasus*. The Original of this Fable is taken from a Mountain of *Lycia* of the same Name which casts out Flames, the Top of it was a Desert where nothing but Lions inha-bited, the Middle had good Pastures, which fed Plenty of Goats, and the Foot of it, which was marshy, was full of Serpents. So *Ovid* tells us,

———— *Mediis in partibus hircum,
Pectus & ora leæ, caudamque serpentis habebat.*

And because *Bellerophon* was the First that dwelt upon that Mountain, 'twas feigned, that he slew the *Chimæra*. *Pliny* says, that the Fire of that Mountain was nourished with Water, and could not be extinguished but with Earth or Mud. Somel say, that this Monster had Three Heads, the one of a Lion, the second of a Goat, and the third of a Dragon, because that Mountain had Three Tops or Three Points, which resembled the Shapes of these Crea-tures.

Hesiod in describing a *Chimæra*, says, that this Monster had the Parts of Three Crea-tures, a Lion, a Goat, and a Dragon,

Ante leo, retròque draco, mediòque capella.

This Monster was nothing else but a Chiming of Words, for there were Three Captains which *Bellerophon* subdued, *Ayrys*, *Azalus* and *Tosibis*, whose Names signify these Three sorts of Creatures, *Ayrys* comes from *ari*, which signi-fies a *Lion*, *Azalus* from *azal*, which is a kind of *Wild goat*, and *Tosibis* is as much as to say, *a Serpent's Head*.

Strabo says, it was a Mountain of *Lycia* which cast out Fires, upon the Top of which there were Lions, and in the Middle Goats, and at the Foot Serpents.

Plutarch will have it to be the Name of an Arch-pirate who robbed in a Ship that had the Figure of a Lion in the Fore-part or Bow, of a Dragon on the Poop, and of a Goat in the Middle, whom *Bellerophon* conquered.

CHL

CHIRON, a *Centaur*, the Son of *Saturn* and *Philyra*. *Caro* tells us, that *Saturn* being very much in Love with that Nymph, was afraid lest *Rhea* his Wife should surprize him in the Pursuit of his Amours, and therefore changed himself into an Horse that he might enjoy her, which was the Cause that *Chiron* who was begotten of her, was born half a Man and half an Horse. Others makes him the Son of *Ixion* and the Cloud he embraced instead of *Juno*. He became an excellent Physician, and very skillful in the Knowledge of Simples, Mulick and Military Discipline. *Achilles* was educated by him, and was made a skillful Warriour, for he fed him only with the Marrow of Lions and Bears, that he might put into him the Strength and Courage of those Creatures, and taught him to ride an Horse and hunt, as Preparatives for War. He learned Physick of *Asclepius* and Astrology of *Hercules*. *Clemens Alexandrinus* tells us, that *Chiron* taught Men to worship the Gods, and sacrifice to them, the Method of administering Justice one to another, and the Form of Oaths.

He was wounded by *Hercules* with an Arrow dipped in the Blood of *Hydra*, which fell by Chance upon his Foot, and put him to so great Pain by that Poison, that he could not endure to live, although he was Immortal, whereupon the Gods in Compassion made him one of the Twelve Signs of the Zodiac, called *Sagittarius*.

Lucian in his Dialogues of the Dead, where in he brings in *Chiron* and *Memippus* speaking, places him in Hell.

Menip. I have heard, O *Chiron*, that thou were Immortal you wished for Death, how could you desire a Thing so little to be loved? *Chir.* 'Twas because I was weary of Life. *Menip.* But were you not satisfied and pleased to see the Light? *Chir.* No, because I did every Day the same thing, eat and drink and Sleep, and the Pleasure of Life consists in Change. *Menip.* But how did you bear Death after you had left Life for it? *Chir.* Without any Trouble, because there is such an Equality among the Dead as I like well, as in a popular State where one is not greater than his Neighbour; and 'tis not material to me whether it be Day or Night, and besides, there is this Advantage here below, that we are not troubled with Hunger or Thirst, or other Inconveniences of Humane Life.

CHLORIS, a Goddess of Flowers, called by the *Romans* *Flora*, who was married to the Wind *Zephyrus*. Ovid in his Fifth Book of *Iasts*. See *Flora*.

There was another of that Name, the Daughter of *Amphion* and *Niobe*, who was slain with

an Arrow by *Apollo* and *Diana*, because her Mother preferred her self before *Latona*. Ovid, *Lib. 6.* of his *Metamorphosis*.

CHORUS, the *Chorus* in a Comedy was but one Person only, who spoke in the ancient Composures for the Stage; the Poets by Degrees added to him another, then Two, afterwards Three, and at last more: So that the most ancient Comedies had nothing but the *Chorus*, and were only so many Lectures of Vertue, for as *Horace* says, they ought to encourage the Good, reconcile Enemies, pacify the Enraged, applaud the Just, and command Frugality, Justice, Laws, Peace and Fidelity in keeping Secrets; intreat the Gods to debase the Proud, and pity the Miserable.

*Ille bonis frascatur, & conciliatur amicis,
Et regat iustos, & amittat parcimonies.
Ille dapes lausq; mens brevis; ille sabubrem
Justitiam, legeq;que, & aperius otia portis.
Ille et gat comitia, deosque precetur, & oret,
Ut redeat miseris, abeat fortuna superbis.*

De Arte Poet. V. 195.

CHRYSAOR, the Son of *Neptune* and *Medusa*, who had *Geryon* by *Calirhoe*, according to *Hyginus*; but *Hesiod* in his *Theogonia* makes him to be born without a Father, of the Blood of *Medusa*, after that *Perseus* had cut off her Head.

CICERO, **M. TULLIUS**, **M. F. M. N. COR. CICERO**; *Marcus Tullius, Marci Filius, Marci Nepos, Cornelia tribu Cicero*. Thus was *Cicero*, the Prince of Roman Eloquence, called: *Marcus* was his Protonomen, because he was the elder Brother: *Tullius* was the Name of his family, because he was descended of the ancient family of the *Tullii*, who were of the Kings of the *Volsci*, as we read in *Eusebius's* *Chronicon*. *Plutarch* derives his Pedigree from *Lucius Annius*, King of the *Volsci*; which is confirmed to us by these Verses of *Silius Italicus*.

*Tullius aratas raptabat in agmina tuomas,
Regia progenies, & Tullio sanguis ab alto:
Indole prob quantâ Juvenis, quantumque daturus
Ausonia populis ventura in secula creem!
Ille super Gangem, super exaltatus & Indos,
Implebit terras voce; & furialia bella
Fulmine compestet lingua, nec deinde relinquet
Par decus eloqui cuiquam sperare nepotum.*

MARCI FILIUS, his Father was called *Marcus Tullius*, who being a Man of a weak Constitution, spent his Life for the most part at *Arpinum* in Learning. *Q. Calenus* faintly asserts, that he exercised the Trade of a Tuller, and that he dressed Vines, and Olive-Trees.

MARCI NEPOS, the Grandson of *Marcus*, who dwelt at *Arpinum*, and who opposed *M. Gracchus* the Author of the *Lex tabellaria*, to give Vote by Scrutiny.

CORNELIA, of the *Cornelian* Tribe, which was one of the 35 Tribes of *Rome* into which all the People were divided, and which included the Inhabitants of *Arpinum*.

CICERO, because he had a Wart like a Chick-pea upon his Face. He was born on the Third of the *Nones* of *January* in the Consulship of *Servilius Cæpio* and *C. Atilius Serranus*, 103 Years before *Jesus Christ*, and in the Year of the Building of *Rome* 647. His Father was named *M. Tullius* and his Mother *Helvia* and not *Olbia*, as some falsely read it in *Plutarch*, as *Eusebius* and *Paulus Diaconus* in the Supplement to *Europius* prove.

He came very young to *Rome*, where he spent his first Years in studying the *Greek* Learning, as he informs us himself in his Epistle to *Tuinnius*. 'I remember, says he, that in my Child-hood one *Plotius* taught *Latin* at *Rome*, I was troubled that I was not one of his Scholars, because he was an ingenious Man and taught very well, but I was diverted from him by the Opinion of very learned Men, who thought that the *Greek* Learning improved the Mind better: *Equidem membris teneo pueris nobis primum Latine docere capisse. L. Plotium quendam: At quem cum fieret concursus, quod studiosissimus quisque apud eum exerceret, dolebam mihi idem non licere. Continebar autem doctissimorum hominum auctoritate, qui existimabant Græcis exercitationibus alii melius ingenia posse.* He studied Philosophy under *Philo* the Academic, Law under *Scævola*, Rhetorick under *Apollonius Molo*. He travelled into *Greece*, and tarried Three Years at *Athens*, where he applied himself to *Phædrus* and *Zeno* Two *Epicurean* Philosophers, and *Antiochus* of *Ascalon*, a Person of rare Eloquence. He married *Terentia*, and divorced her afterward, although he had Children by her, viz. a Son named *Tullius*, and a Daughter called *Tullia* and *Tulliola*, and married *Popilia*, who was very young, rich and handsome. *Terentia* said, he married her for her Beauty, but *Tiro*, *Cicero's* Free-man tells us, that it was for her great Estate, with which he paid his Debts.

The great Desert of this excellent Man being joined with his Eloquence, raised him to the chief Offices of the Commonwealth; he was first *Prætor*, then *Quæstor* and *Consul*, and in his Consulship he dissipated the Conspiracy of *Catiline* by his Vigilance and Care, for which he gained the Name of *Pater Patriæ*. He accused *Clodius*, and prosecuted him vigorously, but at length he was forced to yield to the revailing Interest and the Fierceness of *Clodius*, and flee from *Rome* into Exile. But the

Senate and all good Men bore his Absence to impatiently, that they caused him to be recalled soon. At his Return he found a Civil War kindled between *Cæsar* and *Pompey*, and although at first he embraced *Cæsar's* Party, yet at last he turned to *Pompey*, but after the Battle of *Pharsalia* he was reconciled to *Julius Cæsar*, who was slain a little after in the Senate. *Octavius Cæsar*, surnamed *Augustus*, succeeded him, and when that cruel Triumvirate of *Antony*, *Lepidus* and *Cæsar* was formed to the Ruine of the Commonwealth and all good Men, *Cicero* was abandoned by *Octavius Cæsar* to the Relentment of *Antony*, whom he had made his Enemy by his *Philippicks*; so that he was banished, and pursued to Death by *Popilius Lanatus*, whose Life he had saved a little before. He cut off his Head and his Right Hand, having taken him as he was lying in his Litter towards the Sea of *Cajeta*. His Head and Hand were brought to *Rome*, and laid by *Antony* upon the Orators Bench, from whence he had often spoken to the People, and delivered his eloquent Oration for the Defence of the publick Liberty. *Fulvia* the Wife of *Antony*, having uttered a thousand Reproaches against these sad Relicks, pulled his Tongue out of his Mouth, and pricked it several times thro' with her Bodkin. He was slain in the 63d Year, 11 Months and 5 Days of his Age, upon the Ides of *December*, in the Year of the Building of *Rome* 710.

We have several of his chief Pieces of Oratory, but many are lost through the Injury of Time, of which he gives us a Catalogue in his second Book de *Oratore*. His Epistles are inimitable.

His Brother *Quintus* came to the same unhappy End as himself, for he was also one of those that were banished with him, and being betray'd by his own Servants, he was killed at the same time with his Brother *Cicero*.

CIMMERII, a certain People of *Scythia*, which inhabited a Part of the Kingdom of *Pontus* near the *Bosphorus*, called after their Name the *Cimmerian*; because they dwelt in a Country compassed about with Woods and always covered with thick Clouds, which caused a great Darkeness, it gave an Occasion to the Proverb, which calls great Darkeness *Cimmeria Tenebra*, such as were in *Agypt*. *Festus* and some Authors with him say, that there were certain People of that Name in *Italy* between *Baja* and *Cume* near the Lake *Avernus*, who dwelt in Caves under Ground, never saw the Sun, and never came out but in the Night.

CINCINNATUS, a *Roman* Captain born in a mean Place, but great for his Vertue and Courage; as he was plowing a Field of four Acres the People of *Rome* made him Dictator,

tor, which they had not done but that the Affairs of their Republick were in a desperate Condition: He accepted of that Dignity unwillingly, and having settled the Publick Affairs in Seventeen Days, he left it freely, and returned to his Plough as before.

CINCIVS, a Senator of *Rome*, who caused the *Lex Fannia* to be received. by which he moderated the superfluous Expences of publick Feasts. He was also the Author of the Law which was called *Lex Muneralis*, made against such as bribed the People with Money to obtain any Office; it forbad those who canvassed for any Office to come clad in Two Garments into the Assemblies, to prevent their hiding of Money they used to bring to buy Votes.

CINERARIUM, an Earthen-pot to gather the Ashes and Bones of burnt Bodies.

CINERES and RELIQUIÆ, the Ashes and Remnants of the Bodies burnt at *Rome*. When a Body was burnt, the Mother, Wife, Children, or other Relations of the Dead, cloathing themselves in Mourning, gathered the Ashes and Bones that were not consumed by the Fire. They began it by invoking the *Di Manes* and the Soul of the Deceased, praying him to accept that pious Duty which they were about to pay him, then washing their Hands and pouring Milk and Wine upon the Fire, they gathered the Ashes and Bones and sprinkled them with Wine and Milk. The first Bone which they gathered was called *Os repletum*, according to *Farrus*, or *exemptum*, because it was made use of to finish the Remainder of the Funerals. The Reliques being thus sprinkled, they put them into an Urn made of different Materials and wept over it; they caught their Tears in small Glasses, called *Lachrymatoria*, which they put at the Bottom of the Urn, then the Priest sprinkled the Urn and all present to purify them with a Branch of Rosemary, Laurel or Olive, (as *Antoneas* did at the Funeral of the Trumpeter *Misenus*) and dismissed the Assembly with these Words, *I licet*, you may go, or depart.

Here we might observe the Difficulty, how the Ashes and Bones of the Dead could be gathered when they were mixed with so many Animals and other Things, which were burnt with the Body, but we may find this Difficulty cleared under the Word *Cadaver*.

CINNA, a *Roman* Captain who was Consul Four Times in the Days of *Sylla* and *Marius*. He was expelled out of *Rome* by *Cneus Octavius*, because he endeavoured to recall the banished Slaves and make them free. He joined with *Marius* and the banished Slaves, and invading *Rome* made a great Slaughter among the Citizens.

He exercised so much Cruelty and Rapine, that he became intollerable among his own Soldiers in his Army who thereupon slew him at *Ancona*.

There was another of this Name who was much beloved by *Caesar Augustus*, and preferred by him to the great Offices of the Commonwealth; when he died he left all his Goods to *Augustus*, as an Acknowledgment of his Favour. Some reckon a Third of the same Name, who was pulled in Pieces by the People at the Funeral of *Julius Caesar*, because he was suspected to have been one of the Conspirators against him.

CINTHIUS, an Epithet given to *Apollo* from a Mountain of the same Name in the Isle of *Delos*, where he was brought up, and where he had a Temple.

Cinthius aurem
Vellit & admonuit. Virg. Bucol.

Apollo pulled me by the Ear and admonished me.

CINXIA, an Epithet which the Poets give *Juno*, because they make her the Goddess that presides over Marriages, when the Husband takes away the Girdle from his Spouse in the first Night of their Marriage.

CINYRA, is an *Hebrew* word, which was after used both by the *Greeks* and *Latins*. The Fable makes *Cinyras* King of *Cyprus*, and will have him to be the Inventor of the Instrument called *Cinyra*, as *Suidas* says, in *Cinyra*, at the Time of the *Trojan War*. Lastly, It says, that he contended with *Apollo* about the Excellency of Singing and Munk, which was his Ruine. But the Truth of Scripture and of History shew the Falsheod of this Fable, deducing the Antiquity of Munk and of the Musical Instrument *Cinyra* from the Ages before the Flood. *Laban* who was several Ages before the *Trojan War*, makes mention of this Instrument in *Genesis*, C. 31.

CINYRAS, King of *Cyprus*, who committed Incest with his own Daughter *Myrrha*, which he had by *Adonis*. He was a Man so rich, that he gave Rise to the Proverb, *The Ribbes of Cinyras*, to signifie a very rich Man.

CIPPUS, a *Roman* Prætor, who returning Victorious to *Rome*, seemed to have Horns upon his Head. The Diviners being consulted about this Prodigy, they said, it foretold his Regal Power as soon as he entered into the City. But that Great Man scorned to enslave his Country would never go into *Rome*, but chose rather to live in voluntary Exile than to be so injurious to the Commonwealth.

CIRCE, the Daughter of the Sun, and *Perseis* the Daughter of *Oceanus*, who married the King of the *Sarmatae*. She was famous for Magick and Poisoning, if we may believe the Poets, she poisoned her own Husband that she might reign alone, as also several of her Subjects to try the Strength and Effects of her Poisons, which caused them to revolt from her, and drive her out of the Kingdom in Disgrace.

She went and dwelt in an Isle near *Tuscany*, upon a Promontory which was called by her Name, *The Cape of Circe*; there she fetched down the Stars from Heaven by her Charms, and miraculously changed *Sylla* the Daughter of *Phorcus* into a Sea-monster, as also *Picus*, King of the *Larins* into a Bird called a Woodpecker: The Navy of *Ulysses* being cast upon these Coasts. She by her Enchantments, changed all his Companions into Hogs, which he sent to view the Country, upon which he was cast by a Tempest.

Mercury kept *Ulysses* from falling into the same Misfortune, having given him the Herb *Moly* to preserve him from her Charms, and at the same time admonishing him, that when she struck him with her Rod he should draw his Sword and threaten to kill her till she should offer to be Friends with him, and entertain him, and engage her self by the Great Oath of the Gods not to hurt him in any thing. *Ulysses* followed *Mercury's* Advice exactly, and *Circe* restored his Companions to their former Shape.

CIRCENSES LUDI, the Plays of the *Circus* much used at *Rome*, in Imitation of the *Olympick Games* in *Greece*; these last were dedicated to *Jupiter*, and the former to the God *Consius* or the God of Counsels. They were vowed on the Seventeenth of the *Calends* of *October*, (i.e. *Sept. 15.*) and shewn the 9th of the same *Calends* (i.e. *Sept. 23.*) These Games continued five Days.

Five sorts of different Games were shewn: The first was the Race of Chariots, which was the most ancient and chief of the *Roman Exercises* and Divertisements, as it was of the *Greeks*. The second was Leaping, who should leap best and highest. The third was Quots, which was a Piece of Stone or Plate of Iron, which they cast as far as they could. The fourth was Wrestling, in which Two Wrestlers naked and their Bodies all anointed with Oil, laid hold upon one another, and endeavour'd to throw each other upon the Ground, by tripping up one another's Heels. The fifth was Fighting at Fifty-cuffs, at which they armed their Hands with great Straps of a raw Ox-hide with Boffes of Lead, which they called *Cippiis*, with these they struck each other inantly, and often killed one another.

Upon the Day appointed for these Plays they went in the Morning to the Capitol, where all the Furniture for the Plays was ready, from whence they returned in good Order, and passed through the publick Places and principal Streets of *Rome*, and from thence to the *Circus*, where they took several Turns to shew the Pomp of the Plays the better.

Before them went the Chariots which carried the Images of the Gods, and of the most illustrious *Romans*; then came other Chariots, in which the *Roman Ladies* most finely dressed rode, and several other Chariots after them.

After this the Statues of the Gods were brought into the *Circus*, and the *Roman Ladies* took their Places to see the Sports.

Those, who were to fight, appeared in the Starting-place for the Race, riding upon their Chariots drawn with Two, Four or Six Horses a Breast, who expected nothing but the Signal to enter the Lists.

There were usually Four Companies of Fighters, or Four Squadrons distinguished by the Colours of their Garments. The First Squadron was called the Green, the Second the Blew, the Third the Red, and the Fourth the White. The Emperor *Domitian* added the Gold Colour and Purple to make Two other Squadrons who bore the Name of their Colour.

The Spectators were divided into Parties for the Combatants, some wagering for one Squadron, and others for another.

The Names of the Combatants were drawn by Lot, and matched after this manner: They took an Urn into which they cast Balots of the Bigness of a Bean, on which was written an *A* or a *B*, or some such like Letter, and always Two of a Sort: Then the Champions came up one after another and made their Prayer to *Jupiter*, and after that they put their Hand into the Urn; immediately one of the Judges took every ones Balot, and matched those that had Letters alike: If the Number of the Fighters was unequal, he that had the odd Letter was to fight the Conqueror, which was no small Advantage, because he came fresh to fight against one who was already tired. This done, the Lists were opened at the Sound of the Trumpet, and when the last Signal was given by the hanging out a white Flag, they entered the List, and they run who should get first to the End of the Race: They were to turn first seven times, and afterwards five times about certain Posts without touching them, in which they shewed great Art. This is what *Horace* tells us in these Verses:

— Metaque fervidis
Exitata rotæ. Od. 1. Lib. 1.

I will explain the other Plays of the *Cirque*, in an Alphabetical Order.

CIRCUS. See after *Circus*.

CIRCUS, a great Building of a Round or Oval Figure, erected by the Ancients to exhibit Shews to the People. There are some Ruines of the *Circus*'s yet to be seen at *Rome*, *Nismes*, and other Places. The *Romans* were great Lovers of the *Circensian Games*, as this Verie of *Juvenal* testifies,

— *Atque duas tantum res anxius optat,
Panem & Circenses.*

Some will have the Name to come from *Circus*, to whom *Tertullian* attributes the Invention of them. *Cassiodorus* says, that *Circus* comes from *circinus*. The *Romans* at first had no other *Circus* for their Races, than the Shoar of *Iber*, with the Bank on the one side, and a Pallisade or Swords standing upright on the other, which made these Races dangerous, as *Servius* observes: From hence it is, that *Isidore* says, that these Sports were called *Circenses*, from *circum enses*: But *Scaliger* laughs at this Etymology. *Tarquinius* was the first that built a *Circus* at *Rome* between the *Aventine* and *Palatine* Mounts, as *Dionysius Halicarnassensis* tells us. It was 2205 Foot long, and 950 Foot broad, which was the Reason it was called the Great *Circus*.

Julius Cæsar adorned it with rich and magnificent Buildings, which he encompassed about with fine Canals of Water, called *Euripi*, to represent Sea-fights in them. The Spectators, tho' very numerous, could see the Sports conveniently, for they sat on Benches one above another, in the Form of an Hill, so that they which sat before did not hinder those behind from seeing. *Augustus* enlarged the *Circus*, and erected a great Obelisk or 125 Foot high. The Emperor *Claudius* built Ornaments of Marble for the Dens of wild Beasts, designed for the Pleasures of the People, which till that time were made only of Furth or Wood. *Cicero* caused divers parts of it to be painted and gilded, And lastly, *Heliodorus* covered the floor with Gold, and Silver-Dust or Sand, and was troubled he could not do it with Ivory; likewise by an excessive Luxury he piled the Pits with Wine, and represented a Sea-fight on it, as an ancient Historian relates.

Some say, there were Eight *Circus*'s in *Rome*, of which several were either through Vanity or Devotion built for the Ornament of the City: That of *Flaminius* was the most famous for Plays, and for the Glus-house, where they had the Secret to harden Chrysal, so as to resist fire. Thole of *Antoninus* and *Aurelian* were

adorned with curious Obelisks, and divers other Ornaments.

CIRCUS FLAMINIUS, the *Circus* of *Flaminius* was a large Place compassed about as other *Circus*'s were, with several rows of Benches one above another, Galleries, Porches, Shops, and other Buildings: It bore the Name of the Consul that built it. The Senate often met there when they came down from the Capitol. It was appointed for some Sports, as the *Apollinaries*, and Horse-races, and for the Assemblies of the People by their Tribes, which was the most general way of meeting, because the 35 Tribes, with the Inhabitants of the City included all the People of *Italy*, which met there.

CIRCUS, the Wind, which is about the *Caurus*, and is called *North West*. *Augustus* built a Temple to the Wind *Circius* among the *Caulis*, who were much troubled with it, because it blew down their Houses; yet these People thought themselves much benefited by it, because it cleared the Air. Hear what *Seneca* says of it; *Galliam infestat Circus, cui adificia quiescenti tamen mole gravitas agunt, tanquam salubritatem calisui debeant ei. Divus certe Augustus templum illi, cum in Gallia moraretur, & voveret ædificari.*

CISIA, Coaches with two Wheels. The Ancients had these Coaches with two Wheels, which they called *Citha*, which they used for greater Convenience and Expedition. *Cicero* calls them *Flying Chairs*.

CITHARION, a Mountain in *Bœotia*, at whose Bottom the River *Asopus* runs. It was consecrated to *Bacchus*, and his Orgies were celebrated there, as *Lucian* tells us, *Lib. 3. of his Metamorphosis*.

CLAROS, a small City of *Ionia*, heretofore famous for the Oracle of *Apollo*, who from them was surnamed *Claros*. There was a certain Fountain, whose Water infused Men to deliver Oracles, when it was drunk, but it also shortened their Lives.

Strabo informs us, that *Calkas* the Diviner returning home by Land, after *Troy* was taken with *Amphibolus*, the Son of *Amphitrans*, passed through *Claros*, where he found much more expert Diviners than himself; for, when *Calkas* to try one of them, asked him, How many Pigs a Sow, that was big, should bring forth; *Mopsus*, who was the Diviner, answered, That he should have but three, two Males, and one female, which proved true. But *Calkas* not being able to give an Answer in his turn to this Question, How many figs a Fig-Tree had, and *Mopsus* telling him how many, he was so discontented, that he died of Grief to see himself out-done in his

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own Art. *Nearebus* derives this Word *Clāros* from κληρῶ, a *Lot*, because it fell to *Apollo* in the Division. Some Authors say, it comes from κλαίειν, to weep, because *Mino* the Daughter of *Tiresias* the Diviner, to whom the Foundation of that City is attributed, flying from *Thebes* after the *Epigoni* had destroyed it, landed in those Parts, where pouring out her Tears, she made a Fountain, which gave Name to that Place.

It is also an Isle in the *Archipelago*, between *Tenedos* and *Soto*, dedicated to *Apollo*, as *Callimachus* testifies in these Verses,

ὦ πόλις, πολλὰ σε Βασίλειον καλῶσι,
ἰ καλὰ δὲ Κληρῶν, ἔτι.

CLAUDIA, a Vestal Virgin, who taking too much Care in dressing her self, caused her Behaviour to be suspected, and her Chastity to be questioned; but she cleared her self by a Prodigy, that happened thus: For she seeing the Ship, which brought the Statue of *Cybele*, the Mother of the Gods, sticking in the Sand, so that it could not be got aloof by all the Arts and Labour they could use, play'd to the Gods to clear her in Publick, and immediately casting her Girdle upon it, she pulled it to Land without any trouble, which underv'd the People, *Odil.* l. 4. *Pyrrhus*.

CLAUDIANA; the *Claudian* Family, very illustrious amongst the *Romans*, from which several of the Emperors were descended, as *Claudius* and *Nero*. It came from *Appius Claudius*, King of the *Sabines*, from whom came *Appius Claudius*, who paved the Way called from his Name, *Via Appii*, and made the Conduit at *Rome*; as also *Appius Claudius Cæcus*, and *Appius Claudius Crassinus*, who made himself Dictator. See *Appius*.

CLAUDIUS PULCHER, who lost the Battle against *Asdrubal*, at the siege of *Lilibeum*. His Defeat is attributed to the Contempt, which he cast upon a Prefage made from the Holy Poultry; for when the Coop was brought before him, that he might take the Augury himself, he perceived, that the Poultry were not at all moved by the Corn they give them, whereupon he cast the Coop and holy Poultry into the Sea, saying these Words in Railery: *Let them drink, since they will not eat.*

CLAUDIUS, the *Roman* Emperor, who was the Son of *Drusus*, the Nephew of *Tiberius*, and Uncle of *Caligula*, whom he succeeded after his Death. *Senea* has given us a Description of the Person and Intellects of this Emperor

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Claudius in his *Apocolocyntosis*, where he imputes to him all imaginable Defects. *Suetonius* tells us, that he was not ill made. It is true, that he had weak Legs, and a Trembling in his Head, but these Defects were caused by Poison given him when he was young, which made him humble, forgetful and timorous, so that he gave himself up to be governed by his Treemen: He had a fat Neck, and his Lips were always foaming with Spittle, which, some think, is represented upon his Medals, as well as mentioned by Historians, with all other Signs of Weakness, which betrayed the Defects of his Mind. Nevertheless, he seemed desirous to make amends for these Imperfections by his Study, for he applied himself closely to the *Greek* Tongue, History and Grammar. He likewise composed a Book before his Reign, to prove the Necessity of adding Three Letters to the *Latin* Alphabet, and when he was Emperor he put them into it with ease, but they died with him, for we find them only in the Inscriptions of his Time. He executed the Office of a Censor with great Severity, and restrained the Liberties of the Theatre by most rigorous Edicts: He was exasperated by the Insolence of the People, who publicly affronted the most eminent *Roman* Ladies; and *Publius Pomponius*, who had been Consul, because he had made a Play which was acted. He forbade also lending Money to the Children under Age, because to save themselves from the Hands of their Creditors, they were tempted to seek the Lives of their Fathers. Afterwards he finished the *Aqueductus*, begun by *Caligula*, which brought the Water from the *Suburrum* Fountains into the City, and made some Regulations in the Science of foretelling Things to come by the Entrails of Beasts.

He put his Wife *Messalina* to Death, who was one of the lewdest Princesses that ever lived, for she was married to *Silius* in publick, while her Husband was alive. He after married *Agrippina* the Daughter of *Germanicus*, and his own Niece, who poisoned him some Years after with a Dish of Mushrooms by the Help of *Locusta*, a Woman famous for Poisoning, and the Emperor's Physician, named *Nixipho*, who pretending to help his Vomiting, put a poison'd leather into his Throat, of which he died.

CLAUDIUS ANUS, *Claudian*, a Poet known over all the World, whom all learned Men agree to come nearest the Majesty of *Virgil* of any that have endeavoured to imitate him, and to have been least infected with the Corruptions of his Age. His Invectives against *Rufinus* and *Eumopus* are the best Pieces he has written, and perhaps nothing can be more compleat in their kind. *Scaliger* in his Treatise of Poetry, says, that he was tired with the

CLA

meaness of his Matter, but he supplied all Defects by his Readiness of Wit, for his Fancy is happy, his Expression apposite, his Verse unaffected, his Judgment accurate and his Ornaments pleasant for their Ingenuity.

CLAVUS, a Nail. In the Consulship of *L. Genutius* and *L. Aemilius Mureus*, in the Year 4352. according to the *Julian Account*, 3690 of the World, and 362 before *Jesus Christ*, the Plague continuing to lay waste *Rome*, compelled the *Romans* to flie to the Ceremony of driving a Nail, which had never been done before but to keep an Account of the Years, according to an ancient Law, *That the Great Praetor should drive a Nail on the third Day of September.* From this Time th's Political Ceremony was turned into Superstition, and simple People were made to believe, that this Action would be effectual to avert publick Calamities, and to fasten them, as I may say, with this Nail.

This Nail was made of Brass, and it was driven into the Wall behind the Chappel of *Minerva*, in the Capitol, on the Right-hand of the Temple of *Jupiter Capitolinus*; and to perform this Ceremony a Dictator was made.

LATUS-CLAVUS, or LATI-CLAVIUM, or TUNICA-CLAVATA; and **ANGUSTUS-CLAVUS, or ANGU-STI-CLAVIUM, a Gown or Coat,** which the *Roman* Senators and Knights and High-Priests wore, upon which were set Buttons having Heads like Nails, more or less wide, according to the Quality of the Persons or Offices. This Coat thus adorned with Buttons in the Shape of Nail-heads was a Mark of Distinction, Senators wore them large, and so were called *Laticlavii* instead of *Senatores*, as *Suetonius* calls them *Bini Laticlavii*, for Two Senators, and when they were degraded this Coat was taken from them; on the Contrary, Knights wore a Coat with Buttons more narrow, and from thence were called *Angusticlavii*.

The Senators did not gird this Coat, and from thence it was called *Tunica vesta*, whereas the Knights wore a Girdle about it. The Priests likewise might wear the Coat with large Buttons when they sacrificed, called from thence *Laticlavus Sacerdotalis*.

In the Times of the Emperors the Coat with large Buttons was bestowed as a Mark of Honour and Distinction upon the Governours of Provinces and such as had served the Emperor faithfully, as the blew Garter and Marshal's Staff is in *France*.

They laid aside this Ornament in Times of publick Mourning or Calamity as a Sign of Sorrow.

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CLELIA, whom *Dionysius Halicarnassus* names *Valeria*, and makes her the Daughter of the Consul *Valerius*, being delivered for an Hostage to King *Porfenna* for the Security of a Truce, she cast her self into the *Tiber* and swam over on Horse-back. King *Porfenna*, when she was brought back to him by the Consul *Valerius*, admiring her Courage, gave her an Horse finely equipped, and this is the Reason of the Statue on Horse-back, which the *Romans* have consecrated to *Clelia's* Virtue in the *via Sacra*.

CLEMENTIA, *Clemency*, which the Ancients made a Goddess, and which they pictured holding a Branch of Lawrel in one Hand and a Spear in the other, to shew that Gentleness and Pity belonged only to victorious Warriours. The *Romans* dedicated a Temple to her by the Order of the Senate, after the Death of *Julius Caesar*, as *Plutarch* and *Cicero* relate. The Poet *Claudian* describes her as the Gardian of the World. The Emperors *Tiberius* and *Vitellius* caused her to be stamped upon their Moneys.

CLEOBIS and BITO, the Children of the Priestess of *Argos*, who died both at the same time after they had drawn their Mother upon her Chariot to the Temple. And these are the Men which *Solon* calls the most happy, in his Answer to *Croesus* in *Chelon*, or the Contemplator. See *BITO*.

CLEOPATRA, Queen of *Agypt*, Daughter of *Ptolomy*, surnamed *Dionysius*, the last King of *Agypt*. She was first beloved by *Julius Caesar*, who gave her that Kingdom again after he had conquered it, and by him she had a Son named *Cæsario*, but after *Mark Antony* fell so passionately in Love with her, that he was not content to give her the Provinces of the lower *Syria*, *Phœnicia*, the Isle of *Cyprus*, &c. but promised to give her the whole *Roman* Empire in Requital of the Pleasures he had with her: For Love of her he divorced his Wife *Octavia* the Sister of *Augustus*, which so much incensed that Prince that he declared War against him. *Antony*, though he had the Assistance of the *Agyptian* Army, fell by the Victorious Arms of *Caesar* near the Promontory of *Actium*: *Cleopatra* fled to *Alexandria* in *Agypt*, and seeing that she could not gain *Caesar's* Favour to her Children, and being unwilling to be made use of as a Captive to the Conqueror's Triumph, she killed her self by the biting of an Asp upon the Tomb of *Antony* her Lover.

CLEPSYDRA, an *Hour-glass* made with Water. The Use of *Clepsydra* was very ancient among the *Romans*, and there were several sorts of them which had this in common to them all, that Water ran by gentle Degrees through a narrow Passage from one Vessel to another, in which rising by little and little lifted up a Piece of Cork which shewed the Hours in different Ways.

They were all subject to Two Inconveniences, the first is that which *Plutarch* takes notice of, that the Water passed through with more or less Difficulty, according as the Air was more or less thick, cold or hot, for that hindered the Hours from being equal; the other is, that the Water ran faster at first when the Vessel from whence the Water came was full than at last; and to avoid this Inconvenience, it was, that *Orontes* found out his *Clepsydra*, which is a small Ship floating upon the Water, which empties it self by a Syphon which is in the Middle of it, for the Ship sinketh according to the Quantity of the Water which comes out of the Syphon, which makes it always run with the same Force, because it always receives the Water near the Surface. We make use of Hour-glasses of Sand instead of the *Clepsydra* of the Ancients.

Clepsydra were more especially used in Winter, because the Sun-dials were not useful in that Season.

The second sort of *Clepsydra* was such, as without changing the Dial made the Hours sometimes longer and sometime shorter by the Inequality of the *Index* or stand, which depended upon the Management of the Water, as *Virginius* says. This was performed by making the Hole through which the Water passed larger or smaller; for in the long Days when the Hours were longer, the Hole being made narrower, it convey'd but a little Water in a longer time, which caused the Water to rise and fall slowly, and so made the Counterpoize which turns the Axle-tree, to which the *Index* or Hand is fastened, to move slowly.

CLIENS, a *Client*, among the *Romans* was a Citizen who put himself under the Protection of some Great Man, who in Respect of that Relation was called a Patron. This Patron assisted his Client with his Protection, Interest and Goods, and the Client gave his Vote for his Patron, when he sought any Office for himself or his Friends. Clients owed Respect to their Patrons, as they did owe them their Protection.

CLIENTELA, the Protection which the great *Roman* Lords allowed the poor Citizens. This Right of Patronage was appointed by *Regulus* to unite the Rich and Poor together in

such Bonds of Love, as the one might live without Contempt, and the other without Envy.

CLIMA, or **INCLINATIONES MUNDI**, and **INCLINAMENTUM**, a *Climate*, which comes from the *Greek* Word *κλίμα*, that is to say, to decline; it is intended to mark the Difference there is between the Countries of the World according to the Distance they bear from the Pole or *Aequinoctial* Line, by reason of the Idea which the Material Sphere gives us of this Distance, for the Countries which are distant from the Pole or *Aequinoctial* seem to decline or bend some more, and others less towards the *Aequinoctial* or Poles.

The Ancients knew but Seven Climates, which passed through *Meroe*, *Sienna*, *Alexandria*, *Rhodes*, *Rome*, *Pontus* and the Mouth of the *Boristhenes*. *Paris* is in the Sixth Climate, *Arverroes* who lived under the Fifth Climate preferred it before all others. The *Moderns*, who have sailed much farther towards the Poles, have made 23 Climates of each Side of the *Aequator*, according to the Number of Twelve Hours by which the longest Day is increased from the *Aequator* to the Polar Circle, for they allowed the Difference of Half an Hour between one Place and another to make a different Climate, and so reckoned 24 Climates; and beyond the Polar Circle the Length of Days increases so fast that they reckoned no Climates there. The common People call the Country that differs from another, a Climate either for the Change of Seasons or Nature of the Soil, or People that inhabit it, without any Relation to the long Days of Summer.

CLIO, one of the Nine Muses who teaches to sing the *Encomiums* of illustrious Men. She has taken her Name from the *Greek* Word *κλέο*, which signifies *Glory* or *Renown*. She is said to be the Daughter of *Jupiter* and *Mnemosyne*, the Goddess of Memory.

CLOACA, a Sink, or Gutter under Ground, by which the Filth of the City of *Rome* was carried away. *Tarquinius Superbus* finished the great Sink, which *Tarquinius Priscus* had begun, which reach'd as far as the Senators Bridge, and emptied it self into the *Tiber*. The Channel was very wide, and to make it, he was forced to dig thro' the Mountains, and Vaulted it over in several places of the City. It was built of great Stones in the Form of an Arch, so well fastened and cemented together, that the continual running of Water and Filth had not en-damaged it in the Space of Seven Hundred Years. There were many other Sinks in the City,

City, which all fell into this Common-sewer. *M. Cato* and *Val. Flaccus* Censors built one upon Mount *Aventine*. There were Officers appointed to take Care of these Works, and to have them repaired, who were called *Curatores Cloacarum Urbis*.

CLODIUS PUBLIUS, a Noble Roman of the ancient Family of the *Clodii*, a very debauched Man, who committed Incest with his Sisters, and fell in Love with *Pompeii* the Wife of *Cæsar*. He was found one Day in the Palace in the Habit of a singing Woman, among the Roman Ladies, who celebrated the Mysteries of *Ceres*, of which he was accused by the Tribunes, but he eluded the Rigour of the Law by cunning himself to be chosen Tribune. He was one of *Cicero's* greatest Enemies, who so persecuted him, as to cause him to be banished, and sell his Goods. He was slain by *Milo* sometime after; and *Cicero* undertook the Defence of *Milo*, and was successful in it.

CLOTIO, One of the Three Destinies, who spin the Lye of Man according to the old Fables. *Clotho* holds the Spindle and draws the Thread. She is represented in a long Gown of divers Colours, having a Crown on her Head set with Seven Stars, holding in her Hand a Spindle. *Lucian* places *Clotho* in Hell with *Charon*, and makes her to keep the Register of all the Dead, that *Charon* brings over in his Boat.

Clotho. 'So it is, O *Charon*, ship this Croud, and in the mean time I will take my Register, and standing at the Wharf, I will ask every one his Name, House and Town. *Mercury* shall take Care to put them in Order, according as they come in. Let us begin with little Children, who have nothing to answer me, as I have nothing to ask them.

CLYPEUS, & CLYPEUM, a Buckler, a piece of defensive Armour which the Ancients used, and carried upon their Arm to secure them from the Blows of their Enemies. The Figure of it was Round, Oval, or Semiangular. In the middle of it was a Boss of Iron, or of some other Metal with a sharp Point.

CLYPEI, & CLYPEI VOTIVI, Devoted Bucklers, which were designed to represent a memorable Action of some ancient Hero, and to preserve the Memory of it in a Temple of the Gods, where it was hanged. The Names which the Latins gave these Bucklers were, *Clypeæ*, *Clypes*, *Clypei votivi*, because they were like the Bucklers used in War. Some ancient Grammarians, that they might seem more accurate than others, say, that *Clypeus* in the Masculine Gender signifies a Buckler for

the War; and *Clypeum* in the Neuter, a consecrated Buckler; or rather *Clypius* with an *i* is a Buckler for fighting; and *Clypeum*, or *Clypeum*, one of those Bucklers vowed to the Gods: But *Pliny*, and others of the Ancients laugh at these Niceties.

Nepellius Pollio uses these two Words, in a complainant way, in his Life of *Clodius* the Goth. 'The Senate, says he, decreed this Emperor a Golden Buckler, which they ordered to be let up in the Palace of the Capitol, and upon which this Emperor was drawn as far as his Breast. *Et Clypeus aureus, sive, ut Grammatici loquuntur, Clypeum aureum Senatui totius palatii in Romana curia collocatum est, etiam nunc videtur, expressi throni ejus cultus imago.*

Salmasius upon this Passage shews, that these consecrated Bucklers were also called by the Greeks, *Dysis*, *Cycli*, *Aspis*, which signifies properly the Bucklers used in War; *Pinaces*, which are Tables; *stylopinalia*, Tables hung upon Pillars; *Protomata*, the upper Parts of a Man; *opla*, among the Hebrews, Arms; and *Stetharia*, among the Moderns, Shields or Pictures as far as the Waste.

The ancient Heathens were very desirous to leave the Memory of their brave Actions to their Posterity, and to that end contrived to have the History of their Ancestors graven upon Bucklers. *Iomer* speaks of several made by the most curious Artist, and among others *Achilles's* and *Ajax's*; from whence came the Custom of making them of Metal, that they might hang them in their Temples as a Monument of their Victories and other remarkable Actions, or at least to have their Alligies to their Posterity.

Livy tells us, that at the Conquest of the Carthaginians under the Command of *L. Martius*, the Romans got much Spoil, among which was found a Silver Buckler which weighed One hundred and Thirty Eight Pound, upon which the famous *Aspidochelone* of *Babylon*, one of the chief Commanders of that War was drawn, and that Buckler, which was called *Clypeus Martius*, was put into the Temple of the Capitol, to have the Memory of that Conquest to Posterity, and remained there till the Capitol was burnt.

The same Author relates, that in the Triumph, which *Titus quintus* obtained for the Victory, which he had gained over *Philip*, King of Macedonia, the Father of *Demetrius*, Ten Silver Bucklers, and one of solid Gold, which were found among the Spoils of the Enemies, were carried before him.

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Some Years after in the Consulship of *Marcus Tuccius*, and *P. Junius Brutus* Twelve gilt Bucklers were dedicated and sent to the Capitol. *Suetonius* in the Life of *Domitian*, relates, that the Senate to shew how odious the Memory of that Tyrant was, commanded that his Bucklers should be taken out of the Temples.

Antoninus Pius dedicated a very noble Buckler to his Predecessor *Abrian*.

These Bucklers did not only represent the Portraitsures or Busts of these Eminent Persons, but all their History was engraven on them. Of this sort there were many at *Capricum* in the Temple of *Apollonides* the Mother of *Attalus* and *Eumenes*, upon which were engraven Histories in *Relievo*. Upon one of these Bucklers *Pelias* and *Nelus*, the Sons of *Neptune*, were drawn, who delivered their Mother from Imprisonment, as *Plutarch* assures us. Some Medals shew us, what Fashion these consecrated Bucklers were of, and among others the Reverse of a Medal of the Emperor *Augustus*, to whom the Senate and People of *Rome* had consecrated a Buckler, in Remembrance that *Phraates*, King of the *Parthians* had sent him again the Ensigns of War which he had taken in his Victory over *Craffus* and *Mark Antony*, supposing that *Augustus* had not obliged him by Force to restore them: This pleased him so much, that he built a Temple to *Mars* the Revenger in the Capitol, where these Military Ensigns were consecrated with this Buckler.

Vespasian also has made another Medal with a consecrated Buckler fastened to a Pillar between Two Laurel-Trees, by the Order of the Senate; which is signified by these Letters *Ex S. C. Ex Senatus consulto*. These Two Laurels referred to those that were planted at the Emperor's Gate the first Day of the Year, or when they had obtained some Victory.

Dio speaking of the Honours which the Senate bestowed upon *Augustus*, says, that they ordered Laurels to be planted before his Palace, to shew that he was always victorious over his Enemies; whence it is that *Pliny* very properly calls a Laurel *Cæsar's* Porter, the only Ornament and faithful Guardian of their Palaces: *Gratissima dominibus janitor ex Cæsarium, quæ sola et domos exornat et ante limina exubat.*

There remains still another sacred Buckler, on which is represented that victorious Action which *Scipio Africanus* did at the taking of *New Carthage* in *Spain*; it is related at large in *Livy*: But, says he, *Scipio* calling the Spanish Hostages, whom he had taken Prisoners, comforted them in their ill Fortune, and told them, that they were come into the Power of the People of *Rome*, who took more Delight in gaining Hearts by Kindness than in making

them Subjects through Fear, and who loved more to have Foreign Nations for their Allies and Friends than to lay upon them an heavy Boadage. Then having taken the Names of all their Cities, he caused a List to be made of all the Prisoners, inquiring of them their Name and Country, and sent out Posts all Ways, that every Family concerned should come and receive his own, successing up to the Governors of the Cities that were present, their Citizens, and adding *Cæus Minimus* the Treasurer to treat the rest with all imaginable Civility. At the same time a very aged Matron crowded through the Throng of Hostages to cast her self at his feet; (she was the Wife of *Mandonius* the Brother of *indibulus*, King of the *Thergene*.) Her Petition mixed with Tears and Sobs was, that *Scipio* would please to commend the Care of the Ladies to his Guards, and when *Scipio* answered, they should want nothing convenient for their Subsistence, she replied, 'tis not that that I am concerned for, nor in this Design we ought to be contented with any thing, but that which disturbs me is the Youth of these my Daughters, for as for my self Age secures me from all the Insolencies which they may justly fear. (They were the Daughters of *indibulus*, young and fair.) Then *Scipio* answered her, I cannot but follow the Custom of the People of *Rome*, and the exact Duty here which is observed in my Troops, that does not suffer any Man in the least manner to violate the Respect which is due to your Sex, but your Virtue and Constancy, which even ill Fortune cannot triumph over, obliges me to take a more particular Care of your Persons. Then he committed them to the Keeping of a Man whose Fidelity was well known, and gave him a Command to shew as much Respect and Favour to them, as if they were the Wives of his best Friends.

A little after, there came to him a young Woman from among the Prisoners, of such a perfect Beauty, that she drew Respect from all the Spectators. *Scipio* being informed of her Country and Family, found that she was betrothed to a young Prince among the *Celtiberi* named *Allicius*, with whom she was passionately in Love. At the same time he called her Parents and the Husband designed for this beautiful Virgin, with whom he had this Discourse. Young Man, my Soldiers having discovered your Equipments to me, and having learned that you love her affectionately, which her Beauty easily persuades me to believe, I am willing to favour your Passion, although to speak freely to you, if I were permitted to enjoy the Pleasures of Youth, especially in a lawful Love, and the Cares of the Commonwealth were not wholly Masters

of my Heart, I should desire your Spouse, who so very well deserves the Affections of a fine Gentleman; but you know that she has been treated by me with the same Respect, as if she were with her Father in Law or her own Parents; I have kept her carefully for you, that I might return her to you a Present worthy both of you and me; all the Requital I desire of you is, that you will be Friends to the Commonwealth, and if you have as much Esteem for me, as the People of your Nation had for my Father and Uncle, satisfy your selves, that all the *Romans* equal us in Virtue, and that as there is no People in all the World whom you ought to fear more for an Enemy, so there is none that you can with more for a Friend. This young Prince being astonished at this exceeding Bounty, and transported with joy, took *Scipio* by the Hand and pray'd all the Gods to reward this Action, whose Merit he could never sufficiently acknowledge. In the mean time, the Parents of this fair Lady seeing that he would free them without Ransom, brought him a considerable Sum, and offering it to him pray'd him to accept of it as a Testimony of their Gratitude, assuring him, that it would be as great a Favour to them to accept it, as it was to release his Prisoner to them without using the Right of insisting upon Conquest. *Scipio* pretending that he was overcome with their urgent Intreaties, ordered the Money to be laid at his Feet, and turning himself to *Allucius*, said unto him, I give you this over and above the Portion which your Father in Law will give you, take it from my Hand as a second Portion with which I present you. So he ordered the Sum which had been presented him to be carried to him, and him to lead away his Mistress. In fine, This young Prince being loaded with the Presents and Honours he laid upon him, returned home, and there extolled the Merits of *Scipio*, who was more like a God than a Man, and knew not only how to conquer by Arms, but by Kindness and Favours.

Polybius who lived in the Time of this famous *Roman*, and was particularly acquainted with him, relates this Action in a fewer word: He adds these remarkable Ones, which he spake to those Soldiers who presented this fair Lady to him: 'If my Fortune were limited to that of a private Person, you could not offer me a more acceptable Present, but being, as I now am, the General of an Army, you could not bring me one more disagreeable.'

CLYTEMNESTRA, the Daughter of *Tyndarus*, and Wife of *Agamemnon*, having heard from her Brother *Palamedes* that her Husband had brought a Concubine with him, which was

Cassandra, she conspired immediately with *Aegisthus* the Son of *Thyestes*, who was her Gallant, to put them both to Death; and so while he was sacrificing to the Gods for his Return, *Clytemnestra* slew her Husband *Agamemnon* and *Cassandra* with an Ax, but her Son *Orestes* revenged the Death of his Father *Agamemnon* by slaying the Debaucher of his Family and Murderer of his Father.

CLYTIA, a Nymph, and the Daughter of *Oceanus*, who was loved by *Apollo* and afterward forsaken by him, because through Jealousie to *Orontea* she discovered the Love of that God with his Daughter: This Desertion was such a Grief to her, that she did of Sorrow, and was turned into a Flower called the *Heliotrope*, which reminding the Love which she bore to him, turns it self always on the Side he is of to see him.

CNEUS, a Name given to such among the *Romans* as were born with someblemish on their Bodies, or some other natural Defect, which the *Latins* call *Nævus*.

CNIDOS, a Sea-Town on the utmost Borders of the *Chersonesus*, which joins to *Cariæ*, famous for the Temple where is the *Venus* of *Praxiteles* or white polished Marble; whence it is that *Horace* calls her *Venus Cnidiana*.

COCLIS, the Surname of a *Roman* Citizen named *Horatius*, who alone opposed the Invasion of the *Tusians* when they were ready to enter into *Rome* over the Bridge *Sublicius*, till it was broken down; and then he cast himself immediately into the *Tiber*, being much wounded in the Thigh, and escaped to the other Side. The Consul *Publicola* in Gratitude erected his Statue of Copper in *Vulcan's* Temple.

COCYTUS, one of the Rivers of Hell according to the Poets, which comes from these Greek Words *κατά το κένειν*, to weep, lament and Groan. *Homer* places this River in the *Cimmerian* Country, and will have Hell to be this very Country of the *Cimmerians*, one Day's Journey from *Cippe*, which is a Mountain in the Country of the *Latins*.

CODRUS, the last King of *Athens*, who lived in the Days of *Samuel*. He devoted himself to Death for his Country, for going in Disguise into the Midst of his Enemies, they slew him unknown, and by his Death his Countrymen got the Victory over the *Peloponnesians*, to whom the Oracle had promised it, if they did not slay their Enemies King. The *Athenians* being Conquerors would not have another King, that they might honour his Memory the more. So ended the Kingdom of the *Heraclidae*, who were descended of *Hercules*, and their Commonwealth was governed by yearly Magistrates to the Time of *Solon* the Law-giver.

There was also a very bad Poet of that Name, of whom *Horace* speaks.

— Rumpantur ut illa Codro.

COELIUS, a Mountain which was first, called *Quercetulanus*, because of a Forest of Oaks which was upon it. It was afterward called *Caelius* from *Caelius Vibenna*, who brought an Aid of *Tuscan* to one of their Kings, (either to *Tarquinius Priscus*, or some other, for Historians do not agree about it,) and received this Mountain for his Habitation with the adjoining Fields as far as the Place where there is now a Market, because his Soldiers were very numerous; and the Street is still called by their Name, *The Tuscan-Street*.

This Mountain was built and made one of the Divisions of *Rome*: It was burnt in the Reign of *Tiberius*, but he rebuilt it, and ordered that instead of Mount *Caelius*, it should be called *Augustus's Mount*, because the Statue of *Tiberius*, which was at a Senator's House named *Junius*, was the only Preservative of it from so great a Conflagration.

COELUS, or **COELUM**, the *Heaven*, which the *Greeks* call *ἔραρος*, either from *ἔραω* *video*, to see; or from the *Hebrew* Word *Or*, that is to say, *Lucere*, to shine, or *our*, which is *urere*, to burn in Flame, from whence the *Latins* have also derived *Aurora*.

This Heaven was the first Object of false Worship, and Men took it for an Universal Nature, which it contains; whence it bears the Name of *Jupiter*, as if *Jupiter* were the Soul, and the Heaven, the Body of the whole Universe. This was the Opinion of *Ennius* when he said, *Aspicit hoc sublime candens, quem invocant omnes Jovem*.

Phurnutus makes *ἔραρος* to come from *ἑρῶ*, that is to say, a *Guardian* or *Conservator*, because the Heavens and the Stars were the first false Gods, who were honoured as the *Conservators* of the World.

COELUM, the most ancient of the Gods, had for one of his Children Time named *Saturn*, who with a Cut of a Sickle deprived his Father of his Genitals, which he cast into the Sea, and by the Froth which came of the Stirring of the Waves *Venus* was born.

'Tis no hard thing to guess why *Caelum* is said to be the first of the Gods, and the Father of *Saturn* or *Chronos*, since 'tis evident that the Motions of the Heavens make and measure the Duration of Time. When *Saturn* is said to have deprived his Father *Caelus* of his Generative Faculty by castrating him, it is because in Time the Fruitfulness of the Heavens ceased to produce new Beings, leaving the Propagation

and Multiplication of Creatures once formed to *Venus*, and so 'tis feigned that *Venus* was born of the natural Parts of *Caelus* and the Froth of the Sea; as *Macrobius*, *Avunt Saturnum abedisse patris pudenda, quibus in mare projectis, Venerem procreantem, quæ a spumâ unde coacta, Accipit nomen accepit*.

COENA, Supper from *καὶν* or *κοινά*, i. e. *communes*, because the Ancients usually supped together in Companies, but dined alone: Supper was the best Meal. They broke their Fast in the Morning very lightly with a Piece of Bread dipped in pure Wine, which Meal they called *Jentaculum*, and in *Greek* *ἀσπασμα* and *ἀσπασμός*, from *ἀσπασ*, which signifies *pure Wine*. The second Meal was the *Prandium* or *Dinner* from *ἔρα* the *Morning* and *ἔσθω*, or from *ἄσπαστον*, which signifies *plain and very moderate*. They had a Fourth Meal, which they made sometimes, which they called *Commessatio* or *Commessatio*, a *Collation* or a Meal after Supper. *Suetonius* makes mention of these Four Meals in his Life of *Vitellius*, *Epulas trifariam semper, interdum quadifariam dispertiebat: in jentacula, & prandia, & cenæ, commessationesque, &c.*

These Suppers were made after different Manners. There was one called *Cenæ restra*, a *Splendid Supper*, with which the *Roman Nobles* treated their Mistresses and Friends, who had attended them in their Visits, or in the Execution of their Offices. They that would avoid the Expence and Trouble of these Suppers, gave them Bread and Meat instead of them, and this Distribution was called *Sportula*. *Dominian* took away these Allowances, and reformed the Feast called *Cenæ restra*; for *Suetonius* tells us, *Sportulas publicas sustulit, vocatâ cenarum restrarum consuetudine*.

COENA DAPSILIS, a *plentiful Feast*, whether this Word comes from *dapes*, which signifies *Dainties*, or the *Greek* Word *ὑπερίερα*, *Abundance of all Things*.

COENA ACROAMATICA, from the *Greek* *ἀσπασμα*, which signifies *pleasant and merry Discourse*. It was a Supper at which many witty Jest were spoken for Diversion.

There was moreover, **COENA ADVENTITIA**, **INTERVALLATA**, **NOVEMDIALIS**, & **DUODENARIA**, called by the *Greeks* *ἑξάκαινα*, because the Guests were Twelve in Number, clothed like Gods and Goddesses. There was also another Supper called *Pontificatâ*, which the High-priest made upon the Day of his Consecration.

They supped usually about the Ninth Hour in the Day time, that is, about four a Clock in the Afternoon, but in the Spring and Autumn

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room about Three a Clock, and in Winter at Two; for the *Romans*, as well as *Greeks*, often changed their Time, supping sometimes at one Hour and sometimes at another, as we may observe in their Authors. They put on a Garment when they sat down to Table called *Vestis senatoria*, or *Pallium senatorium*, of which *Martial* makes mention.

There was then a Table spread between Three Beds, upon which they eat; another which they used for a Cup-board called *Abacus*, upon which they set Glasses, Fruits, &c. *Varro* speaks of four sorts of Tables, that on which they eat, another square one called *Ur-narium*, on which they set their Pots, Dishes, Flagons and Batons; a Third called *Cyliban-tium*, from the Greek *κύλιξ*, which signifies a *Drinking-Cup* or *Bowl*, and the Fourth called *Caribulum*, whereon they cut the Meat, which was after served up in Portions to each Guest. Round about the Beds and Tables was a kind of Bench a little raised, upon which they set their Children who eat with them, as *Suetonius* testifies in the Life of the Emperor *Claudius*, C. 32. *Adhibebat omni cæna & liberos suos cum pueris, puellisque nobilibus, qui more veteri ad fulcra lectorum sedentes vescerentur.* They used no Table-cloaths, they had Servants which were employed to wipe the Table when they took away the Dishes and set on another Service, and others were appointed to sweep away what fell from the Table and the Spit-tings, others held great Fans to cool them or drive away the Gnats, and others gave them Drink and Meat; as *Horace* tells us.

*Hic ubi sublatis, puer altè cinctus, acernam
Gausape purpureo mensam perterfere, & alter
Sublegit quæcumque jaceret inutile, quodque
Posset canantes offendere.*

Sat. 8. Lib. 11.

They were served usually with Three Courses; The first Course when they sat down to Table was called *Ante-cæna*, or *Gustatio*, at which they set on Mulberries, Eggs, or such like Things; the second was called *Cæna*, or *Caput Cænae*, when they set on more dainty Meats, and the third was the *Dinner*, called *Bellari*, *Mensa pomorum*; as we read in *Suetonius*, *Cænam tertius ferulis præbebas*, speaking of *Augustus*. At the Beginning of their Meal they drank a Glass of Greek Wine, but *Cæsar* at the Feasts which he made for the People had four sorts of Wines brought, viz. of *Chios*, *Lesbos*, *Faler-num* and *M. Martianum*. At the Beginning and end of the Supper they made Libations of Wine to their Gods, and then drank every one out of a very large Bowl which was

filled with Wine, having made their Libations out of it, according to *Sil. Ital.*

*Nec prius aut epulas aut munera grata Lyæ
Fas cuiquam tetigisse fuit, quam multa precatus
In mensam. . . . sacrum libavit honorem.*

Virgil speaks of the Libations made at the End of that Treat which *Dido* gave *Aneas*, Lib. 1. *Aneid*, V. 727.

*Postquam prima quies epulis, mensaque remota
Crateras magnos stantibus, & vina corant. . . .
His Regina gravem gemmis auroque poposcit,
Implevitque mero pateram.*

— Tum facta silentia testis.

Jupiter (*hospitiis nam re dare jure loquuntur*).

Dixit, & in mensâ latium libavit honorem:

Primaque libato summo tenuis atigit ore:

Tum Bibe dedit increpitans,

Post alii proceres, &c.

We have the Description of a Wedding by *Lucian*, in a Dialogue, entitled, the *Lupitæ*.

The Guests being all come, and it being time to go to Supper, the Women who were many, and the Bride in the midst, cover'd with a Vail, took the Right-hand, and the Men sat down quite opposite to the Ladies: At the upper End the Banker *Lucius*, then *Aristæus*; afterwards *Zenothemus* and *Hermo*: After them sat down the *Peripatetic Clodimus*, then the *Platonist*, and afterwards the Bridegroom, then my self, *Zeno's Tutor* after me, then his Pupil.

We eat our Meat pretty peaceably at first; for there were a World of Dishes, and those well dress'd. After having indulg'd our Appetite for some time, came in *Alcidamus* the *Cynick*: The Master of the House bid him Welcome, and wish'd him to take a Seat by *Dionysodorus*, 'You would think me very ef-feminate, said he, should I sit down at Table, or lie almost along on a soft Bed, and Purple Cushions, as if one went to sleep, and not to eat. I will stand, and feed my self here and there after the Manner of the *Syrrians*, &c.

In the mean while the Healths went merrily round, and they entertain'd one another with various Discourses. The Servants delaying to serve up a new Course, *Aristæus* unwilling a Moment should be lost without Divertissement, had a Buffoon introduced to make the Company merry. He began to shew a thousand extravagant Postures, with his bald Head and Body all disjointed, and to chaunt Verses, in *Agyptian* Dialect, after which he fell to breaking his Jest upon the Company, every Man laughing at what was said, and taking all in good part. The last Service was brought up, which was to every Man a Fowl and a piece of Venison, Fish and the Diet; in a word, every thing that might be honestly eat or car-ried away.

COGNOMEN, a Surname. It was properly the name that distinguish'd the lines of a Pedigree in the same race in *eodem genere*. For example, when *Livy* said that the race of the *Porriani* was divided in twelve Families; for *Gens* and *Familia*, were as the whole, and its parts. Those that were of the race were call'd *Gentiles*; and those of the same Line or Family were call'd *Anagni*. As we may observe in the Royal Race of *France*, often divided in several Branches, as *Valois*, *Bourbon*, *Orleans*, *Montpensier*, &c. so when 'tis said the Family of the *Caesars* was of the *Julian* Race, *Julian* is the general Name of the Race, *nomen gentis*, and *Caesar* is the Name of the Family, *cognomen familiae*.

The word *Cognomen* includes also the Surnames given upon some particular account, as when *Silius* says of *Scipio*, *Magnus in antiquum receptus a Publico Scipione, cui postea Africano cognomen fuit ex victoria*, and *Livy*, speaking to *Pompeius*, who was Surnamed *Africanus*, because he had been brought up a Scholar at *Athens*, tells him; *Reque non cognomen Africanum solum deportasse, sed humanitatem et probum mentis*.

If we consider this, we shall find that there are no Surnames that we call *cognomina*, and distinguish the Families, but were given at first upon some particular occasion, seeing the proper Names themselves, *praenomina*, were at first given upon some like account.

These Surnames were hereditary to all the posterity of the same Family; however, they might change them, or add some other new Name to them; and sometimes, besides the Name of the private Family, they took the Name of the Race, or the Tribes in the Abusive case, as *C. Ferus Romulus*; *Servius Sulpitius Lemnensis*; that is, *ex Romulo ex Lemnensi Tribu*.

The Romans plac'd sometimes the Surname of the private Family before the general Name, *cognomen antichomen gentis*, says *Mommius*; and so *Livy* said *Gallus, Balbi Corneli, Papum Emilius*; and *Livy*, *Paulus Emilius Cos*, and the like; tho' *Gallus*, *Balbus*, *Papus* and *Porcius* were the Surnames of a Family, and not the Forenames. And sometimes the Surnames became Names, as *Valerius Maximus* tells us.

COLISEUM, 'tis the Amphitheater that *Vespasianus* built in *Rome*, and his Son *Titus* Dedicated. *Plutarch's* opinion is, that this word *Coliseum*, is said, *quasi colosseum*, because of *Nero's* Coloss that was near it; tho' that Name be neither general nor common to other Amphitheaters, but particular to that famous Amphitheater, the remainders whereof are yet seen at *Rome*.

COLLATINUS, Surnamed *Trinquans*, *Lucretia's* Husband, the first Man that was made Consul with *Junius Brutus*, after the Kings were driven away out of *Rome*, for the Rape committed on *Lucretia*, by the Son of *Tarquinius Superbus*. But *Collatinus* being of the *Truquintum* Fa-

mily, abdicated his Consulship, and retired to *Alba*, that all call'd by the Name of *Trinquina* might be banish'd out of *Rome*.

COLLEGIUM, College, A Name given to the Assembly of some Societies and Corporations. The Romans had Companies of Workmen, Tradesmen and other Callings, formerly call'd *Colleges*, that had their Patrons and Governors. They were Instituted by *Mona*.

COLLEGIUM AURIGARIORUM and **AURIGARUM**, The College of the Coachmen, who in the publick Games of the Circus, disputed with their Adversaries, the Prize propos'd to the best Drivers. They compos'd Colleges or Societies, that were distinguished one from another by Colours: *Gruter* in his Inscription mentions four principal colours, *Rubrum* the red; *Prasinum* the green; *Ceruleum* the blue; *Albatum* the white. 'Tis thought the Ancients would represent by these colours, the four Seasons of the Year, in which Nature puts on new cloaths; each Party representing a Season by his colour: The Green represented the Spring, the Red the Summer, the Blue the Autumn, and the White the Winter, covered with Ice and Snow.

COLLEGIUM AUGURUM, The College of the Augurs: *Romulus* was the first Institutor of this College, which was compos'd of three Men, to whom *Servius Tullius* added another; and it continued so till the Year 454, for then, during the Consulship of *Q. Apuleius* *Pulsus* and *M. Valerius Corvinus*, the Tribunes of the People created five Men more, taken out of the people: And now this College was compos'd of nine persons till the time of *Sylla*, who increas'd their number to fifteen according to *Florus*, or twenty four according to *Alexander ab Alex.*

COLLEGIUM AEscULAPII and **HYGIE**, The College of *AEsculapius* and *Health*. It was a Society or Congregation of 60 persons, who at certain days in the Year met at an appointed place to offer Sacrifices, in the behalf of those that were willing to implore the help of *AEsculapius* and *Health*, and there they entertained one another.

COLLEGIUM DENDROPHORORUM, The College of the *Dendrophori*. This College is often recorded in the Ancient Inscriptions upon Marble, and yet 'tis hardly known what sort of people these *Dendrophori* were. The Learned are divided upon this point. *Salustius* in his Commentaries upon the life of *Cicero*, written by *Spartianus* says, that the *Dendrophori* were those Men, who in the processions made in the honour of the Gods, carried Branches of Trees, according to the Etymology of the word *Dendrophores* *δενδροφορ*, which signifies, *he that carries a Tree*; wherefore the Epithet *Dendrophorus* was given to *Silvanus*, in an ancient Inscription

C O L

tion recorded by *Gruter*, because this God is commonly represented carrying a Branch of a Pine-tree, or some other tree.

The title of the *Theodosian Codex*, concerning the Heathen and their Temples, seems to favour this opinion in the 10th Law. " 'Tis just," says the Text, that all the places, that the *Dendrophori*, and other Heathen Professions have " possessed, and were appointed for the keeping of Feasts and distribution of Money, be " applied to the Revenues of our House, having first banished the Error that had given " birth to them. According to this opinion *Dendrophori* was not the name of a Trade, but of Religion or Superstition.

However, the contrary opinion, which most part of the Learned hold, is not unlikely, for they say that the *Dendrophori* were Timber-Merchants, who dealt especially for the use of the War and Engines. Wherefore they were commonly joined in the same College, with those that had the care of the Engines and necessary Timber for the Camp, called *Fabri*, and even with those called *Centonarii*, which was a Trade for the War. These *Centonarii* were joined together with them, in the 8th Title of the *Theodosian Codex*, by which the Emperor *Constantine* commands, that in all the Towns where the *Dendrophori* shall be found, they shall be received into, and re-united to the Corporation of the *Centonarii* and Master Builders, called *Fabri*. 'Tis true, that from hence we cannot certainly know what was their Trade, but it seems that it was a Society of Workmen, who had a near relation with those that supplied the things necessary for the Camp; wherefore they were created by the Senate, or were under the direction of a *Quindecim-vir*, or one of the Fifteen Men, whose Office is fully described in another place.

The College of the *Centonarii*, which was a Military Trade, were those Men who furnished the Army with Tents, and other train of War, called by the *Romans Centones*.

The College of the Masters of the Timber and warlike Engines, called *Fabri* and *Tignarii*, was a Body of Workmen, who furnished the Timber necessary for the Army both by Sea and Land.

COLLINA PORTA, the Gate *Collina* at Rome upon Mount *Quirinal*, near the Temple of *Venus Ericina*.

COLONIAE, Colonies; they were made up of some Inhabitants of Rome, who were sent into the conquered Towns, built without the City of Rome. These Colonies were called after the Names of the Emperors that founded them, not only by the general Name of *Cæsar* or *Augustus*, for these Titles were common to all the Emperors; but were also called by their proper Names that distinguished them from their Ancestors; so the Colony of *Patras* is called

C O L

Neroniana, in a Medal that we have of *Nero*, on the reverse whereof we read *Genio Coloniae Neronianae Patrensis*.

COLOPHION. A Town very famous in *Ionis*, especially for the ancient Temple of *Apollo Clarianus*, which (if we except that of *Ephesus*) was the most remarkable of all *Ionis*, tho it was not quite finished, as *Pausanias* tells us, in his *Acchaicks*, but yet very famous for the Oracles that *Apollo* pronounced there. The Temple was not built in *Colophon* itself, but in *Claros*, a little Town in the Territory of *Colophon*. There was also a Mountain and a Wood dedicated to *Apollo Clarianus*.

COLOSSUS, A Coloss, a statue of a Prodigious size, and the shape of a Giant. The Coloss of *Rhodes* was a statue of *Apollo*, so high, that Ships past with full Sails betwixt its Legs. It was the workmanship of *Chares*, a Disciple of the renowned *Lyfippus*; he was 12 years about it, and it was overthrown by an Earthquake 56 years after it was erected; they loaded 900 Camels with the Brass this Coloss was made of. The basis that supported the statue, was of a Triangular Figure, its extremities were sustained with 60 Pillars of Marble. There was a winding Stair-case to go up to the top of it; from that place one may discover *Syria*, and the Ships that went into *Egypt*, in a great Looking-glass that was hung about the neck of the statue.

COLUMNA, Around Pillar to bear up a Building, or adorn it. There are Pillars made of Wood, Stone, Marble, Brass, Jasper, *Lapis Lazuli*, &c. There are some wreathed, channelled, detached, &c. to make them appear bigger, or more agreeable to the sight. The diversity of these Pillars give the name to the five orders of Architecture; the Tuscan, Dorick, Ionick, Corinthian and Composite. In the Temple of *Diana* of *Ephesus*, there was 127 Pillars all of a piece, and 60 Foot high, which had been erected at the charges of so many Kings.

COLUMNA TRAJANI, The Pillar of *Trajan*. This Pillar was set up in the middle of a place that the Emperor *Trajan* had adorned. It was 128 Foot high; they went up to it by a Stair-case of 185 Steps, and 45 Windows. There were represented round about it in basso relieve, the noble Acts of that Prince. The Senate set up this Pillar in honour of *Trajan*, in the time of the War against the *Parthians*; and after his death they brought his Ashes in a Golden Urn from *Seleucia*, a Town in *Syria*, where he dyed, and placed the Urn on the top of the Pillar.

COLUMNA ANTONINI, The Pillar of *Antoninus*. This Pillar was in the Field of *Mars*, and was 176 foot high, with a Stair-case of 106 steps, and 56 Windows, and a statue at the top of it representing *Antoninus*.

C O M

COLUMNA MILLIARIS, A milliary Pillar; the Antients made use of this Pillar to mark out the Miles or the Leagues from one place to another.

COLUMNÆ HERCULIS, The Pillars of *Hercules*. These Pillars are two Mountains situated at the mouth of the straight of *Gibraltar*, one called *Calpè*, the other *Abyla*, both opposite one to another. The fabulous Antiquity thought that *Hercules* himself had set up these 2 Pillars to serve for limits of his exploits.

COLUMNA AUGUSTI, The golden Milliary, a pillar that *Augustus* set up in *Rome*, where the Highways of *Italy* met.

COMES. This word *Comes* signified at first those persons who waited on the Magistrates in Provinces, as Treasurers, Lieutenants, Secretaries, Provosts, Registers, and all other inferior Officers, whereof we have many instances, even in the time of the Commonwealth. In the Emperor's time this word was employed to express those that were of the Family, or the attendance of the Prince; according to this signification, the Counsellours of State were called **COMITES CONSISTORIANI**.

COMES ORIENTIS, The Governour of the East. This Governour had 15 Provinces under his Government, and the particular Governours gave him an account of their respective administration, and if any of them had prevaricated, he punished them according to their misdemeanour.

COMES REI MILITARIS, He commanded the Soldiers in the Armies, and had an equal authority with the Captains of the Provinces.

COMES STABULI, The Great Master of the Horse. He was to take care that the Provinces should deliver the Horses, that they did owe every year to the Emperor, wherefore these Horses were called *Equi Canonici*. This Officer was very much respected in the Roman Empire, as the Great Constable was formerly in France, or the Master of the Horse is now in England.

COMES SCHOLARUM. This Officer was an inspector over all the subaltern Officers of the Emperor: there were eleven classes of them, that were employed about the Affairs of the Prince, in the Provinces and the Armies. Each class had his chief Commander, who was called *Comes* or *Caput Scholæ*.

COMES SACRARUM LARGITIONUM, The Treasurer of the gifts and liberalities or alms of the Prince, which he distributed among the Souldiers and the people. In the time of the Commonwealth these Treasurers were called *Questors*. Some Emperors suppressed them, and some others restored them again; but *Constantine* the Great instituted two Treasurers to manage his Re-

C O M

venues, and both were called *Comites*. The fond of this grant or bounty money was raised in the Provinces, and sent into the Prince's Coffers, called *Arce Largitionum*; the collectors established to collect this money were called *Exatores Canonici*.

COMES PRIVATARUM RERUM DOMUS DIVINÆ, The Treasurer of the casual forfeitures: He gathered the money that fell to the Prince by chance, as forfeitures, and other escheats, or goods of mortmain.

COMES DOMESTICORUM EQUITUM & PEDITUM, A Collonel of the Archers of the Emperors guards, established by the young *Gordian*. There were before the Emperor *Gordian's* time some companies of Guards, but he raised some more, both horse and foot, for his own guard, to attend always his person, wherefore they were called *Protectores domestici presentales*. They were in all

3500 chosen and strong men, born in *Armenia*. *Justinianus* added to that number 2000 more, who were called *Supernumerarii*. They were commanded by three Officers, the first was *Comes*, the second *Tribunus Protectorum*, and the third *Primicerius Protectorum*.

COMES PATRIMONIJ, Treasurer of the Demesne, he received the money for the maintenance of the Prince.

COMES CASTRENSIS BALATIJ, The Lord High Steward of the Prince's Household. He took care of the Prince's Table, and commanded all the Officers and waiting Gentlemen of the House, called in general *Mensores*, i. e. *Messa Regis Servientes*; he commanded also the *Lampadarii*, i. e. those that lookt after and carried the Lamps, &c.

COMITIA. Assemblies of people, which were threefold; for either they were made up by Wards or *Curia*, and then were called *Comitia Curiata*, or by Tribes, *Comitia Tributa*, or by hundreds, *Comitia Centuriata*, according to the division of the Roman people. In the first Assembly, where they chose the inferior Magistrates, no man was allowed to vote but the Citizens of *Rome*. In the two other Assemblies, not only the Citizens of *Rome* had a right to vote, but also the Inhabitants of the Colonies and Municipal Towns. In these great Assemblies they chose the great Magistrates, and took into consideration the most important affairs of the Commonwealth. *Vide infra Centuriata, Curiata, and Tributa.*

COMITIUM, The place where the Assemblies met at *Rome*. It was one side of the *Forum Romanum*, or the place of *Rome*. This place was covered, and there was a kind of Scaffold or High and spacious Theatre called the place for Orations, adorned with Bows, or four Decks of Ships taken from the *Antiates*, in the first memorable Sea-fight, the *Romans* were engaged in. From this place

they administered Justice, made Speeches, proposed Laws to the people, and generally made all their deliberations with them. There they did choose also most part of their Magistrates, wherefore the Candidates when they came to this place, used to lay aside all their grandeur, and shewed themselves familiar with all sorts of people, caressing and intreating some of them, bribing the others, and making their best to get a vote, being accompanied in these occasions by such of their friends and relations who had the greatest interest.

COMMODUS. See after the following article.

COMOE DIA, a Comedy, a Play composed with art, either in prose or verses, to represent some humane action, agreeable and not cruel. The Comedy was first acted in some Villages, as it appears by the word *χομοια*, and *Suflrion* was the first Author of it, as *Theſpis* of the Tragedy, according to *Suidas*. *Polydorus Virgil* and *Ludovicus Vivus* affirm that the Romans had their Comedy from the Greeks. The first representation of Comedy at Rome was under the Consulship of *Caius Sulpitius Petrus*, and *Caius Lucinius Stolon*, 390 years since the foundation of Rome, and 364 before the coming of our Saviour. They were acted for the first time in the Island of the River *Tiber*, and afterwards upon Stages, *Missala* and *Cassius*, one of *Cæſar's* Murderers, being then Censors; as 'tis related by *Valerius Maximus Appianus*, and *St Austin*, l. 1. *de civitate Dei*.

"*Aristophanes* has excelled in Comedies; in that which is entitled *Plutus*, he tells us, that that God, having at first a clear sight, did look only upon just men, but that *Jupiter* having blinded him, Riches since that time are indifferently shared among good and bad men. It was some time after attempted to recover his sight, but *Poena*, which is poverty it self, opposed it, shewing that Poverty being the Mistress of Arts, Sciences and Vertues, they would be in danger of being lost if all men were rich. They would not hearken to her wholesome advice, *Plutus* recovered his sight in the Temple of *Æſculapius*, and from that time the Temples and the Altars of the Gods, even of *Jove* himself, were forsaken, all men sacrificing to the only *Plutus*.

The ancient Comedy was a Satyr, to banish vice, and countenance virtue

When *Horace* says that Comedy should be kept within the bounds of Laws, *lege regi*, he doth not say that it should be suppressed.

Donatus assures us, in his Book concerning Comedy, that ancient Poets did not bring in Fictions as the Modern have done since, but represented the dealings of men, not sparing even the names of persons.

COMMODUS, Son to *Marcus Aurelius*,

a Roman Emperor. The Inclinations of his mind were worse than the Shape of his Body; for he had nothing of his Fathers good nature, tho his Face had something of his features. His cruelties and debaucheries, so opposite to the clemency, sobriety and wisdom of *Marcus Aurelius*, periwaded the people that he was not his legitimate Son, and that his Mother had got him by a Gladiator, whom she loved: and really he pretended to be a skilful Gladiator himself, a good Coachman, and a good Player. Some Authors give this description of him, that he had a wild look, sparkling eyes, and an ill composed discourse, like a Drunkard, whose actions he was imitating. *Marcus Aurelius* took notice of his ill nature, and used all his endeavours to correct it, having provided the best Masters for him, but nature prevailed upon education. He took after *Æstima* his Mother's debaucheries, and as soon as his Father was dead, he removed all the good men about him, because their presence and care were troublesome to him, and a bridle to his loose way of living. His vanity was brought to such an excess, that he would be called the young *Jupiter*, and the Roman *Hercules*, affecting with an unparalleled Foppery to dress himself in a Lions Skin, and to wear a mally Club like *Hercules*. At last *Commodus* became so incommodious to all Mankind, that he was kill'd by his own Servants, they not being able to bear any longer his extravagancies. The Senate and the people did express an extraordinary joy for the same, seeing themselves delivered from a Monster, and an enemy to all men.

During his life, they flattered him with a thousand Incomiums, so far, that they called his Reign the Golden Age, and bestowed upon him the Epithet of *Hercules*, calling him the invincible and the Peace-maker of Mankind. There remains still a Medal of this ambitious Prince stampd at *Nicca*, with these words written in the Ring thereof. *ΒΟΙΛΕΥΣΤΟ ΚΟΜΜΟΔΟΣ Δ ΚΟΣΜΟ ΕΥΤΥΧΗΣ*, i.e. All the world was happy under the Empire of *Commodus*.

We have besides on the reverse of a Golden Medal, and of another great one of Brats, both stampd for the same Emperor, these words, *PROVIDENTIÆ AUG.* with two standing Figures, one representing *Commodus* like *Hercules* (for he affected to be dressed in a Lions Skin, and called *Hercules Commodianus*, and to have Sacrifices offered unto himself as if he had been a God) his right Foot upon the fore Deck of a Ship, in remembrance of some exploit he had performed at Sea; the other Figure represents a Woman, whose head is dressed in an Elephants Skin, with a Serpent at her Feet, which was the ordinary emblem, the

Romans used to represent *Africa* abundant in Elephants. She presents *Commodus* with a handful of Ears of Corn, to shew the vigilancy of that Prince in sending to *Africa* and *Egypt* for the Corn that *Italy* and the whole Empire might stand in need of. Wherefore *Lampridius* says in the life of *Commodus*, that he fitted out a Fleet every year for *Africa*, that in case the Corn of *Alexandria* fell short, they might be supplied from *Africa*. Before the Reign of *Commodus*, they sent out of *Italy* to fetch Corn from *Africa*, but there was neither a Company of Corn Merchants settled, nor a Fleet appointed for that purpose, as there has been one for *Alexandria* ever since the time of *Augustus*.

There was also Gold, Silver and Braſs stamp'd by the order of *Commodus*, whereon his Head is represented covered with a Lions skin, and on the reverse appear a Bow and Arrows, and a Quiver, with this motto, **HERCULE ROMANO AUGUSTO**.

He design'd to change the name of the City of *Rome*, and have her called after his name *Commodiana*, and therefore in his Letters he took the following titles, "*Imperator Caesar Lucius Aelius Aurelius Commodus Augustus, Pius, Felix, Sarmaticus, Germanicus, Maximus, Britannicus, Paccator orbis terrarum Inuictus, Romanus, Hercules, Pontifex Maximus, Tribunus potestatis XVIII. Imperator VIII. Consul VII. Pater Patrie; Consulibus, Praetoribus, Tribunis Plebis Senatusque Commodiano felici salutem.*"

COMPITALIA. The Feasts instituted by *Servius*, which were commonly kept in *January*, the day before the Ides (which is the twelfth day of the month) and in *May* the sixth day before the Nones (which is the second day according to the old *Roman* Calendar.) This word *Compitalia*, comes a *compitis*, for at such days in all the cross ways both of the Town and Country they offered Sacrifices to the Gods *Lares*, which were certain Demons, or Domestic Gods, protectors or keepers of the families. *Macrobius* tells us in his *Saturnalia*, that they sacrificed formerly young children to these *Lares* and *Manes* their mother, for the conservation of the whole family. But *Brutus*, having expelled the Kings out of *Rome*, interpreted otherwise this Oracle of *Apollo*, ordering that instead of the heads demanded by the Oracle, they should take Poppy's heads, and in this sense he would have the Oracle to be interpreted. And the same Author tells us, that instead of children, that were before immolated to these Gods, they made effigies of men and women with straw, which they did offer in Sacrifice, with some round woollen balls, for so many slaves as there was in the family: as *Tertius* reports, "*Quibus tot pile, quot capita servorum; tot effigies, quot effigies liberi, ponebantur, ut vultus parerent, & essent his pile*

& simulacris contenti; they offered them as many Balls as there was Slaves, and as many Effigies as there were free Persons in the Families, that they might not hurt the Living, and be contented with these Offerings.

Dionysius Halicarnassensis tells us in his Antiquities, that this Feast was celebrated after the *Saturnalia*, viz. at the beginning of *January*, and that it was proclaimed in these words, *Dionysius* post Kalend. Jan. *Quintibus Compitalibus* &c. This Feast was kept by the Slaves, according to the Institution of *Servius*, in remembrance of his Fortune, that being born a Slave, yet he became King of the *Romans*. And *Tully* says, in the 7th Book of his Epistles to *Atticus*, that he would not go into the House of *Albus*, lest he should be troublesome to his Slaves, who were about Solemnizing the *Compitalia*, *Ego quoniam Compitalibus dies est, nolo eo die in Albanum venire molestus Familiae.*

COMUS, the God of rejoicing and feasting, and President at Dances and Debaucheries. *Philostratus* in the third Book of his Pictures, represents him young and fair, with a red face by too much drinking, a lighted Flamboy in his hand, which he holds down to the very ground, and seems to burn his Legs with it. He is crowned with Garlands of Flowers, among Feastings and Pleasures.

CONCORDIA, Concord; a Divinity much respected among the *Romans*. *Tiberius* dedicated her a Temple in *Rome*, which he built by order of *Livia* his Mother. On the Corn or the Medals of the Emperors, there is the figure of Concord, holding up a Cup with one hand, and the Cornucopia, or Horn of Plenty with the other, to shew that plenty of all things attends a State, where the People live in good correspondency and concord. She is also represented by two Images holding one another by the right hand. On the Medals of *Mark Antony*, we see Concord under the Emblazon of two Serpents ty'd below, and raising up the figure of a Bow, to compass an Astron, on which lies the head of *Augustus*, to represent the concord of the Triumvire. On the Medal of *Caesar Augustus*, Concord holds with one hand the Horn of Plenty, and with the other she presents some Fruits to *Livia*, *Antony*, and young *Caesar* Triumvirs, with this Motto, *Salus Genus Humani*. The Crow was particularly consecrated to Concord, as *Macrobius* relates, for he tells us, that it was the custom among the ancient *Romans*, when they married to call upon the Crow; that it is by the Concord that should be between married People. *Pollux* in his *Miscellaneous Works* confirms this opinion, and tells us, that it was a Medal of the young *Emilia*, *Mirra*, and her Daughter, on the reverse whereof was represented a Crow, the Symbol of Concord, with this word *Concordia*.

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CONFARREATIO, the Ceremony of the Confarreation was observed in certain Marriages, by eating together a Cake of Wheat. *Tacitus* tells us, "It was the custom to Name three Persons of a Patrician Family, whose Fathers had observed in their Marriages the ceremony of the Confarreation, but that cannot be practised now, because this Ceremony was neglected, or is too hard to be practised, or rather out of the little care they took of things belonging to Religion, or in fine, because Priests and their Wives had a right to be emancipated from the Paternal Authority, in consequence of that Dignity."

CONGIARIUM, a certain Sum of Money, which the *Roman* Emperors distributed from time to time among the People, and this Liberality was called among the *Latins* *Congiari-um*; but the largesses that the Emperors bestowed among the Soldiers were called *Donativum*. *Tacitus* speaking of young *Cæsar* tells us, that he gave the *Congiarium* to the People, and the *Donativum* to the Soldiers, *Congiarium populo, Donativum Militibus dedit*. During his Reign he bestowed often this Liberality upon the People, and gave them thirty little *Sesterces* to each of them, sometimes 40, and sometimes 150, as 'tis recorded by *Suetonius*. Children were not excluded of this Liberality in the Reign of *Augustus*, though before that time, Children that were not above twelve Years old, had no share in it.

CONGIUS, a kind of Measure containing six *Sextaries*, the Sextary two Hemines, and the Hemine nine Ounces, and was about our Gallon.

CONISTERIUM, *κόνις* in *Greek* signifies *Dust*. There was some dust kept in this place for the Wrestlers, who were used to spread some upon one another, that they might take a better hold upon the anointed Bodies of their fellow-wrestlers.

CONSECRATIO, a Consecration of the *Roman* Emperors by the Senate and the People after the Emperor was dead. These are the Ceremonies observed at this Consecration or Deification, as they are related by *Herodianus*.

The Emperour being dead, the whole City sad and mournful was complaining of her loss. They set a waxen Statue of the Emperor upon a Bed of State, at the entry of the Imperial Palace; The Senators were at the left hand dress'd in Mourning Cloaths, and on the Right stood the *Roman* Ladies dress'd in white Cloaths, keeping all a sad and mournful silence for seven Day together. During that time, the Physicians came from time to time to feel the Pulse of the Patient, saying that his Illness was worse and worse. The seventh day being expired, they published his Death, and all things being prepared for his Obsequies, the chief among

C O N

the Knights and Senators carried the Bed upon their shoulders along the Holy Street, as far as the Old Market-place, (where Magistrates us'd to resign their Offices) attended with mournful Songs, and the noise of Instruments. Afterwards they carried him out of the Town into the Field of *Mars*, where was a Funeral Pile, dress'd and prepared with sweet Perfumes. The outside of the Funeral Pile was adorn'd with Joiners Work, and rich Stuffs embroidered with Gold, with Ivory Statues and several Pictures. This sumptuous Monument was divided in three Stories, and the Corps was laid in the middle one; then they began the Horserace, and the Fights of the Gladiators in Honour of the Dead. And after the Games were over, the Successor to the Empire, holding in his Hand a burning Torch, set the Funeral Pile on fire, and immediately after an Eagle was seen flying up from the top of it, in the middle of the Fire and Smoak; This Eagle carried away the Soul of the Dead into the company of the Immortal Gods (as they thought) and then presently they worshipped him, erected Altars to his Honour, and ordained Priests and Sacrifices for him at *Rome*, and the other Cities of the Empire. *Seneca* makes a pleasant Jest upon the Apotheosis or Deification of *Claudius*, which deserves to be the Readers curiosity.

CONSECRATIO PONTIFICIUM, The consecration of the *Roman* Pontiffs. *Prudentius* relates in what manner the highest Priest was consecrated among the *Pagans*. They let him down into a hole, dress'd in his Priestly habit, and covered the hole with a plank bored through in many places; then the *Vicimarius*, or the Butcher-priest, and the other Ministers attending the Sacrifices, brought upon the plank a Bull adorned with Garlands of Flowers, and having thrust the Knife into his Throat, his blood was shed, poured upon the plank, and dropt down through the holes of it upon the Pontiff, who did rub his Eyes, Nose, Ears, and his Tongue itself with it. After this ceremony, they took him out of the hole all over bloody, and saluted him with these words, *Salve Pontifex Maxime*; and having changed his cloaths, conducted him to his House, where was a great Feast ready for them, the description whereof we have from *Macrob.*

*Summus Sacerdos nempe sub terram scrobe
Atia in profundum consecrandus mergitur,
Mirè insularis festa iuittis tempora
Nictens, coronâ tum repexus aureâ,
Cinctu Gabinio Sericâ fultus toga:
Tabulis supernè strata texunt pulpita,
Rimosa vari pignatis compagibus,
Scindunt subinde vel terebrant aream,
Crebraque lignum perforant acuminè,*

C O N

*Pateat minutis ut frequens hiatus :
Huc taurus ingens fronte torvâ & hispida
Sertis revinctus aut per armos florens,
Aut impeditus cornibus, deducitur :
Hic ut statuta est immolanda bellua,
Pectus sacro dividunt venabulo,
Eruat amplum vulnus undam sanguinis
Ferventis, inque texta pontis subditi
Fundit vaporum flumen & latè æstuat.
Tum per frequentes mille rinarum vias
Illapsus imber tabidum rorem pluit,
Desossus inter quem sacerdos excipit
Guttas ad omnes, stirpe subiectans caput,
Et veste & omni putrescens corpore :
Qui nos supinat, obvias offert genas,
Supponit aures, labra, naves obicit,
Oculos & ipsos proluit liquoribus,
Nec jam palato parcat, & linguam rigat ;
Postquam cadaver sanguine egesto rigens
Compagè ab illa Flamines retraxerint,
Procedit inde Pontifex visu horridus,
Ostentat adam verticem, barbam gravem,
Omnes salutant atque adorant eni.*

CONSENTES DIJ. They were Gods which the Heathens thought Members of the Councils of the Gods, and principally of Jupiter, *St August lib. 4. de civit. Dei. cap. 23.*

CONSTANTINUS, surnamed **MAGNUS.** Constantine the Great, Son to Constantius and Helena. He defeated Maxentius the Tyrant with the standard of the cross, the sign whereof appeared to him in the air, with these words written upon it, *ἐν ταυτοϋκῃ.* in hoc vince. He was instructed in the Christian Religion, and baptized by Silvester Bishop of Rome. He gave liberty to the Christians, built many Churches, and endowed them very richly. He gave to Pope Silvester and his Successors the City of Rome to be their own, with all the Imperial Badges, after he had transferred the Seat of the Empire to Constantinople, called the *New Rome*. He died in the sixty sixth year of his Age, and the 31st of his Reign.

CONSUALIA. Feasts instituted by Romulus, according to Livy, when he stole the Sabine Virgins; for he had found an Altar under ground, says Plutarch, dedicated to God Consul, or the God of Counsel; and this Altar was always kept covered till the Feast of Consualia, when they had Horse-races in Neptune's Honour.

CONSUL, a Sovereign Roman Magistrate, that was created upon this occasion. Lucretia, Collatinus his wife, having been ravished in a country house by the son of Tarquinius Superbus in the absence of her husband, came to Rome, and cast herself at the feet of Spurius Lucretius her father, and entreated him to call his friends, before whom she plainly related how she had been abused by the son of Tarqui-

C O N

nus: and withal told them, " 'Tis for you to revenge your honour, for mine shall be wash'd presently with my own blood, which I will shed pure to the Gods. After she had spoken these words, she thrust a Dagger into her breast, and expired in the presence of the whole assembly. This tragick death exasperated the people, and encouraged them to attempt the recovery of their liberty, and to shake off the Royal Authority. Wherefore they establish'd a kind of Government mixt of Aristocracy and Democracy: the people chose every year two Magistrates, whom they call'd Consuls, because they took care of their Country, and gave counsel to their Country-men. They enter'd upon this publick office the thirteenth day of December. Their garments were enrich'd with Purple, like those of the Kings: and were attended like them with Lictors or Serjeants, who carried bundles of Rods or Axes; they owned no Superiours but the Gods and the Laws; but when the time of their Magistracy was expired, they were liable to be impeach'd before the people, and to give an account of their administration. The Senate was the Council of Consuls, and judg'd of all sorts of affairs, but without prejudice to the right of appealing to the people.

The first Authors of the Roman Liberty, viz. Lucius Junius Brutus, and Lucius Tarquinius Collatinus, were created Consuls in the year of the creation of the world 3545, Julian Period 4205, before the birth of our Saviour 509, and from the foundation of Rome 244. Tarquinius Collatinus was put out of his Office before the year of his Consulship was expired, Brutus forc'd him to leave it off, because he was of the Tarquinian Family, and Publius Valerius was chosen in his room to fulfil his time.

The Consuls were chosen every year in the Field of Mars, by the Roman people assembled by hundreds. In the first times of the Commonwealth, no man could pretend to this dignity, but such as were of the Patrician Family, viz. Noblemen; but afterwards the people obtained that one of the Consuls should be taken out from among them, and Sextus was the first Consul chosen out of the people, notwithstanding the opposition of the Nobility, as it is related by Livy. Cennitia Consulum adversâ nobilitate habita, quibus L. Sextius de plebe primus Consul factus est, in the year 388. Plinius Junii tells us, that Licinius Stolo who had been Tribune with Sextus, was the first Consul taken out of the people; but all other Authors are of a contrary opinion.

This Magistrate wore a Gown edged with purple; he had the privilege of sitting upon the Sella Curulis, or a chair of State made of Ivory, carrying in his hand a Royal Staff of Ivory, called Sceptra Ebornea, with an Eagle at the

the top of it, as a Badge of his dignity and power. Twelve Mace-bearers went before him for a months time, (for the Consuls had agreed among themselves, that the Twelve Mace-bearers should go only before one of them; lest they should fright the people) which time being expired, there should be then but a *Sergeant*, walking before him, and the Mace-bearers should follow him, carrying neither bundles of Rods nor Axes, as *Suetonius* relates, *Antiquum regibus morem, ut quo mense fasces non haberent. Agensibus ante eum iret, lictores post sequebantur.* Which was only practised when the Consuls were both at *Rome*: for in the Provinces each of them kept the badges of his Power.

A Consul was commonly chosen, at Forty three Years of Age, which was called *Tempus legitimum*; but this was not always observed, for *Valerius Corvinus* was but three and twenty Years old when he was chosen; *Scipio Africanus* was chosen at four and twenty, as also *Marius*, *Pompey* and *Augustus*, all before they were forty three Years old.

Besides, it was requisite he should have exercised other Offices, as that of *Quæstor*, *Ædilis*, and *Pretor*, which was no better observed than the first required condition, for *Pompey* had never had been a *Quæstor* nor *Pretor*, when he obtained the Consulship.

Their Authority and Power was of a very great extent, so long as the Commonwealth subsisted; as it appears by these words of the Law of the twelve Tables, *REGIO IMPERIO DUO SUNTO: HÆQUE PRÆEUNDO, JUDICANDO, CONSULENDO, PRÆTORES, JUDICES, CONSULES APPELLANTOR: MILITIÆ SUMMUM JUS HABENTO: NIMINI PARENTO.* This gives them a Royal Power, as *Tully* calls it in the third Book of the *Laws*; viz. a supreme Authority above all the other Magistrates; *fascesignum dignitatum*, says *Livy*, and the same Author calls also their Power *Immoderata & Infinita potestas*, an infinite and unlimited Power.

But this authority was much lessened under the Emperors, who took upon themselves the whole Sovereign Power, leaving only to the Consuls the badges of their dignity, and the power of calling the Senate, and administering justice to private men.

In the last times of the Commonwealth, and under the Emperors, they entered upon their Magistracy the first day of *January*, beginning with it the year, which was called after their name. The Senate in a Body, and the people, came very early to their Houses to wait on them, then accompanied them to the *Capitol*. *Spartianus* calls that ceremony *Officium novorum Consulum, & Auspicis interesse*, because being arrived at the *Capitol*, they took the *Augure*, and each of them sacrificed an Ox

to *Jupiter*, *Consulibus, quo die Magistratus inire, immolantibus singulis Jovi bovem, ut solet.* The Sacrifice being over, they came down to the Senate with the same attendance, where, in the time of the Emperors, they gave thanks to the Emperor, and took the Oath of Allegiance; and few days after thanked the people from the place appointed for publick Speeches. This ceremony ended with a largess of Money or Provisions, which they bestowed upon the people, and sent some presents to their Friends, which were called *Munera Consularia*, and *Sportulas Consulares*, says *Cassiodorus*. Afterwards the Emperors *Zeno* and *Leo*, forbade these liberalities, and instead of it, ordered they should pay a certain sum for the repairing of the Aqueducts. They used also to entertain the people with Shews, Fights of Gladiators, Wild Beasts, and other Spectacles, of which the *Romans* were fond almost to folly.

After they had drawn Lots about the Provinces where they should govern, or that the Senate and the people had appointed them without drawing Lots, (which was sometimes practised) they went to the *Capitol* to make their vows and prayers, *nuncupabat vota*, for the prosperity of the Armies of the Commonwealth, then went out by the Gate through which they were to repair to their respective Provinces, having put on their Armour, and attended by their Mace-bearers, and other Officers likewise with their Armour on. At their going away, the Commonwealth furnished them with all things necessary for their Journey, Household-goods, Furnitures, Cooks, &c. *Augustus* paid them a Summ of Money, to furnish themselves with all these things. They were not allowed to leave their Province, nor the command of the Armies, without an express order from the Senate, neither before their Successors were arrived there. At their return they made a Speech to the people, which ended by a protestation that they had done nothing, neither against the Laws nor the good of the Commonwealth in all the time of their administration. *Itaque abiturus Consulatu, jurasti te nihil contra leges fecisse*, says the younger *Pliny* to Emperor *Trajan*.

CONSULATUS, The Consulship, the office or dignity of a Consul. During the time of the Commonwealth, the Consulship was annual, except in case of death or some misdemeanour of the Consul; for *Quintus Cincinnatus* being Dictator, forced *Lucius Minutius* then Consul, to quit his office, because he did not prevent the Enemies from besieging him in his Camp.

He who succeeded the deposed Consul, continued no longer in it, than the time his Predecessor was to enjoy it; and sometimes there was none chosen to fill up his place; for when

Cinna was killed, *Carbo* his Colleague served out his time; as also *Sextus Caesar* in the room of *Rutilius* his Colleague, killed in the War of the Confederates.

Under the Reign of the Emperors the time of the Consulship was not fixed, it lasted often but two or three months, and sometimes longer. *Dion* tells us, that *Julius Caesar* made this alteration in the year DCCVIII. of the foundation of *Rome*: for having quitted his Consulship before his year was out, to finish what remained of it, he created *Q. Fabius* and *C. Trebonius*: and the first of them being dead the last day of his Consulship, he put in his room *Caninius*, for the remainder of that day: and this gave occasion to *Tully*, to say of him in a joking way, "that he had shown so great a vigilancy in his Consulship, that he never slept 'all the while he was Consul."

Augustus followed the example of his Predecessor, that he might gratify many people, as *Suetonius* says in his life; for of his six Consulships, some lasted nine months, some six, some others four or three months. *Tiberius* and *Claudius* shortened yet this time; and the Emperor *Commodus* made five and twenty Consuls in one year.

Yet, to keep something of the antient custom, they chose always a Consul at the Calends of *January*, and the year was called after his name. He was called *Consul ordinarius*, the others were called *Suffecti*. This explains us what *Suetonius* says in the life of *Domitianus*, *In sex Consulatus unum ordinarium tantum gessit*; and what *Symmachus* says, *Delatus est a clementissimis Principibus ordinarius consulatus*, he was made Consul the first of *January*.

Constantine the Great restored the antient custom, and ordered that the Consulship should be for a whole year, making yet some titular Consuls, as *Julius Caesar* had done, according to *Suetonius*.

Cassiodorus relates a formular made use of by the Emperors in conferring the dignity of a Consul, which may be seen *lib. 6. Ep. 21.*

A Catalogue of the Roman Consuls.

And an Abridgment of all the memorable deeds, that were transacted during their respective Consulate.

THE Romans having driven away *Tarquinius Superbus*, resolved never to suffer any more the Government of Kings, and established a kind of Government mixt of Aristocracy and Democracy; the people

chose every year two Sovereign Magistrates, called Consuls, because they bestowed their Counsels and care upon their Country. Their authority was equal, and had no other limits, but the time. They were clothed with purple like Kings, and had Serjeants as well as they, or Mace-bearers, carrying bundles of Rods with an Ax bound up in the midst of them, owning no Superiours but the Gods and the Laws. The Senate was the Council of the Consuls, and judged of all sorts of affairs; but there was appeal from them to the people. They had also other Judges and inferior Magistrates, of whom we shall speak in the sequel of this Book. This change happened in the year of the creation of the world 3545. of the foundation of *Rome* 244. and before the birth of our Saviour 509.

The first Consuls were the Authors of the publick liberty, viz. *LUCIUS JUNIUS BRUTUS*, and *LUCIUS TARQUINIUS COLLATINUS*; This last was not only forced to quit his Consulship, but also to go out of *Rome*, because his name was the same with that of the banished *Tarquinius*, and *PUBLIUS VALERIUS* was chosen Consul in his room, to make an end of the year.

Brutus having called the people together, and caused them to take an Oath, that they should never submit themselves to the Royal Authority; afterwards he increased the Senate with three hundred new Senators, and was killed at the head of the Horse, fighting against *Aruns Tarquinius* his Son. The Ladies mourned a whole year for him, because they lookt upon him as the Revenger of violated chastity in the person of *Lucretia*. *Valerius* chose for his colleague in the room of *Brutus*, either *Titus Lucretius*, as *Livy* says, or *Spurius Lucretius Tricipitinus* Father to *Lucretia*.

Anno Mundi 3547. *Rome* 246. *M. HORATIUS PULVILLUS*, *P. VALERIUS*. *Horatius* dedicated the Temple of *Jupiter Capitolinus*, which *Tarquinius* had built: he signalized his courage at the Siege that *Porfenna* King of *Tuscan* had laid before *Rome*; who having seized upon *Janiculum* Castle attacked the *Sublian* Bridge which had a communication with the Town, and had almost got possession of it; but *Horatius* alone made head against the Enemies at the entry of the Bridge, whilst his own men were cutting it down behind him, and then threw himself down into the *Tiber*, and got safe into the Town, having received no wounds in the very midst of the Darts his Enemies flung at him.

A. M. 3548. R. 247. *M. VALER VOLUSIUS*, *PUBLIUS POSTHUMIUS TUBERTUS*. The Calendars of the *Capitol* record two Consuls after these; viz. *Spur. Lartius* *Ilruv* or *Rufus*,
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us, and *T. Herminius Aquilinus*: and instead of *Marcus*, the Roman Calendars record *T. Valerius*; *Cassiodorus*, *P. Valerius*. *Plutarch* agrees with *Livy*, and adds the Surname of *Tiberius* to that of *Posthumius*, which *Livy* doth not mention. These two Consuls got two great Victories over the *Sabines*, for which they obtain'd the Honour of publick Triumph.

A. M. 3550. *R.* 249. *Publius Valerius, Publicola, Titus Lucretius Plutarch* records this Consulship as the fourth of *Valerius*, and *Dionysius Halicarnassensis* puts *M. Horatius* in the room of *Lucretius*. During this Consulship, *Appius Claudius* a *Sabine*, who was afterwards named *Claudius*, came to shelter himself at *Rome*, with those of his Party to the number of five thousand: He was received in the Senate, where he took a place as Senator, and the freedom of Citizens was bestowed upon the other Men that came along with him, with two Acres of Ground to each of them, upon the Banks of *Anio*.

A. M. 3551. *R.* 250. *MENENIUS AGRIPPA LANATUS, PUBLIUS POSTHUMIUS TUBERTUS*. *Valerius Publicola* died in the beginning of the following Year, crowned with Glory and Blessings; the Roman Ladies mourned for him as they did for the death of *Brutus*. The *Sabines* made an Irruption into the Roman Territories, *Posthumius* the Consul made head against them; but they forc'd him to retire to a disadvantageous place, where they besieg'd him; yet *Agrippa's* Colleague got him off, and vanquish'd the *Sabines*. The great Triumph was decreed to *Agrippa*, and the lesser called *Ovatio* to *Posthumius*.

A. M. 3552. *R.* 251. *VIRGINIUS OPTER TRICOSTUS, SPUR. CASSIUS VICELLINUS*. These Consuls defeated the *Aruntians*, and cut off the Head of all their Generals, after they had led them in Triumph. The Lands of the *Aruntians* were distributed to the People, to punish them for the plunder they had committed in the Roman Country.

A. M. 3553. *R.* 252. *POSTHUMIUS CAMINUS ARUNCUS, T. LAERTIUS*. *Cassiodorus* reckons two Years less; but this supputation agrees with *Eutropius*. Upon the rumour that *Manilius, Tarquinus's* Son-in-law, was making a powerful League against the Romans to restore *Tarquinus*, the Senate re-united the authority of the Consuls, in the person of one Magistrate whom they created, and called him Dictator. He had power of life and death over the Romans, and had four and twenty Lictors walking before him. The first that was honour'd with this Office, was *T. Lartius*.

A. M. 3554. *R.* 253. *SERVIUS SULPITIUS, M. TULLIUS* or *TULLIUS LONGUS*. There was nothing considerable done this year, during which all things were quiet.

C O N

A. M. 3555. *R.* 254. *T. ÆBUTIUS HEL-LUA, C. or L. or P. VETURIUS GEMINUS*. The Consuls besieged *Fidenas*, and proclaimed war against the *Latins*, who had sided with all the Enemies of *Rome*.

A. M. 3556. *R.* 255. *CLELIUS SICULUS, T. or LAERTIUS FLAVUS*. The *Latins* having made a Confederacy with the people called *Volca*, the Romans made *Aulus Posthumius* Dictator, to resist them. The Armies did encounter near Lake *Regillus*, where there was a bloody and obstinate Fight, and it was reported that *Cassor* and *Pollux* had fought for the Romans under the shape of two young Horsemen, and that they had themselves brought to *Rome* the news of the Victory obtained by the Romans. The Senate ordered the honour of Triumph to the Dictator.

A. M. 3557. *R.* 256. *AULUS SEMPRONIUS ATTRATINUS, M. MINUTIUS AUGURINUS*. They dedicated the Temple of *Saturn*, and instituted the Feasts called *Saturmalis* for the 17th day of December. *Tarquinius* and *Manilius* engaged seventeen Commonwealths of the *Latins* against *Rome*.

A. M. 3558. *R.* 257. *AULUS POSTHUMIUS ALBUS REGILLENSIS, T. VIRGINIUS TRICOSTUS*. A War was proclaimed against the *Volca*.

A. M. 3559. *R.* 258. *APPIUS CLAUDIUS SABICUS, M. or P. SERVILIUS PRINUS*. This Year was very fortunate to the Commonwealth. The *Latins*, weakened by many frequent losses, banished out of their Country *Tarquinius Superbus*, being then fourscore and ten years old, as being the author of their Misfortunes. This unfortunate Prince retired to *Cume* at the Court of *Aristodemus*, where he died few days after. All the Roman people were reduced to thirty one Tribes. The *Sabines* renewed the War. The Senate created a Dictator to maintain it, viz. *Aulus Posthumius*. A Company of Merchants was settled at *Rome*, and the Temple of *Mercurius* their Patron was dedicated. The Honour of this Dedication was contested by the two Consuls, the Senate to bring them to an Agreement, appointed the People to decide their Quarrel, who bestowed that honour upon *M. Lellorius* a private ancient Centurion.

A. M. 3560. *R.* 259. *AUL. or C. VIRGINIUS COELIMONTANUS, T. VETUSIUS or VETURIUS GEMINUS*. The Sedition rais'd by the indebted persons was renew'd, and became so strong, that a Dictator was created to quell it. Upon the rumor of this domestic disorder, the *Sabini*, the *Æqui*, and the *Volca* confederated themselves, and took the Field; and as the Consuls would raise Forces to march against their Enemies, the People refus'd to suit themselves, and retir'd in a body upon the Mounts

Mounts Esquilinus and Aventinus. The Soldiers likewise refus'd to take the Oath : Upon this the Senate was forc'd to create *M. Valerius* Dictator, *Publicola* his Brother, who pacified all things, being extremely lov'd by the People and Souldiers ; he rais'd ten compleat Legions, which was the greatest Army that ever *Rome* had on foot, and defeated the *Volcae*.

A. M. 3561. R. 260. **SPURIUS CASSIUS VICELLINUS, POSTHUMIUS CAMINUS ARUNCUS.** The people in a mutiny against the Senate, went out of *Rome*, and incamped in a tumultuous manner upon the sacred Mountain, four Miles from *Rome* : *Menenius Agrippa*, a very eloquent man, went to the sacred Mountain, where he represented to the people, that the whole Commonwealth was but one Body, whereof the Senate was the Head and the Stomach, which alone seem'd to swallow down all that the strength and the skill of the other parts could get, but that it was only in order to distribute the same to all the rest of the Body, to nourish and strengthen it ; but if the Members should cease to afford the usual aliments, they would shortly be deprived themselves of strength, heat, and life itself. The People having hearkened to this just comparison, yielded to the proposals of agreement that were made to him, whereof the chiefest was, that popular Magistrates should be created, who were called *Tribunes* of the People, and that they should be sacred and inviolable. They had power to oppose themselves to the deliberation of the Senate, and the orders of the Consuls. Nothing could be concluded without their consent, which they notified by putting a *T* below the order ; and on the contrary, when they opposed themselves to it, they did write this word *Veto*. Their power is more fully described under the word *Tribunus*.

A. M. 3562. R. 261. **T. GEGANIUS MACERINUS, P. MINUCIUS AUGURINUS.** *Rome* was afflicted with great Dearth, which grew still more raging by the injustice of *Aristodemus*, Tyrant of *Cume*, who seiz'd upon the Corn that the *Roman* Magistrates had bought in *Sicily*.

A. M. 3563. R. 262. **M. MINUTIUS AUGURINUS, AULUS SEMPRONIUS ATRATINUS.** The People grumbled at the unequal distribution of the Corn that was brought to *Rome*. *C. Marius* surnamed *Coriolanus* from the taking of *Corioli*, endeavouring to suppress the murmuring and complaining of the people, was banished out of *Rome*. *Coriolanus* retired into the County of the *Volcae*, and made war against his own Country, which he brought very near to its ruine. He would neither be persuaded by the Ambassadors that were sent to him, nor hearken to the ad-

vice of the Pontiffs ; but only was prevailed with by the Prayers of *Veturia* his Mother, and *Volumnia* his Wife. Wherefore he brought the *Volcae* again into their Country ; but a while after they put him to death, because he had betray'd them, in quitting their Conquests, and giving over the sacking of *Rome*.

A. M. 3564. R. 263. **SPUR. NAUTIUS RUTILIUS, SEXTUS FURIUS MFDUL-LINUS.** The Calendars of the *Capitol* reckon two Consuls before these, and mention *Q. P. Sulpitius Camerinus*, *Spurius Largius* or *Laertius Flavius* : *C. Julius Julius*, and *P. Pinarius Mamertinus*, for the years of the World 3565 and 3566.

A. M. 3567. R. 266. **T. SICCINIUS ABINUS, C. AQUILIUS TUSCUS.** The first Consul made war against the *Volcae*, but got no great advantage over them, says *Livy*, tho' *Dionysius Halicarnassensis* affirms that he thoroughly defeated them ; the *Roman* Cavalry having fought on foot at the head of the Infantry. *Sicinius* obtained the great Triumph, and *Aquilius* the Ovation for the advantages obtained over the *Hernici*.

A. M. 3568. R. 267. **SPURIUS CASSIUS VICELLINUS, PROCULUS VIRGINIUS TRICOSTUS.** *Cassius* propos'd the *Agrarian* Law, which was the cause of a World of Divisions at *Rome*. This Law ordered that all the Lands gain'd from the Enemies, should be divided among the People ; but it was rejeſted. The *Roman* Civil Law mentions two *Agrarian* Laws, one made by *Julius Caesar*, the other by the Emperor *Nerva* ; but they concern the limits of the Lands, and have no regard to the Divisions thereof.

A. M. 3569. R. 268. **SERGIUS CORNELIUS MALLUGINENSIS or COSSUS, Q. FABIVS VIBULLANUS.** The Quæstors *Fabius Cæſo* and *Lucius Valerius* sued *Cassius*, and impeach'd him for high Treason ; which was proved against him, and he was thrown headlong from the *Tarpeian* Rock at the end of his Consulship : Some were for punishing his Crime even in the persons of his Children, but they could not carry it ; and this moderation passed afterwards for a Law at *Rome*, that the Crimes of the Fathers should not be punish'd in two persons of their Children, till the time of the Wars of *Sylla* and *Marius*. The Estate of *Cassius* was forfeited, and applied to the setting up a Statue in the Temple of *Ceres*.

A. M. 3570. R. 269. **CÆSO FABIVS, L. ÆMILLIVS MAMERCUS.** *Cassiodorus* denotes by a *K*. what *Livy* expresses by a *C*. *Cæſo*. The Temple of *Castor* and *Pollux* was dedicated, which had been devoted after the Battle on the Lake of *Regillus*. *Livy* tells us, that some Authors before his time, affirmed that this Battle was fought in the tenth Consulship, tho' he related it himself in the ninth.

C O N

A. M. 3571. *R.* 270. **M. FABIVS VIBVLLANVS**, **L. VALERIVS POTITVS** **VOLVTIVS**. The Vestal *Oppia* was buried alive, being convicted of Incontinency. The War of the *Volca*, obliged the Consuls to raise Forces, but the *Tribunes* of the people opposed them: whereupon by an order of the Senate, the Ivory chair of the Consuls were carried out of the Town, where they listed Souldiers, confiscating the Estates of the Citizens who refused to obey. The *Tribunes* alledged the Laws agreed upon on the Sacred Mountain, but it was to no purpose, for by the very same Laws their power had no further extent than the compass of the Walls of *Rome*, so that their *Veto* was of no effect.

A. M. 3572. *R.* 271. **Q. FABIVS VIBVLLANVS**, **C. IVLIVS IVLVS**. The War against the *Volca* was carried on. The *Veientes* made incursions into the *Campania* of *Rome*.

A. M. 3573. *R.* 272. **K. FABIVS VIBVLLANVS**, **SPVR. FVRIVS FVSCVS** or **FVSVS**. This year *Xerxes* went into *Greece*, according to what *Dionysius Halicarnassensis* relates, but *Dionys Siculus* reports, that it was under the Consulship of *Spurius Cassius*, and *Proculus Virginius Tricostus*, which was the 24th Consulship; and according to his supputation the last year of the seventy third Olympiad.

A. M. 3574. *R.* 273. **M. FABIVS VIBVLLANVS**, **CNEVS MANLIVS CINCINNATVS**. The War of the *Volca*, the *Veientes*, and the *Aequi*, became more dangerous by the conjunction of the *Tuscani*. The Consuls to oppose them joined both their Armies: they engaged them, and got the victory, but with a considerable loss; wherefore the Consuls refused the Triumph, that the Senate had ordered them, being too sensibly moved for the loss the Commonwealth had suffered, to be desirous of the glory of a Triumph.

A. M. 3575. *R.* 274. **K. FABIVS VIBVLLANVS**, **T. VIRGINIVS TRICOSTVS** **RVTILVS**. This year the *Fabian* Family alone made War against the *Veientes* under the command of *Cesio*.

A. M. 3576. *R.* 275. **L. AEMILIVS MAMERCVS**, **C. or Q. SERVILIVS SVCTVS** **AHALA**. The *Fabians* continued the War against the *Veientes*, while the *Romans* were engaged with the *Tuscani*.

A. M. 3577. *R.* 276. **C. or M. HORATIVS PVLLVILLVS**, **T. MENENIVS LANATVS**. The *Veientes* having drawn the *Fabians* into an Ambuscado, gave them such an overthrow, that of all that numerous Family only a child of fourteen years of age, *Sonto M. Fabius*, remained alive.

A. M. 3578. *R.* 277. **AVLVS VIRGINIVS TRICOSTIVS**, **SPVRIVS RVTILIVS SERVILLIVS SVCTVS**. The *Veientes*

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were driven out of the *Janiculum*, and by these means the people of *Rome* were eased of the want of Provisions, they had suffered by reason of their troublesome Neighbourhood. The *Tribunes* of the people renewed their instances to obtain the *Agrarian* Law. *Menenius* resisted them, but they impeached him of Misdemeanour in his Office, whereupon he was fined twenty Crowns, but he was so sensibly concerned at this affront put upon him, that he died a while after with grief.

A. M. 3579. *R.* 278. **L. or C. NAUTIVS RVTILIVS**, **P. VALERIVS PVBLICOLA**. The *Tribunes*, encouraged by the misfortune of *Menenius*, attempted to impeach *Servilius* at the end of his Consulship, but he cleared himself of their accusation.

A. M. 3580. *R.* 279. **L. FVRIVS MEDVLLINVS**, **C. or A. MANLIVS VVLSO**. The *Veientes* bought a Truce of forty years, and parted upon that account with a great deal of Gold and Corn. *Manlius* received the honor of the Ovation. An account of the people was taken, and *Rome* had a hundred and three thousand heads of Families.

A. M. 3581. *R.* 280. **L. AEMILIVS MAMERCVS**, **OPITER, VIRGINIVS**, or **VOPISCVS**, or **C. IVLIVS IVLVS**. The *Tribunes* renewed their accusations against the *Patricians*, and *Genutius* one of them impeached *Manlius* and *Furius*, and they had been condemned, had not the Senate ordered *Genutius* to be stabb'd in the night in his own house. The people highly resented this assassination, and rose in an open sedition, and made *Volero Tribune* in the room of *Genutius*.

A. M. 3582. *R.* 281. **L. PINARIVS MAMERTINVS**, **P. FVRIVS FVSVS**, or **MEVLLINVS**. The new *Tribune* *Volero* endeavoured to procure a Law to be made, for the election of the *Tribunes* of the people by the votes of the Tribes, but the Senate opposed it, with one of the *Tribunes*, whom they had got on their side so that the Law did not pass.

A. M. 3583. *R.* 282. **APPIVS CLAVDIVS SABINVS**, **T. QVINTIVS CAPITOLINVS**. The *Tribune* *Vittorius* according to *Livy*, or *Lefforius*, according to *Dionysius Halicarnassensis*, accused *Claudius* as a most violent man against the *Plbeians*: and this accusation obliged the Senate to consent, that the election of the *Tribunes* should be made in the assembly of the people by Tribes; but *Piso* got three *Tribunes* to be added to the two former.

A. M. 3584. *R.* 283. **L. or T. VALERIVS POTITVS**, **T. AEMILIVS MAMERCVS**. The *Tribunes* accused *Appius Claudius* for despising the *Roman* people, and abetting the murder of the *Tribune* *Genutius*. *Claudius* appeared in the Assembly, where nothing was determined, and a while after he died of a sickness. His

His Obsequies were performed in the usual manner, for persons of his rank, with a Funeral Speech, in spight of the opposition of the *Tribunes*.

A. M. 3585. *R.* 284. **T. MINUTIUS PRISCUS, AULUS VIRGINIUS COELIMONTANUS.** The *Sabini* and the *Volca* made an irruption into the *Roman Territories*, but were repulsed with loss.

A. M. 3586. *R.* 285. **T. or P. QUINTIUS CAPITOLINUS, Q. SERVILIUS PRISCUS.** The Consuls chased the *Sabini* and the *Volca*, and *Quintius* took *Atium*, the Senate came out to meet him, and ordered him the triumph.

A. M. 3587. *R.* 286. **T. ÆMILIUS MAMERCUS, Q. FABIVS VIBULLANUS.** The first obtained this Magistracy, being yet but four and twenty years of age, because of his rare merit. He gave to the people the Town of *Atium* with his Territory, and all his dependencies thereof.

A. M. 3588. *R.* 287. **Q. SERVILIUS PRISCUS, SPUR. POSTHUMIUS ALBUS REGILLENSIS.** The *Romans* were in peace both in Country and in Town, because of an Epidemical Disease that raged amongst them.

A. M. 3589. *R.* 288. **Q. FABIVS VIBULLANUS, T. QUINTIUS CAPITOLINUS.** The City was purified, and the Citizens were numbered, who were found to be one hundred and twenty four thousand two hundred and fourteen heads of Families without the Orphans, and those that had no Children, who were not numbered.

A. M. 3590. *R.* 289. **AULUS POSTHUMIUS ALBUS, SPURIUS FURIUS MEDULLINUS FUSCUS.** The people called *Æqui* fought *Postius*, routed his Army, wounded him, and obliged him to retire upon a hill with the rest of his Army, where they besieged him. *T. Quintius Capitolinus* chosen Proconsul, came to the assistance of the Consul, and brought him off, but there was a great slaughter on both sides.

A. M. 3591. *R.* 290. **L. ÆBUTIVS HELVIA, P. SERVILIUS PRISCUS.** The plague raged at *Rome*, the two Consuls died thereof, with many other persons of note.

A. M. 3592. *R.* 291. **L. LUCRETIVS TRICIPITINUS, T. VETURIUS GEMINUS, or SPURIUS VETURIUS CRASSUS.** The *Tribune Tarentillus* proposed the famous Law called by the name of the Author *Tarentillus*. This Law ordered the creation of five Magistrates, according to *Livy*, or ten according to *Dionysius Hallicarnassensis*, to moderate the authority of the Consuls; but this Law was rejected, tho it was very acceptable to the people.

A. M. 3593. *R.* 292. **P. or T. VOLUMINI-**

US GALLUS SEXTUS, SERVIUS Sulpitius CAMERINUS AVENTINUS. *Rome* was frightened by several prodigies, a Cow spoke, it rained Fleth, which was seen during some days upon the ground without being corrupted.

A. M. 3594. *R.* 293. **APPIUS CLAUDIUS SABINUS, L. VALERIUS PUBLICOLA.** Four thousand five hundred slaves got into a Body, and took up Arms against the *Romana* people. The Consuls would raise Forces to oppose them, but the *Tribunes* kept the people from lifting themselves, so that they were forced to have recourse to the Confederates. The Slaves chose for their General *Appius Andonius*, a *Sabine* by Birth, and under his command, they seized upon the *Capitol*, which they stored with Arms and Provisions. *Valerius* the Consul came thither to attack them, but was killed. The Senate sent in his room *Lucius Quintius Cincinnatus*, Father to *Cæso*, who disarmed the slaves, and made a cruel example of them, by the horror of their punishments.

A. M. 3595. *R.* 294. **C. FABIVS VIBULLANUS, Q. L. CORNELIUS MALUGINENSIS.** They made an end of the tenth account of the people, which began the foregoing year, and found a million three hundred thirty two thousand four hundred and nineteen heads of Families.

A. M. 3596. *R.* 295. **L. MINUTIUS AUGURINUS, L. or C. NAUTIUS RUTILIUS.** The people called *Æqui* forced the Consul *Minutius* to quit the Field, and besieged him in his Camp. The Senate in this sad conjuncture, durst not call back the other Consul *Nautius* from the Frontiers of the *Sabiners*, wherefore they made Dictator *L. Quintius Cincinnatus*, whom they took from ploughing in a little Field, having lost the rest of his Estate by the injustice of the people. He chose for General of the Horse a brave man, oppressed like himself, called *L. Tarquinus*. These two illustrious poor men raised an Army in sixteen days, lead it against the Enemies, whom they defeated, and brought the vanquished under the Yoke; they triumphed, and deposed *Minutius* from his Consulship, and *Q. Fabius*, who had got to much glory during his former Consulship, was appointed in his place.

A. M. 3597. *R.* 296. **Q. or P. MINUTIUS AUGURINUS, M. or C. HORATIUS PULVILLUS.** Ten *Tribunes* of the people were created instead of five. *Livy* says, that this alteration was made two and thirty years after the creation of the first *Tribunes*; and *Saballius* says six and thirty years.

A. M. 3598. *R.* 297. **L. or M. VALERIUS MAXIMUS, SPURIUS VIRGINIUS, COELI-**

LIMONTANUS. A great dearth of Provisions kept the *Romans* at rest. *Dionysius Halicarnassensis* mentions here a Sedition rais'd at *Rome*, occasioned by a violent *Plebeian* called *Icelius*, whom a *Lictor* had us'd too roughly. The Senate gave Mount *Aventinus* to any man that would build there, ('tis a Hill within the compass of *Rome*, containing about twelve Furlongs or fifteen hundred paces of Ground.)

A. M. 3599. *R.* 298. **T. ROMILIUS VATICANUS, C. VETURIUS CICURINUS or CIMINUS.** The *Tribunes* renewed the Law *Tarentilla*, but to no purpose.

A. M. 3600. *R.* 299. **SPURIUS TARPEIUS CAPITOLINUS, AULUS ATERINUS FONTINALIS.** *Romulus* who was Consul the foregoing year, was accused for having commanded to a dangerous post the Tribune *Siccus*, and was fined for the same. A Law was made, giving leave to every Magistrate to impeach the other Magistrates, who should be convicted of having done any thing, either against the Law or the Discipline. Three Deputies were sent into *Greece*, to fetch the Laws of *Solon*, and instruct themselves in the Customs of the Republick of *Athens*, and other most famous Commonwealths of *Greece*. These Deputies were *Posthumius Albus*, *Aulus Manlius*, *P.* or *Servius Sulpitius*.

A. M. 3601. *R.* 300. **P. CURIATIUS or HORATIUS TERGEMINUS, SEXTUS QUINTILIUS VARUS or QUINTIUS.** The Plague and the Famine raged so much in the Town and in the Country, that the Consul *Quintilius*, three *Tribunes*, an *Augure*, and the Priest of *Quirinus* died of it.

A. M. 3602. *R.* 301. **L. or T. MENENIUS LANATUS, P. SEXTIUS CAPITOLINUS.** The Deputies who were sent to *Greece* came back again and brought the Laws of *Solon*.

A. M. 3603. *R.* 302. **APPIUS CLAUDIUS CRASSINUS, T. GENUTIUS AUGURINUS.** *Livy*, *Dionysius Halicarnassensis*, *Cassiodorus*, and *Sabellicus* make no mention of these Consuls, they are only recorded in the Calendars of the Capitol. The People took a distaste of the Consular Government; whereupon the Senate created ten Sovereign Magistrates called *Decemviri* to govern the Commonwealth, and to examine the Laws of *Solon*, which were called the Laws of the twelve Tables, because they were engraven upon twelve Tables of Brass. They were at first chosen out of the number of *Patricians*. *Appius Claudius* President of the Assembly, got himself to be one of the *Decemviri*. These new Magistrates exercised their Magistracy with all sorts of violence and tyranny, during three years together, says *Cassiodorus*, or during two years, according to *Sabellicus* and *Dionysius Halicarnassensis*: Whereupon *Valerius* and *Horatius* prevailed upon the People

to agree, that first of all, the *Decemviri* should quit their Office, and the Ancient Consular Government should be restor'd: which was perform'd, and the Mediators of the Peace were made Consuls.

A. M. 3606. *R.* 305. **L. VALERIUS POTITUS, M. HORATIUS BARBATUS.** *Appius* and *Oppius Decemviri* killed themselves, to avoid the shame of their Condemnation; one for being the cause of the death of *Virginia*, and the other for having order'd a *Veteran* Soldier to be whipt beyond all measure, and without cause. The other *Decemviri* banish'd themselves. The Consul *Horatius* routed the *Sabini*. The Senate would deny him the honour of Triumph out of hatred, but he triumphed against their will.

A. M. 3607. *R.* 306. **SP. or L. HERMINIUS EXQUILINUS, T. VIRGINIUS COELIMONTANUS TRICOSTUS.** There was nothing considerable done this year against the Enemies; only the *Tribunes* grew hot against the *Patricians*.

A. M. 3608. *R.* 307. **M. GEGANIUS MACERINUS, C. JULIUS JULUS.** All things continued quiet within and without.

A. M. 3609. *R.* 308. **T. QUINTIUS CAPITOLINUS, AGRIPPA FURIUS FUSUS.** The *Volcae* and the *Aequi* took opportunity from the civil Divisions of the *Romans*, to advance as far as the *Esquilinan* Gate, destroying all that they met in their way, but Consul *Quintius* drove them back to their own Frontiers.

A. M. 3610. *R.* 309. **M. GEGANIUS AUGURINUS, P. CURIATIUS, or C. FURIUS FUSUS, or C. QUINTIUS, or CURTIUS PHILO.** *Canuleius Tribune*, of the People propos'd, that it might be lawful for the *Patricians* to Marry into *Plebeian* Families, and that the people might chuse the Consuls out of the body of the Senate and their own. The Senate was forc'd to pass this Law, but in ambiguous words; for it was order'd that Marriages should be free, and that the *Plebeians* should be admitted to the Military *Tribunate*, with the same Authority as the Consuls had.

Military Tribunes.

With the Authority of Consuls.

A. NNO *Mun* 3611. *R.* 310. **AULUS SEMPRONIUS ATTRATINUS, L. ATTILIUS, T. CECILIUS.** These three *Tribunes* were *Patricians*, and kept their Office but three Months, because the Auspices at their Election were found defective, whereupon they made an *Interrex* to preside in the Assemblies, in which they created two Consuls for the re-

maining

maining part of the Year; viz. *Papyrius Mugilanus*, *L. Sempronius Atratinus*.

A. M. 3612. R. 311. **M. GEGANIUS MACERINUS, T. QUINTIUS CAPITOLINUS.** The first *Censors* were created this year, who were at first very little reputed, but afterwards became the first Magistrates of *Rome*. The Consul *Geganius* assisted the *Ardeates* against the *Volce*, whom he brought under their yoke, and *Clavilius* General of the *Volce* followed his triumphal Chariot.

A. M. 3613. R. 312. **M. FABIUS VIBULANUS, POSTHUMIUS OEBUTIUS HEL-LUA CORNICEN.** A Colony of *Romans* and *Rutuli* was sent into *Ardea*, and the Lands that were conquer'd in the time of the Consulship of *Quintius* were restored to the *Ardeates*.

A. M. 3614. R. 313. **C. FURIUS PACILUS, L. PAPIRIUS CRASSUS.** The Tribune *Petilius* propos'd the *Agrarian* Law, but to no purpose.

A. M. 3615. R. 314. **PROCLUS GEGANIUS MACERINUS, LUCIUS MENENIUS LANATUS.** *Rome* was afflicted with Famine, and a very dangerous Sedition was fomented by *Spurius Melius*, an ambitious rich Man, who bribed the favour of the People, by distributing Corn and Money amongst them.

A. M. 3616. R. 315. **TITUS QUINTIUS CAPITOLINUS, MENENIUS AGRIPPA LANATUS.** The Famine grew more raging than the foregoing year, and gave an opportunity to *Melius* to exercise his liberality, and advance his ambitious practices. *Minutius* Commissioner for the Provisions acquainted the Senate with it, who created *L. Quintius Cincinnatus* Dictator: He called *Melius* to answer for the same, but being check'd by his Conscience, he fled away. *Servilius* pursued him, and kill'd him in the place of the Assembly. The Tribunes exasperated so highly the people, under pretence of the death of *Melius*, that the Senate was forc'd to name Military Tribunes.

MILITARY TRIBUNES.

A. M. 3617. R. 316. **ÆMILIUS MAMERCUS, TITUS QUINTIUS** Son to *CINCINATUS*, **L. JULIUS JULUS.** The Town of *Fidena* rebelled, and delivered up herself to the *Volce*. The Senate sent some Deputies to *Fidena*, to know the reason of such a sudden alteration; but the *Fidenates* killed the Deputies; whereupon Consuls were created.

CONSULS.

A. M. 3618. R. 317. **M. GEGANIUS MACERINUS, L. SERGIUS**, who was afterwards

called *FIDENAS*. The Consul *Sergius* won a Battle over the *Fidenates*, the *Volce* and the *Falisci* on the Bank of the River *Anio*; but the *Romans* suffer'd so great a loss in this Engagement, that they created *Æmilius Mamercus* Dictator, who got the Victory over these three Nations, after *Cossus* a Military Tribune kill'd *Volumnius* King of the *Volce* in single Combat. The Dictator triumph'd, and *Cassius* obtained the *Ovation*, or lesser Triumph, wherein he appear'd loaded with Spoils called *Opima*, the first that were seen in a Triumph since the time of *Romulus*.

A. M. 3619. R. 318. **M. PAPIRIUS or CORNELIUS MALUGINENSIS, L. PAPIRIUS CRASSUS.** The Plague raged at *Rome*, and the people was so frightened by several prodigies, that they did not enquire into the impeachment against *Spurius Melius*, nor the murder committed in his person by *Servilius*.

A. M. 3620. R. 319. **C. JULIUS JULUS, L. VIRGINIUS TRICOSTUS.** The Plague was still violent, and gave an opportunity to the *Fidenates* and the *Vientes* to enter into the *Roman* Territories, and came as far as the Gate called *Collina*, but the Dictator *Aulus Servilius Structus*, or *Priscus* drove them away, and pursued them to *Fidena*, which he besieged, and took it by force of Arms.

A. M. 3621. R. 320. **M. MANILIUS CAPITOLINUS, Q. SULPITIUS COSSUS, or CAIUS JULIUS JULUS, L. VIRGINIUS TRICOSTUS.** The *Vientes* frightened by the taking of *Fidena*, sent Deputies to the twelve Commonalties of *Tuscan*, to make themselves sure of their assistance against the *Romans*, who chose *Æmilius Mamercus* Dictator for the second time. He ordered that the *Censors* should be but one year and a half in their Office; The *Censors*, out of a revenge for this Order, taxed *Mamercus* as soon as he had laid down the Office of Dictator, the people grumbled at it, and would not approve of what the *Censors* had done.

TRIBUNES.

A. 3622. R. 321. **M. FABIUS VIBULANUS, M. POLLIUS, L. SERGIUS FIDENAS.** The plague, and the fears of a Famine secured the tranquility of the City.

A. M. 3623. R. 322. **L. PINARIUS MAMERCUS, L. FURIUS MEDULLINUS, SPUR. POSTHUMIUS ALBUS.** The most considerable among the *Placians* persuaded the Tribunes to propose a Law, by which it should be forbidden to all men standing for offices to be dress'd in white Gowns. *Cassiodorus* mentions nothing of what was transacted since the third Consulship of *C. Julius*; and *L.*

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Virginitas, not so much as the name of any Magistrare till the following Consulship.

CONSULS.

A. M. 3624. *R.* 323. T. QUINTIUS POENUS, CINCINNATUS, CNEUS JULIUS MENTO. The *Volca* and the *Veientes* having joyned their Forces together, obliged the *Romans* to name for Dictator *Posthumius Tubertus*, who defeated the Enemies, took their Camp and spoils, which he carried in his triumph. The Consul *Julius* dedicated the Temple of *Apollo*.

A. M. 3625. *R.* 324. L. PAPIRIUS CRASSUS, L. JULIUS JULUS. The people called *Aequi* desired to enter into alliance with the *Roman* people, but they were denied. The Senate prevented the *Tribunes* of the people in the design they had to demand the release of *Fines*, for they released them to get the affection of the people, without being asked for by the *Tribunes*.

A. M. 3626. *R.* 325. L. SERGIUS FIDENAS, HOSTILIUS LUCRETIVS TRICIPITINUS. There was nothing worth observation transacted this year.

A. M. 3627. *R.* 326. AULUS SORNELIUS COSSUS, T. QUINTINUS POENUS CINCINNATUS. An extreme dry weather occasioned a sort of itch in *Rome*, of which few people were free, some new superstitions were taking ground among the people, but they were suppressed.

A. M. 3628. *R.* 327. C. SERVILIUS HALA STRUCTUS, L. PAPIRIUS MUGILLANENSIS. The Senate sent some Heralds to *Veii* to ask of the *Veientes* satisfaction for the goods they had plundered in the *Roman* Territory; and upon their refusal, a War was proclaimed against them.

MILITARY TRIBUNES.

A. M. 3629. *R.* 328. T. QUINTIUS POENUS CINCINNATUS, C. FURIUS, MARCUS POSTHUMUS, AULUS CORNELIUS COSSUS. The last of them staid in the City to manage the affairs, and his three colleagues went against the *Veii*, but they were vigorously repulsed. Upon this misfortune *Aemilius Mamercus* was made Dictator, who went to rescue the *Military Tribunes*. The rumour of this success filled the *Fidenates* with hopes of recovering their liberties, therefore they killed all the *Romans* in their Colony, and joyned themselves to the *Veii*. The Dictator fought them, routed, and pursued them so closely, that the *Romans* got

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promiscuously with them into *Fidene*, took it, and put the Inhabitants thereof to death. The Dictator made an end of this War in sixteen days.

A. M. 3630. *R.* 329. AULUS SEMPRONIUS ATTRATINUS, L. QUINTIUS CINCINNATUS, L. FURIUS MEDULLINUS T. HORATIUS BARBUSUS. A Truce of twenty years was granted to the *Veii*.

A. M. 3631. *R.* 330. C. CLAUDIUS CRASSUS, SPUR. NAUTIUS, SERGIUS, RUTILIUS FIDENAS, SERTUS JULIUS TULLUS or JULUS. There was magnificent games celebrated at *Rome*.

CONSULS.

A. M. 3632. *R.* 331. C. SEMPRONIUS ATTRATINUS, Q. FABIVS VIBULLANUS. *Sempronius* was like to lose the *Roman* Army in the fight against the *Volca*, had not the valour of *Sextus Tarpeius* a Brigadier saved it, for having possessed himself of a rising ground, he gave opportunity to the Consul to get off with the Army.

TRIBUNES.

A. M. 3633. *R.* 332. L. MANLIUS CAPITOLINUS, Q. ANTONIUS MERENDA, L. PAPIRIUS MUGILLANENSIS. *Hortensius Tribune* of the people, charged *Sempronius* with the ill success against the *Volca*, but his colleague supported him.

CONSULS.

A. M. 3634. *R.* 333. Q. FABIVS VIBULLANUS, T. QUINTIUS CAPITOLINUS. *Fabius* defeated the *Aequi*, and the Senate granted him the lesser triumph. The *Tribunes* proposed to chuse *Quaestors* out of the commonalty of the people; but the Senate would not consent to it. The whole year was spent in insignificant contestations, so that the following year they made no Consuls but only an *Inter-rex*, who was *L. Papyrius Mugillanus*, who obtained from the people that *Military Tribunes* should be elected.

MILITARY TRIBUNES

A. M. 3636. *R.* 335. L. QUINTIUS CINCINNATUS, SEXTUS FURIUS MEDULLINUS, AULUS SEMPRONIUS ATTRATINUS, M. MANLIUS. The *Tribunes* of the people renewed the *Agrarian Law*, but

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Sempronius opposed it. The *Vestal Posthumia* was accused of incontinency, because she was too wanton and too nicely dress'd; but she cleared herself of that accusation.

A. M. 3637. *R.* 336. **AGRIPPA MENE-
NIUS LANATUS, P. LUCRETIVS TRI-
CIPITINUS, SPUR. NAUTIUS, C. SER-
VILIUS.** The people was busied about sup-
pressing a conspiracy of many Slaves, who
had resolv'd to set on fire several parts of the
City, and then seize upon the *Tarpeian Rock*,
while the Citizens should be busied about put-
ting out the fire. The two Slaves who had
discovered the conspiracy were made free, and
those who were found guilty were put to death
by several torments.

A. M. 3638. *R.* 337. **L. SERGIUS HIDE-
NAS, M. PAPIRIUS MUGILLANENSIS,
C. SERVILIUS PRISCUS.** The *Æqui* shame-
fully defeated the Tribunes. The Senate
made *Q. Servilius* Dictator, who march'd pre-
sently against the enemies, and whilst they
were proud of their Victory, he attack'd them
so briskly, that after having routed them he
took *Lavicum*, and afterwards enter'd triumph-
ing into *Rome*. A Colony of fifteen hundred
Romans was sent to *Lavicum*.

A. M. 3639. *R.* 338. **AGRIPPA MENENI-
US LANATUS, L. SERVILIUS STRU-
CTUS, L. LUCRETIVS TRICIPITINUS,
SPUR. VETURIUS COSSUS.** *Rome* was ve-
ry quiet all this year.

A. M. 3640. *R.* 339. **AULUS SEMPRO-
NIUS ATTRATINUS, M. PAPIRIUS
MUGILLANENSIS, SPUR. NAUTIUS RU-
TILIUS Q. FABIVS VIBULLANUS.** The
Tribunes renew'd the *Agrarian Law*; but in or-
der to disappoint their design, the Senate found
means to sow division among them.

A. M. 3641. *R.* 340. **C. or L. CORNELIVS
COSSUS, P. VALERIVS POTITUS, Q. FA-
BIUS VIBULLANUS, M. POSTHUMIVS
REGILLENIS, QUINTIVS CINCINNATVS.**
The people *Æqui* took the field, and
seiz'd upon the Town *Volsi*, but a while after
Posthumius took it again. The Tribunes pro-
pos'd to send a Colony to *Volsi* to supply it with
inhabitants, but *Posthumius* oppos'd it, with
the whole Senate; and being retir'd into the
Camp to avoid the fury of the people, he was
ston'd to death by his own souldiers, who
were angry, because he had sided with the Se-
nate in this affair. This disorder occasioned
the creation of new Consuls.

CONSULS.

A. M. 3642. *R.* 341. **AULUS CORNELIVS
COSSUS, or P. POSTHUMIVS REGILLEN-
SIS, L. FURIUS MEDULLINUS.** The en-

C O N

quetry after the accomplices of the murder
committed on the person of *Posthumius* went on
but slowly. The Tribunes complain'd of it,
and the people grumbled thereat, but all was
pacified.

A. M. 3643. *R.* 342. **Q. FABIVS AM-
BUSTUS, C. FURIUS PACILLUS.** *Livy*
doth not mention these two Consuls, but *Cassio-
dorus* speaks of them.

A. M. 3644. *R.* 343. **M. PAPIRIUS AT-
TRATINUS, or MUGILLANUS, C. NAU-
TIUS RUTILIUS.** There was a very great
want of Provisions, and a contagious Distem-
per in the City, that swept away a great ma-
ny people.

A. M. 3645. *R.* 344. **M. ÆMILIUS MA-
MERCUS, C. VALERIVS.** The *Æqui* plun-
dered the Country, and came to the very
Gates of *Rome*. The Consul *Valerius* repuls'd
them, and got great spoils from them. The
Ovation or lesser triumph was decreed for
him.

A. M. 3646. *R.* 345. **C. or CN. CORNE-
LIUS COSSUS, L. FURIUS MEDULLI-
NUS.** The *Volsi* besieged *Carventana*. The
Tribunes would not allow the people to take
up arms, but upon condition that they would
choose Military Tribunes instead of Consuls.
The Senate consented to it, upon condition
that none of the Tribunes then in Office should
be elected.

MILITARY TRIBUNES.

A. M. 3647. *R.* 346. **C. JULIVS JULUS,
C. or P. CORNELIVS COSSUS, C. SERVI-
LIUS AHALA.** The *Volsi* and the *Æqui*
took the Field with a dreadful Army, against
the *Romans*, who immediately created *P. Cor-
nelius* Dictator, who defeated the En-
emies.

A. M. 3648. *R.* 347. **L. FURIUS MEDUL-
LINUS, C. VALERIVS POTITUS, CN.
FABIVS VIBULLANUS, C. SERVILIUS
AHALA.** The *Volsi* took the Fort *Verugo*,
the Tribunes armed tumultuously, and routed
all the Enemies they met in the Field, but
were not able to re-take the Fort.

A. M. 3649. *R.* 348. **P. CORNELIVS
COSSUS, CN. CORNELIVS, COSSUS,
FABIVS AMBUSTUS, L. VALERIVS PO-
TITUS.** *Fabius* belieged and took *Anxur*, now
called *Turracina*. The Senate order'd, that
for the time to come the Soldiers should re-
ceive their pay out of the publick Treas-
ury.

A. M. 3650. *R.* 349. **T. QUINTIVS CA-
PITOLINUS, AULUS MANLIUS, L. FU-
RIUS MEDULLINUS, C. JULIVS JULUS,
M. ÆMILIUS MAMERCUS.** The War

C O N

was continued against the *Volsi*, but with little success. Some Authors rank in this place the Consulships of *Aulus Manlius Volso*, and *L. Iulius Medullinus*, but *Livy* mentions nothing of it.

A. M. 3652. *R.* 351. **C. VALERIUS POTITUS**, **M. SERGIUS FIDENAS**, **P. CORNELIUS MAGULLINENSIS** CN. **CORNELIUS COSSUS**, **Q. FABIVS AMBUSTUS**, **SPUR. NAUTIVS RUTILIUS**. The Town of *Arcana* belonging to the *Volsi* was taken, and razed down to the ground.

A. M. 3653. *R.* 352. **M. ÆMILIUS MAMERCUS**, **L. VALERIUS POTITUS**, **APPIUS CLAUDIVS CRASSVS**, **M. QUINTIVS VARVS** **M. IULIVS IVLVS**, **M. POSTHUMIVS**, **M. FURIUS CAMILLVS**, **M. POSTHUMIVS ALBINVS**. The Town of the *Veii* was besieged, and block'd up during the whole winter, a practise unusual among the *Romans*, who made War only in summer time. The Tribunes and the people grumbled at this new practise; but *Claudius Crassus* represented to them in a Speech, that Enemies were to be attacked at all times and seasons.

A. M. 3654. *R.* 353. **C. SERVILIUS AHALA**, **Q. SERVILIUS**, **L. VIRGINIVS**, **Q. SLPITIVS**, **AVLVS MANLIVS**, **M. SERGIVS**. The *Volsi* seized upon *Anxur* and fortified it. The *Falisci* and *Fidenates* attacked the *Romans* who besieged *Veii*. The attack begun with *Sergius's* quarters, who suffered his Forces to perish, rather than to ask a relief of *Virginius* his colleague, with whom he was then at variance. This misunderstanding was prejudicial to the State, and thereupon the Senate ordered, that some other Tribunes should be created, tho' it was then but the fifteenth day of *July*, whereas they used to proceed to their Election upon the thirteenth day of *December*. *Servilius Ahala* was named for the remainder of that year.

A. M. 3655. *R.* 354. **L. VALERIUS POTITVS**, **M. FURIVS CAMILLVS**, **M. ÆMILIVS MAMERCVS**, CN. **CORNELIVS COSSVS**, **C. FABIVS AMBUSTVS**, **L. IULIVS IVLVS**. The Tribunes were victorious every where, and *Valerius* retook *Anxur*.

A. M. 3656. *R.* 355. **P. LICINIUS CALVVS**, **L. MANLIVS**, **P. TITINIUS**, **P. MELIVS**, **L. FURIVS MEDULLINVS**, **L. POPILIUS VOLSO**. *Licinius* was the first Military Tribune chosen out of the Body of the people. The Winter proved so very cold, and there fell such an abundance of Snow, that the same is recorded in the history of that time, as an extraordinary thing.

A. M. 3657. *R.* 356. **M. VETURIUS L. TITINVS**, **P. MENENIVS PACILLVS**, CN. **GENUTIVS**, **L. ATTILIVS**. The Tribunes

C O N

of the people watched their opportunity so well, that they got all the Military Tribunes chosen from among the Plebeians, except only *Veturius*. The plague raged both in Town and Country. They had recourse to the books of the *Sibyls*, and celebrated the first *Leſtis terminum* by an order of the *Duumviri*. This Religious ceremony is explained under the word *Leſtisternium*.

A. M. 3658. *R.* 357. **L. VALERIUS POTITVS**, **M. VALERIUS MAXIMVS**, **M. FURIUS CAMILLVS**. The interest of the Senate was so great, that all the Military Tribunes were taken out of the Patrician Order. The Waters of the *Albanian Lake* grew so extraordinary high, and there being no visible cause of it, its overflowing was taken for a prodigy: An *Augur* of *Veii* intimated to the Senate, that there was no other way for the *Romans* to take *Veii*, but the making a passage for this Water; thereupon the Senate sent to consult the Oracle of *Delphi*.

A. M. 3659. *R.* 358. **L. IULIVS IVLVS**, **L. FURIVS MEDULLINVS**, **L. SERGIVS FIDENAS**, **AVLVS POSTHUMIVS REGELLENSIS**, **P. CORNELIUS MALUGINENSIS**, **A. MANLIVS**. The *Tarquins* plundered the Campania of *Rome*. *Posthumius* and *Iulius* routed them, and retook the spoils. The *Volsi* besieged *Anxur*, and the *Æqui Lavicuni*.

A. M. 3660. *R.* 359. **P. LICINIUS CALVVS**, **P. TITINIUS**, **P. MENENIVS**, CN. **GENUTIVS**, **L. ATTILIVS**. *Titinius* and *Genutius* fell into an Ambuscado laid by the *Falisci*, and suffered a great loss by it. The Soldiers incamped before *Veii*, chose *M. Furius Camillus* Dictator, and his election was approved of by the Senate. *Camillus* marched immediately to relieve *Titinius*, whom the Enemies kept besieged, and after he had defeated them, he returned to the Siege of *Veii*; and when he saw that the Town could hold no longer, he sent to the Senate to know what he should do with so rich a place, and the Senate ordered that it should be plundered, not only by the Soldiers, but also by all the Inhabitants of *Rome* that would go thither. *Camillus* made a triumphant Entry after the taking of *Veii*, and for the immortal memory of his achievements, he marked out the Temple of *Juno the Queen* on mount *Aventina*. This *Juno* was Patroness of the *Vientes*, and after the taking of *Veii*, the *Romans* having entered into her Temple, and asked the Goddess if she was willing to go to *Rome*, her Statue made a sign that she was consenting to it. *Camillus* dedicated also the Temple of mother *Marsia*, whom *Plutarch* calls *Lucothoea*.

A. M. 3661. *R.* 360. **P. CORNELIUS COSSVS**, **P. CORNELIUS SCIPIO**, **M. VALERIUS MAXIMVS**, **C. FABIVS AM-**
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BUSTUS, L. FURIUS MEDULLINUS Q. SERVILIUS. The popular Tribune *Sicinius* represented to the people that *Rome* was situated in a barren and unwholesome territory, that the Country of the *Veii* was fruitful and pleasant, the air wholesome, and a convenient dwelling place for every thing, and advised them to go and settle themselves there; some other Tribunes proposed that the *Roman* people should divide themselves in two parts, that one part of them should remain at *Rome*, and the other should go to inhabit *Veii*, but *Camillus* opposed both proposals as dishonourable to that City.

A. M. 3662. *R.* 361. **M. FURIUS CAMILLUS, M. FURIUS MEDULLINUS, C. ÆMILIUS, L. VALERIUS PUBLICOLA. SP. POSTHUMIUS, P. CORNELIUS.** *Camillus* went to plunder the Fields of the *Falisci*, and got a great booty in their Camp, which he refused to deliver to the Soldiers: This unusual practice they bore with, out of the great respect they had for him; but they abhorred his severe virtue, tho they admired it, says *Livy*. *Camillus* afterwards besieged *Faleria*, and during this siege, a School-master, who had under his care the Children of the most considerable Families of the Inhabitants, brought all these innocent creatures to the Camp of the *Romans*. *Camillus*, struck with horror at this base perfidiousness, clapt the Master in Irons, and sent him back again, the children whipping him along the way. This act of generosity mov'd so sensibly the Inhabitants of *Faleria*, that they surrendered themselves to the *Romans*, and willingly submitted to so generous Enemies. The Senate sent a Golden Cup to the Temple of *Delphi*, to return thanks to *Apollo* for the good advice he had given him, to make a free passage for the waters of the *Albanian Lake*. This Present, with the Ambassador who carried it, was taken by the Pyrates of *Lipari*; but *Timastus* their commander, being informed that the Ambassador was a *Roman*, he let him go free with the Presents that were consecrated to *Apollo*.

CONSULS.

A. M. 3663. *R.* 362. **L. LUCRETIUS FLAVUS, SERVIUS SULPITIUS CAMERINUS.** The Tribunes of the people renewed the proposal made two years before of inhabiting *Veii*, but the Senate opposed it, and distributed the lands of the *Volentes* to the people.

A. M. 3664. *R.* 363. **L. VALERIUS POTITUS, M. MANLIUS,** afterwards called **CAPITOLINUS**. A great Drought occasioned a contagious distemper in *Rome*, of which a great many people died.

MILITARY TRIBUNES.

A. M. 3665. *R.* 364. **L. LUCRETIUS, SERVIUS SULPITIUS, M. ÆMILIUS, L. FURIUS MEDULLINUS, AGRIPPA, TURIUS C. ÆMILIUS.** *M. Seditius* a Plebeian, head a voice, (which he thought to come from Heaven) that gave warning to the *Romans* of the coming of the *Gauls* into *Italy*. The Senate neglected this advice, as a Dream; but the event justified that it was not a meer fancy, for the *Gauls* entered *Italy* and besieged *Rome*.

A. M. 3666. *R.* 365. The three Sons of **FABIUS AMBUSTUS, P. SULPITIUS LONGUS, Q. SERVILIUS, P. SERVIUS, MALUGINENSIS.** The Tribunes went out to meet the *Gauls*, but they were vanquished; for out of too much confidence in their valour, they passed the River *Allia*, and encamped at the Bank of it. There was a great slaughter, and those who escaped caused such a consternation in *Rome*, that all the inhabitants left the City, except some Officers and Soldiers, who got into the *Capitol*, and some Senators, whose great age had rendered them unfit for fighting, but whose great courage did not permit them to run away. These continued in their Houses, and dressed themselves in their Robes of State. The *Gauls* furiously pursued the *Romans*, and came to *Rome* the same day that the Battle was fought, says *Livy*, or three days after, according to *Plutarch*. They found the Town open and without inhabitants: they got into it, set it on fire in several places, and killed those venerable old men, whom they had took at first for the Domestic Gods of the *Romans*. They besieged the *Capitol*, and as they were scaling the Wall in the night, the Geese that were fed in the Temple of *Juno*, made so great a noise, that *M. Manlius* being awakned by it, ran to the Rampart and repulsed the *Gauls*. The besieged being in want of every thing, were forced to capitulate, upon condition of paying to the *Gauls* a thousand pound weight of Gold, or two thousand according to *Pliny*; and whilst they were weighing the Gold in execution of the Treaty, *Camillus* (who tho absent had been named Dictator) arrived and charged the besiegers, of whom they killed a great number. The *Gauls* being retired, the Tribunes proposed again to go to inhabit *Veii*, and leave the smoking ruins of *Rome*, but *Camillus* prevented it, restored the service of the Gods, and marked out a Temple in honour of that voice that they had despised, when it gave warning of the coming of the *Gauls*, and instituted sacrifices to it, under the name of the God *Lacutius*. *Pliny* affirms,

affirms, that a while before the taking of *Rome*, they had numbred one hundred fifty two thousand five hundred and fourscore heads of Families.

A. M. 3667. *R.* 366. AULUS VALERIUS PULLICOLA, L. VIRGINIUS, P. CORNELIUS, AULUS MANLIUS, L. ÆMILIUS, L. POSTHUMIUS. The *Romans* remembering that the eighteenth day of *July*, says *Livy*, or the fiftteenth according to *Sabellicus*, they had been defeated at *Cremora*, where all the *Fabians* were kill'd; and that upon the same day, they were routed on the banks of the *Allia* by the *Gauls*, they did mark out that day in their Fasti or Calendar for a fatal and unlucky day, and forbad by a solemn decree to undertake any thing for the future upon that day. *Camillus* was made Dictator; he reduced the *Volsi* to the *Romans* obedience, after they had maintained their Liberty for seventy Years, says *Eutropius*. He marched afterwards against the *Æqui*, whom he overcame, as he did also the *Tuscani*: His Triumph lasted three days together, for having subdued these three Nations, and out of the Spoils that he had got, he repaid the *Roman Ladies* the price of the Jewels they had bestowed to enrich the Offering, that the *Roman People* had made to *Apollo*.

A. M. 3688. *R.* 367. T. Q. CINCINNATUS, Q. SERVILIUS FIDENAS, C. JULIUS JULUS, L. AQUILIUS CORVUS, L. LUCRETIVS TRICIPITINUS. The Fields of the *Æqui* were plunder'd, and the *Romans* took from the *Tuscani* *Corvus* and *Contenebra*.

A. M. 3669. *R.* 368. L. PAPIRIUS, CN. SERGIUS, L. ÆMILIUS, L. LICINIUS, M. MENENIUS, L. VALERIUS PUBLICOLA, C. CORNELIUS. The Tribes called *Pometina*, *Sabina*, *Stellatina*, *Armenis* were added to the former, and so made in all thirty five.

A. M. 3670. *R.* 369. M. FURIUS CAMILLUS, SEXTUS CORN. MALUGINENSIS, L. SERGIUS FIDENAS, L. QUINTIUS CINCINNATUS, L. HORATIUS PULVILLUS, T. VALERIUS. *Camillus* and *Valerius* march'd against the *Antiates*, whom they defeated, and took *Satricum*.

A. M. 3671. *R.* 370. AULUS MANLIUS, P. CORNELIUS, T. and L. QUINTIUS CAPITOLINUS, L. PAPIRIUS CURSOR, C. SERGIUS. *Manlius* attempted to make himself Sovereign of *Rome*, and in order to it, spread abroad several reports against the Senate, who thereupon made *Aulus Cornelius Cossus* Dictator, who oppos'd *Manlius*, and summon'd him to appear before the People, and discover the place where the Senate had hid the Gold, which he accus'd them to keep for themselves. *Manlius* shifted off this Question with ambiguous Answers, which discovered his Calumny; wherefore the Dictator caus'd him to be arrest-

ed; but the people grumbling at it, and threatening the City with a Sedition, the Dictator thought fit to release *Manlius*.

A. M. 3672. *R.* 371. SERGIUS CORNELIUS MALUGINENSIS, P. VALERIUS POTITUS, L. POSTHUMIUS, M. FURIUS CAMILLUS, SERVIUS SULPITIUS, T. QUINTIUS CINCINNATUS, C. PAPIRIUS CRASSUS. *Manlius* renewed his Intreaties, and the Senate having won to their Interest the Tribunes of the People, *Manlius* was summon'd again; he appeared, and was convicted of aspiring to a tyrannical Government, and condemned to be thrown headlong from that same Rock that he had defended against the *Gauls* in the Siege of the *Capitol*; his House was razed, and they forbid his Family, to take for the future the fore-name of *Marcus*. The Plague and the Famine did a world of damage both in the City and the Country.

A. M. 3673. *R.* 372. L. VALERIUS, AULUS MANLIUS, L. LUCRETIVS, L. ÆMILIUS, M. TREBONIUS, SERVIUS SULPITIUS. Colonies were sent this year to *Pompine* and *Neperæ*.

A. M. 3674. *R.* 373. SPUR. and L. PAPIRIUS, SERVIUS CORNELIUS MALUGINENSIS, Q. SERVILIUS, C. SULPITIUS, L. ÆMILIUS. *Rome* was a little mortified for the loss of *Satricum*, which was taken by storm by the *Volsi*, and all the *Romans* of that Colony were put to the Sword.

A. M. 3675. *R.* 374. M. FURIUS CAMILLUS, AULUS and L. POSTHUMIUS REGILENSES, L. FURIUS, L. LUCRETIVS, M. FABIVS AMBUSTUS. *Camillus* with *Furius* his Colleague made war against the *Volsi*, defeated them, and took their Camp by storm, and because he found some *Tusculans* among the Prisoners, this was a sufficient reason for proclaiming war against them; but the *Tusculans* opened their Gates, without offering to make any defence; thereupon *Camillus* granted them the freedom of Citizens of *Rome*.

A. M. 3676. *R.* 375. LUCIUS and P. VALERIUS, C. SERGIUS, LICINIUS MANGIUS, L. PAPIRIUS, SERGIUS CORNELIUS MALUGINENSIS. The Tribunes of the people rais'd a Sedition, and demanded the release of *Usuriers*; but the Senate denying their request, they stop'd the raising of Forces to oppose the Inhabitants of *Prænestæ*, who made Incursions to the very Gate *Colina*. *Quintius Cincinnatus* was thereupon created Dictator, and march'd against the Enemy, who made a stand on the banks of the River *Allia*; but he vanquish'd them, and took in twenty days nine of their Towns, and *Prænestæ* their capital City was surrender'd by Capitulation.

A. M. 3677. *R.* 376. C. MANLIUS, P. MANLIUS, L. JULIUS PATRICIUS, C. SEX-

SEXTILLIUS, M. ALBINUS, L. ANTISTHIUS. The *Volsci* got this year some advantage over the Tribunes.

A. M. 3678. R. 377. SP. FURIUS, Q. SERVILIUS, LICINIUS MANCINUS, M. HORATIUS, P. CLÆLIUS, L. GEGANIUS. The Tribunes of the people propos'd that all persons in debt should be relieved, and the Senate consented that no man should be put in prison for debt, so long as the war against the *Volsci* should last. A Tax was laid upon the People, for the lining with Stone the Ramparts of Rome.

A. M. 3679. R. 378. L. ÆMILIUS, B. VALERIUS, C. VETURIUS, SERVIUS Sulpitius, L. and C. QUINTIJ CINCINNATI. The Tribunes of the people made several Demands to the Senate; 1. That the Interest that had been paid by the Creditors, might be deducted from the Principal, and that the remaining part should be paid off at several times in three years. 2. That no Roman Citizen should be allowed to possess above five hundred Acres of Ground. 3. That one of the Consuls for the future should be a *Plebeian*. The Senate oppos'd these Laws, and the Tribunes on their side would not consent to the creation of the Magistrates *Curules*; so that Rome was five years without Magistrates of the first Order.

A. M. 3685. R. 384. L. FURIUS, AULUS MANLIUS, SERVIUS Sulpitius, L. CORNELIUS, AULUS and CAIUS VALERIJ. The two last raised the siege of *Tusculum*, which was besieg'd by the *Vilivians*.

A. M. 3686. R. 385. Q. SERVILIUS, C. VETURIUS, A. and M. CORNELIJ, Q. QUINTIUS, M. FABIUS. The Tribunes propos'd to create ten Magistrates to take care of the affairs of Religion, and the Books of the *Sibyls*, and that five of them should be taken out among the *Patricians*, and the other five among the *Plebeians*. This Magistracy was never before this time exercised, but by two men called *Duum-viri*, both *Patricians*.

A. M. 3687. R. 386. T. QUINTIUS, SERVIUS CORNELIUS, SERVIUS Sulpitius, SP. SERVILIUS, L. PAPYRIUS, L. VETURIUS. M. Furius Camillus was chosen Dictator for the fourth time, and to bring the people to reasonable terms, abdicated his Office, which the Senate conferr'd upon P. Manlius, who to give some satisfaction to the People, consented to the creation of the *Duum-viri* or ten Men, appointed to manage the affairs of Religion.

A. M. 3688. R. 387. AULUS and MARCUS CORNELIJ, M. GEGANIUS, P. MANLIUS, L. VETURIUS, P. VALERIUS. The Gauls came again into Italy, and M. Furius Camillus was chosen again Dictator to oppose them. Livy says that the Gauls were beaten

near the Lake *Albanus*; but Polybius, a Greek born, from whom Livy has taken many things, affirms that the Gauls were not beaten, but came and plundered the Country as far as *Albanus*, and retired with a great Booty. The Senate consented to the creation of a Consul out of the body of the people, and the people agreed that a *Pretor*, and two *Ædiles Curules* should be chosen out of the body of the *Patricians* or the Nobles.

CONSULS.

A. M. 3689. R. 389. ÆMILIUS MAMERCUS, L. SEXTIUS.

A. M. 3690. R. 388. L. GENUTIUS AVENTINUS, Q. SERVILIUS AHALA. The Plague swept away a great many People in Rome, and amongst them M. Furius Camillus.

A. M. 3691. R. 390. T. or C. Sulpitius PETICUS, C. LICINIUS STOLO CALVUS. The Plague continued in Rome, but to stop it they solemniz'd the *Lestisferium*, and voted and celebrated for the first time the *Senick Games*, which were very inconsiderable at first, for they were neither compos'd in measur'd Verses, nor attended with any other Musick but only some Flutes. The *Tyber* overflowed its Banks, and the whole Country about it was laid under Water.

A. M. 3692. R. 391. L. GENUTIUS, L. ÆMILIUS MAMERCUS. Rome was still afflicted with Pestilence, and the Romans were forc'd to have recourse to the Ceremony of driving the Nail; which was only practis'd at first, to mark out the number of years, according to the ancient Law; Let the greatest *Pretor* drive the Nail the third day of September; since that time, this political ceremony was turn'd into superstition, and they perswaded the common people, that it had the virtue of turning away any publick Plagues. This Nail was of Brass, and they drove it into the back wall of the Temple of *Minerva* in the *Capitol*, at the right hand of the Temple of *Jupiter Capitolinus*, and upon this ceremony L. Manlius Imperiosus was made Dictator.

A. M. 3693. R. 392. Q. SERVILIUS AHALA, L. GENUCIUS. A great Abyss open'd of it self, in the place where the Assemblies met, they endeavour'd all they could to fill it up, but to no purpose; they had recourse to the South-sayers, who answer'd, that this Abyss should never be closed up, but by throwing into it that in which the Romans excell'd. Q. Curtius a young Roman Knight presented himself to the Senate, which was in a great perplexity about this Answer, who acquainted him, that the Gods asked for nothing else, but a Roman to remove that prodigy, upon which he freely offer'd

offer'd to lay down his Life to fill up that Pit; and then complacently Arming himself, riding on Horseback, threw himself into the Gulph, in the presence of all the People, who immediately flung Flowers and Offerings into it, and a while after this Hole shut up of it self, and that place was since called *Lacus Curtianus*, for an everlasting Monument of *Curtius's* bravery.

A. M. 3694. R. 393. C. or C. Sulpitius Peticus, C. Licinius Calvus Stolo. The Gauls made a third irruption into Italy; and upon the first advice of this Invasion, they made *Titus Quintius Poenus* Dictator. He with all the Roman Forces incamped upon the Banks of the *Anio*, in the sight of the Gauls, the River being betwixt them both: Then a Gaul of a prodigious stature came up to challenge the Roman Forces to a single Combat: *T. Manlius* got leave of the Dictator to fight this Enemy, and succeeded so well, that he kill'd him at one blow. The Gaul fell down dead upon the ground, and *Manlius* kept for himself nothing of his Spoils, but a rich Collar for a Token of his Victory; from whence afterwards he took the Sirname of *Torquatus*, which afterwards distinguish'd his posterity from the other *Manlii*.

A. M. 3695. R. 394. C. Petilius Libo Balbus, M. Fabius Ambustus. The *Tiburtini* were at war with *Fabius*, and called the Gauls to their assistance, who were then in *Campania*. The Armies engag'd near the Gate *Collina*, and the Fight was lasting and bloody; but at last the Romans got the Victory. *Quintus Servilius Hala* was made Dictator.

A. M. 3696. R. 395. M. Popilius Lænas, C. Manlius Imperiosus. The Inhabitants of the City of *Tyber*, now *Tivoli*, scaled Rome in a very dark night: This unexpected alarm put the Town into a great Confusion; but the Romans at last repuls'd their Enemies with loss.

A. M. 3697. R. 396. C. Fabius Ambustus, C. Plautius Proculus. War was proclaimed against the *Tarquiniens*, who had plundered the Roman Territories; *Fabius* was beaten, and a great slaughter was made of the Romans, besides seven hundred Prisoners, who were all put to death after the Fight was over. The Gauls coming again, and incamped at *Pedum* near Rome, C. Sulpitius was made Dictator, and got a victory over them.

A. M. 3698. R. 397. C. Martius Rutilius, Cn. Manlius Imperiosus. The Tribunes got a Law to be made to reduce the use of money to one per Cent. *Licinius Stolo* the Author of the Law, whereby it was forbidden to possess more than five hundred Acres of ground, was himself convicted of possessing a thousand Acres, and thereupon fined.

A. M. 3699. R. 398. M. Fabius Ambustus, M. Popilius Lænas. *Popilius* plundered the Fields about the City of *Tyber*, now *Tivoli*, after he had forced the Inhabitants to retire within their Walls. *Fabius* offered Battle to the *Falisci*, but they mistrusting their Forces, made use of a stratagem. Their Priests placed themselves at the head of their Battalions, dressed in their priestly habits, their heads surrounded with Serpents, and holding up lighted Torches in their hands. This spectacle at first stopt the Romans, out of respect to Religion, but that scruple being vanisht, they fell upon them, and overthrew the Enemies and all their Bugbears. The *Tuscani* afterwards joyning themselves to the *Falisci*, C. Martius Rutilius was created Dictator, the first of the Plebeians that enjoyed that Dignity, he made C. Plautius a Plebeian, General of the Horse, at which the Senate grumbled very much. The Dictator got an entire victory over the Enemies, and took eight thousand Prisoners. The Senate would have denied him the honour of Triumph, but he triumphed notwithstanding, and the people never before expressed so much joy. The Senate made all their endeavours to get two Consuls chosen out of their Body, but the Tribunes gave notice of their design to the people, who could not come to any resolution for a long time, so that the Commonwealth was governed by eight *Inter-reges*.

A. M. 3700. R. 399. C. Sulpitius Peticus, M. or L. Valerius Publicola. All was quiet within and without the City, till the latter end of the year, when the Patricians used their interests for getting the Consulship for those that were of the body in which they succeeded.

A. M. 3701. R. 400. M. Fabius Ambustus, T. Quintius or M. Popilius. *Fabius* defeated the *Tiburtini*, took *Salutium*, and forced them to lay down their Arms. The *Tarquins* were also routed, and their Prisoners killed by way of retaliation. The triumph was allowed to *Fabius* without any opposition. A league was solemnly made with the *Sammites*.

A. M. 3702. R. 401. C. Sulpitius Peticus, M. Valerius Publicola (*Sabellius* mentions C. Martius Rutilius in stead of Sulpitius.) The *Tuscani*, *Cerastani*, and the *Volsci*, raised a great many Forces, where upon the Senate created T. Manlius Torquatus Dictator, who proclaimed War against the *Cerastani*, because they had joyned with the *Tuscani* to plunder the Roman Fields. The *Cerastani* frightened thereat, sent an Embassy to Rome to excuse themselves, and they were pardoned upon consideration that their Town had been a place of Refuge for sacred things.

when *Rome* was burnt by the *Gauls*. The Towers and Ramparts of *Rome* were repaired, and the Temple of *Apollo* was dedicated. A great Rebellion broke out at the latter end of the year, because the *Patricians* would keep the Consulship among themselves, but they were brought again to the Law of *Licinius*, and a Plebeian was made Consul.

A. M. 3703. *R.* 402. *L. VALERIUS PUBLICOLA*, a Patrician, *C. MARTIUS RUTILIUS*, a Plebeian. Five Commissioners were established for the regulation of Usuries, who were called *Mensarii*. *G. Julius* was elected Dictator.

A. M. 3704. *R.* 403. *C. SULPITIUS PECTUS*, *T. QUINTIUS POENUS CINCINATUS*. The Senate created *M. Fabius Ambustus* Dictator, without any pretence whatsoever; but notwithstanding the opposition of the Senate and the Dictator, the *Licinian* Law was put into Execution, and a Consul was chosen out of the Body of the people.

A. M. 3705. *R.* 404. *L. CORNELIUS SCIPIO* a Patrician, *M. POPILIUS LOENAS*, a Plebeian. *Scipio* falling sick, *Popilius* marched with the Army against the *Gauls*, whom he put at first in disorder, and then attacked them in their Camp, where he forced them with an invincible courage. *L. Furius Camillus* was named Dictator.

A. M. 3706. *R.* 405. *L. FURIUS CAMILLUS*, *APPIUS CLAUDIUS CRASSUS*. The *Gauls* came again this year, and incamped near *Albano* with a formidable power. The *Romans* raised an Army of forty two thousand Foot, and three thousand Horse. This Army incamped near the *Gauls*, and one of them challenging the *Romans* to a single Combat, *M. Valerius* a young Tribune, commanding a thousand men, offered himself to fight him. 'Tis related, that during the fight a Raven came to the help of *Valerius*, and perched upon his Head-piece, flying at the face of the *Gaul*, and pecking him, insomuch that *Valerius* killed his adversary. This false story probably is grounded upon the custom of the ancient *Romans*, who crested their Head-pieces with figures of Animals, thinking thereby to render themselves more terrible to their Enemies, and no doubt but *Valerius* had the figure of a Raven upon his Head-piece, and they have represented this Figure alive and moving, only to represent the agility of *Valerius* in this fight. However it was, *Valerius* got the surname of *Corvinus*, which remained to all his posterity. The Senate went on with their Intreaties to elude the *Licinian* Law, and made *F. Manlius Torquatus* Dictator, but the people carried it for *Laenas*.

A. M. 3707. *R.* 406. *M. VALERIUS CORVINUS*, *M. POPILIUS LOENAS*. *Valerius*

was then but three and twenty years of age, yet his want of the age was dispensed with, in consideration of the victory he had obtained over the *Gauls*, whom he had killed the last year. The Plague was very troublesome to the *Romans*. The *Carthaginians* made a league with the *Roman* people.

A. M. 3708. *R.* 407. *T. MANLIUS TORQUATUS*, *C. PLAUTIUS VENOX*. The use of Money was reduced again to half per Cent.

A. M. 3709. *R.* 408. *M. VALERIUS CORVINUS*, *C. PETILIUS LIBO*. *Valerius* pursued the *Volsi* as far as *Satricum*, where he forced them, burnt the Town, and demolished its Fortifications. He obtained the Honour of Triumph, wherein he appeared attended by four thousand Prisoners.

A. M. 3710. *R.* 409. *M. FABIUS DORSO*, *SERVILIUS SULPITIUS CAMERINUS*. The *Aruncians* renewed the War, plundering the Country about *Rome*, whereupon *L. Furius Camillus* was made Dictator, who engaged and overcame the *Aruncians*, having first devoted a Temple to *Jove Novens*, which was built in the place, where the House of *Manlius Capitolinus* formerly stood.

A. M. 3711. *R.* 410. *C. MARTIUS RUTILIUS*, *T. MANLIUS TORQUATUS*. *Livy* relates a great many prodigies that happened this year; for it rained Stones, and the Sun was eclipsed at noon. *P. Valerius Publicola* was chosen Dictator.

A. M. 3712. *R.* 411. *M. VALERIUS CORVINUS*, *AULUS* or *C. CORNELIUS COSUS*. *Valerius* got a great Victory over the *Sammites*: he took one hundred and seventy Colours, and forty thousand Shields. The *Carthaginians* hearing of it, sent to congratulate the *Roman* people, and offered a Crown of Gold of five and twenty pounds weight to *Jupiter Capitolinus*.

A. M. 3713. *R.* 412. *C. MARTIUS RUTILIUS*, *Q. SERVILIUS AHALA*. The Legions that were in Winter quarters at *Capua*, considering how pleasant and fruitful that Country was, resolved to make themselves masters of that rich Town, killing all the Inhabitants thereof; but *Martius* prevented that cruel and treacherous design, removing the several authors of that enterprize by diverse Commissions. *M. Valerius Corvinus* was made Dictator.

A. M. 3714. *R.* 413. *C. PLAUTIUS*, *L. EMILIUS MAMERCUS*. The Camp and the Country of the *Volsi* were plunder'd. *Emilius* put all the *Sammites* Country to the Fire and Sword, and forc'd them to sue for Peace, which was granted them.

A. M. 3715. *R.* 414. *T. MANLIUS TORQUATUS*, *P. DECIUS MUS*. War being pro-

proclaim'd against the *Latins*, the two Consuls raised their Forces, and marched toward the Enemies, who expected them near *Capua*. Both the Consuls separately saw a Ghost, who told them with a distinct voice, that one of the two Armies should perish, and the Commander of the other should be kill'd. The Entrails of Victims foretold the same; so that both the Consuls agreed among themselves, that the first of them that should find his Forces in a wavering condition, should devote himself to the Infernal Gods to save the *Roman* Army. The Son of *Manlius* the Consul, who was order'd to march with a body of Horse to observe the Enemy, was challeng'd by the Commander of an advanced Post: This young man, ambitious of Glory, not thinking of the Prohibition the Generals had made, accepted of the Challenge, kill'd his Enemy, and brought the Spoils to his Fathers feet, who barbarously put him to death, and sacrific'd his own Son to the severity of military Discipline; from whence came this Proverb *Manliana imperia*, to express an extreme severity in point of observation of Orders. They engaged the Enemy, the Fight was very bloody, and the event uncertain for a long time; but *Decius* seeing that his Forces grew weak, and that their courage fail'd em, sent for *M. Valerius* the Pontiff, and being dress'd in his Gown of State, cover'd his Head, and put both his Feet upon a Dart; then lifting up his right hand to the height of his Chin, he devoted himself to the Infernal Gods, pronouncing aloud these words, which the Pontiff dictated him word by word, "Janus, Jupiter, and you Fathers, *Mars*, *Quirinus*, *Bellona*, *Lares*, Domestick Gods, Gods *Novencilles*, Gods *Indigites*, Gods who have power over us and our Enemies; and you Infernal Gods, I do invoke you, I adore you, and beg your pardon, vouchsafe to bless the endeavours of the *Roman* People, and grant them the Victory, and afflikt with fear and death their Enemies. And so I devote my self to the Infernal Gods, and to the Earth, the legions of the Enemies, and their helpers, with my self. Thus having spoken, he sent word to *Manlius* that he had devoted himself, then spurring on his Horse into the midst of the Enemies, he revived the Souldiers courage, and got the victory by his death. *Manlius* pursued the Enemies, possess'd himself of their Camp, plunder'd the rich Fields of *Capua*, and made his Triumphal entry into *Rome*.

A. M. 3716. R. 415. L. *ÆMILIUS MERCUS*, *QUINTUS PUBLIUS PHILO*. The Consuls always had the best of their Enemies. *Q. Publius Philo* one of the Consuls was named Dictator. He signaliz'd himself in his Office by several publick Orders, to the great mortification of the *Patricians*, for he caus'd a Law

to be enacted, by which the Senate was to execute the Orders of the people, and that the People should first declare their opinion concerning the Laws that should be propos'd. He got also enacted that one of the Censors should be taken out of the body of the People.

A. M. 3717. R. 416. L. *FURIUS CAMILLUS*, C. *MENENIUS NEPOS*. The Two Consuls took the Town of *Pedum*, which *Æmilus* had only invested. Afterwards they marched through all the Country of the *Latins*, and seized upon a great many of their Towns, whereupon a Statue on Horseback was erected to each of them in the Market place at *Rome*, which never had been yet done for any person. By the Advice of *Camillus* the freedom of Citizens was granted to several of the *Latins*, yet with this limitation, that they should have no vote in the Assemblies. *Camillus* took *Antium*, from the *Volsi*, and brought to *Rome* all the stems of their Gallies, and set them upon places designed for Orations, called *Rostrea* or *pro Rostris*.

A. M. 3718. R. 417. C. *CALPURNIUS* or *SULPITIUS LONGUS*, L. *ÆLIUS PETICUS*. The Senate forced the Consuls to name a Dictator to go to the relief of the *Abrucians*, because they had been remiss therein: they named C. *Claudius Regillensis*. *Minutius* was convicted of having transgressed the *Vestal's* rules in point of Chastity. *Q. Publius Philo* was the first *Plebeian* that was raised to the Dignity of *Prætor*.

A. M. 3719. R. 418. L. *PAPYRIUS CRASSUS*, C. *ÆSO DUELLIUS*. The *Tuscans* now called *Calvi* in *Terra Laboris*, joyned the *Seditians* to make War against *Rome*, but they were easily defeated at the first encounter.

A. M. 3720. R. 419. M. *VALERIUS CORVINUS*, M. *ATTILIUS REGULUS*. *Valerius* besieged *Calles*, and took it by storm. L. *Æmilus Mamercus* was made Dictator to preside in the Assemblies.

A. M. 3721. R. 420. T. *VETURIUS*, *SPURIUS* or P. *POSTHUMIUS ALBUS*. A Colony was sent to *Calles*. P. *Cornelius Rufus* was created Dictator. The Plague raged in the City.

A. M. 3722. R. 421. L. or AULUS *CORNELIUS*, CN. *DOMITIUS CALVUS*. A Report was spread abroad, that the *Gauls* were about making an irruption into *Italy*, whereupon the *Romans* made M. *Papyrius Crassus* Dictator. *Alexander* King of *Epirus*, made a Confederacy with the people of *Rome*. Two Tribes were added to the former, viz. the *Metianus* and *Scaptianus*.

A. M. 3723. R. 422. M. *CLAUDIUS MARCELLUS*, T. or C. *VALERIUS POTITIUS FLACCUS*. There was a great Mortality in *Rome*, and it was observ'd that it carried away none

none but men. The cause of this particularity was for a long time unknown, till a Slave declared to the Senate, that most part of the *Roman* women had plotted to destroy all the men, and for that purpose made use of a poysoned drink. Twenty of these women were seized, who bring asked about the quality of the drink that was found by them: they answer'd impudently, that it was good; they were commanded to try it themselves, and as soon as they had drank it, some indubitable marks of poison appeared, and soon after they died. One hundred and seventy others were apprehended, and publicly put to death. A Dictator was created to drive in the nail, to appease the Gods by this Ceremony. Two Consuls were poysoned by their Wives, of which they died. This is the first instance of publick Poysoning. *Cn. Quintus* was chosen Dictator.

A. M. 3724. R. 423. P. PAPYRIUS CRAS-SUS, L. PLAUTIUS VENNO. Peace was granted to the *Samnites*, the *Volsci*, and the little Commonwealth of *Fundi*.

A. M. 3725. R. 424. L. ÆMILIUS MAMERCUS, CN. PLAUTIUS. The Consul besieged the Town of *Priverna*, and took it. He ordered the Governours Head to be cut off, and interceded for the rest of the people: by his means the Inhabitants of *Priverna* obtained a Peace, and the freedom of *Roman* Citizens.

A. M. 3726. R. 425. C. or P. PLAUTIUS PROCULUS, P. CORNELIUS SCAPULA. A Colony was sent to *Fregella*.

A. M. 3727. R. 426. CORNELIUS LENTULUS, Q. PUBL. PHILO. *Claudius Marcellus*, was chosen Dictator to oppose the *Samnites Naulans*. The Senate disputed his Election, but the people maintained it.

A. M. 3728. R. 427. C. PETILIUS, L. PAPYRIUS MALUGINENSIS, or CURSOR. *Alexander* King of *Epirus* was killed in *Lucania*, now called *Basilicates*. The fifth *Lectisternium* or Banquet was celebrated, because of the great affairs the *Romans* had upon their hands.

A. M. 3729. R. 428. L. FURIUS CAMILLUS, DECIUS JUNIUS BRUTUS SCÆVA. A War was proclaimed against the *Marsi*, and *Camillus* marched against the *Samnites*; but he fell sick, and named *L. Papyrius Cursor* Dictator, who being obliged to go to *Rome*, to offer there some sacrifices, left the command of the Army to *Furius*, expressly forbidding him to attack the Enemy, let the opportunity be ever so fair. *Fabius* seeing that the absence of the Dictator made the *Samnites* grow careless, chose rather to hazard his life, than neglect so fair an opportunity of defeating the enemies. He attacked them in their Camp, ob-

tained a great victory, and got a rich booty. The Dictator being return'd to the Camp, design'd to put *Fabius* to death, but the whole Army and the Senate itself used all their interest to get his pardon, but the Dictator remained inflexible; yet was at last prevailed upon by the prayers of the whole people, to whom he granted *Fabius* his life; saying unto him, "Live thou, *Fabius*, more glorious for this "universal love of the people, than for the "Victory thou hast got over the enemy, and "may the Gods grant that thy bad example "do not prove prejudicial to the State.

A. M. 3730. R. 429. C. SULPITIUS LONGUS, Q. ÆMILIUS or AURELIUS CERETANUS. The *Samnites* broke the Truce, which was made for a year. The Tribunes of the people accus'd the *Tusculans* of being concern'd in the Rebellion of the inhabitants of *Priverna*: but they came to *Rome* with their wives and children, and cleared themselves.

A. M. 3731. R. 430. Q. FABIUS, L. FULVIUS. They created *Aulus Cornelius Arvina* Dictator, who pursued the *Samnites*, and made so great a slaughter of them, that they begged for Peace, offering to surrender up all that they had taken during the War.

A. M. 3732. R. 431. T. VETURIUS CALVINUS, SP. POSTHUMIUS ALBINUS.

The *Samnites* were sent back again, and Peace was denied unto them. *Pontius* their General raised all the force he could, and incamp'd on the top of *Ærae Caudina*, called now *Stretto d'Arceia*, or *Jugo di Santa Maria*, or *Vallo di Guardano*. *Pontius* ordered ten, the most resolute of his Souldiers, to disguise themselves like Shepherds, and gave them some Cattel to drive: these new Shepherds were taken by the *Roman* Forragers, who brought them before the Consuls. They were severally examined, and all affirmed that the *Samnites* were busied at the siege of *Luceria*. The Consuls deceived by this false report, went down thro the narrow passage of the Valley; but as soon as they were got into it, the *Samnites* appeared upon the tops of the Mountains. They endeavoured all they could to pass the Defile, but the passage was stop't with strong barricadoes of Trees hewn down. Then they attempted to go back again, but they found their retreat obstructed; so that they were taken like Wild Boars in Nets. The *Samnites* brought them all under shameful subjection. *M. Fabius Ambustus* was elected Dictator.

A. M. 3733. R. 432. QUINTUS PUBLIUS PHILO, L. PAPYRIUS CURSOR. The Consuls of the foregoing year delivered themselves up willingly to the *Samnites*, with the other Commanders who had signed the Treaty of the *Ærae Caudina*, to wash away the shame the *Roman* people had been reproach'd with

concerning it. The War was renewed against the *Samnites*, and *Papirius* besieged *Luceria*, and took it, and conquer'd *Pontius*, and seven thousand of his men, and set six hundred Hostages at liberty, that were kept Prisoner there.

A. M. 3734. R. 433. LUCIUS PAPIRIUS CURSOR, or MALUGINENSIS, Q. ÆMILIUS CERETANUS. They named *M. Æmilius Papus* Dictator. *Papirius* put the Garrison of the *Samnites* to the Sword, which had been driven from *Saturnum*.

A. M. 3735. R. 434. M. FOLLIUS FELCINA, L. PLAUTIUS VENNO. A Truce for two years only was granted to the *Samnites*, instead of the Peace they sued for. A *Roman* Governour was sent to *Capua* for the first time.

A. M. 3736. R. 435. C. JUNIUS BUBULCUS, Q. ÆMILIUS BARBULA. The *Roman* Law began to be received in all *Italy*.

A. M. 3737. R. 436. AULUS SPURIUS or SEMPRONIUS NAUTIUS RUTILIUS, M. POPILIUS LÆNAS. They made *L. Æmilius* Dictator, who engaged twice the *Samnites*; in the first engagement the advantage was equal on both sides: but in the second fight the *Samnites* were defeated. *Q. Fabius* was elected Dictator to succeed him.

A. M. 3739. R. 438. M. PETILIUS LIBO, C. SULPITIUS LONGUS. *Cassiodorus* mentions two other Consuls before these, viz. *L. Papirius Junior, Q. Publicius, or Publius Chilo.* The Consuls took the Town of *Sora* by treachery, and all the Inhabitants were put to the Sword, except only two hundred and twenty five of the chief Authors of the rebellion, who were sent to *Rome*, where they were publicly whipt, and then beheaded. The Senate created *Q. Menenius* Dictator.

A. M. 3740. R. 439. L. PAPIRIUS CURSOR, Q. JUNIUS BRUTUS BUBULCUS. *Junius* took *Nola* and the Fort of *Fregella*. *C. Petillius* was made Dictator to drive the Nail, to stop the Plague.

A. M. 3741. R. 440. M. VALERIUS, P. DECIUS. *Valerius* made an end of the War with the *Samnites*. *Appius Claudius* came out of his Censorship, during which the way called after his name *via Appia* was paved by his care. He made also the Canal of *Rome* called *Appian*, which brought the *Anio* into *Rome*, and was called *Aqua Claudia*: it carried the waters to the very top of Mount *Aventini*. All the *Potities* died this year, though they were thirty young men of that name in twelve Families.

A. M. 3742. R. 441. C. JUNIUS BRUTUS BUBULCUS, Q. ÆMILIUS BARBULA. The Players upon Flutes and other musical Instruments quitted *Rome* and retired to *Tivoli*, because they were forbidden to

drink in Temples. The Senate desired them to come again, but they refused; whereupon they sent some of their acquaintance to them, who made them so very drunk, that they brought them in Waggon to *Rome*. After the fumes of the Wine were over, they were amazed to find themselves in it, and would go back again, but they were forbid upon pain of death to go out of the Town, and were allowed to mask themselves during three days every year. *Junius* re-took *Luceria*, and killed 20000 *Samnites* upon the spot.

A. M. 3743. R. 442. Q. FABIUS MAXIMUS, Q. MARTIUS RUTILIUS. *Fabius* fought the *Tuscan* and got the victory over them, but the *Samnites* got the day against the other Consul. *L. Papirius Cursor* was then created Dictator, who triumphed over the *Samnites*, and their stately Shields were laid by his orders in the place of the Assemblies; and this Ornament was so taking, that they adorn'd in the like manner the Streets of *Rome*, where the Statues of the Gods were to pass.

A. M. 3744. R. 443. Q. FABIUS MAXIMUS, P. DECIUS MUS. *Sabellius* mentions neither of them. The Consuls got several advantages, one over the *Samnites*, and the other over the *Umbrians*, who were quite routed.

A. M. 3745. R. 444. Q. APPIUS CLAUDIUS CÆCUS, L. VOLUMNIUS FLAMMA. The Proconsul *Q. Fabius* defeated the *Samnites* near *Alif*, and streightned them so much in their Camp, that they could not get out of it, but upon condition of subjecting themselves, and that their Confederates to the number of seven thousand men, should be publicly exposed to Sale.

A. M. 3746. R. 445. L. CORNELIUS ARVINA, Q. MARTIUS TREMULUS. *Cornelius* was much straitned in his Camp by the *Samnites* and want of Provisions. *Martius* his colleague hearing of the condition he was in, came to his relief; the *Samnites* marched out to meet him, and fought him, but they were quite routed, and lost thirty thousand men. Upon the absence of the Consuls, *Cornelius Scipio* was created Dictator. The Temple of *Salus*, devoted by *Jurinus Bubulus* during the War with the *Samnites*, was Built.

A. M. 3747. R. 446. L. POSTHUMIUS, T. MINUTIUS AUGURINUS. The Consuls besieged *Bovianæ*, and took it. The Coloss of *Hercules* was found among the Spoils, and was dedicated in the Capitol, having been first carried in the Consuls Triumph.

A. M. 3748. R. 447. L. SULPITIUS AGERIO, or SAVERIO, P. SEMPRONIUS SOPHUS. The Peace was concluded with the *Samnites*. The *Æqui* made some motions, but at last they disbanded their Armies so soon

as they heard that the Consuls were marching against them. *C. Flavius*, Son to *Cincus Flavius* a freed man, was raised to the dignity of *Ædilis Curulis*, notwithstanding the oppositions of the *Patricians*. *Flavius* to be revenged of them, published the Civil Law, which the Senate and the *Patricians* had always kept very secret among themselves. He did also put out the *Fasti* and *Calendars*, that every one might know the *Festæ*, or Holidays, and dedicated the Temple of *Concord*. This encreased the mortification of the *Patricians*, who had then nothing left secret. *Q. Fabius* Censor, endeavouring to hinder the Mob from having any share in the elections of Magistrates, divided the common people in four Tribes, which he called the Tribes of the Town. The Senate was so pleased with it, that they granted *Fabius* the surname of *Maximus*, which he had not been able to obtain by a great many victories he had got over the *Sammites*, *Tuscans* and *Umbrians*.

A. M. 3749. *R.* 448. *L. GENUTIUS AVENTINUS*, *SERVIUS CORNELIUS LENTULUS*. A Colony of four thousand men was sent to *Sora*, and another of six thousand to *Albana*. The freedom of the City was granted to the *Aspinates*. They sent a small body of Forces into *Umbria* to repress certain Foragers, who retired into a deep Den that had two ways to get in, the *Roman* Forces filled up both ways with wood, and then set it on Fire, and smothered two thousand of these Foragers in the Den.

A. M. 3750. *R.* 449. *M. LIVIUS DEUTER*, *C. ÆMILIUS*. The *Æqui* not being able to suffer the yoke of the *Romans*, attacked the Colony of *Albana*, whereupon *C. Junius Bubulcus* was created Dictator to punish them, and in eight days time he suppressed them. He came back to *Rome*, where he dedicated the Temple of *Salus*, which he had vowed during his Consulship. The *Marfi* rebelled, and *M. Valerius Maximus* was made Dictator, who defeated them, and reduced them to the *Roman* subjection.

Some record in this place *M. VALERIUS CORVINUS MAXIMUS*, and *P. SEMPRONIUS SOPHUS*; but *Livy* doth not mention 'em.

A. M. 3752. *R.* 451. *M. VALERIUS CORVINUS MAXIMUS*, *Q. APULLIUS PANSAS*. They created four Pontiffs, and five Augurs out of the body of the People: So that the people shared all dignities of the Commonwealth with the *Patricians*, having besides the Popular Tribunes over and above their share. *Valerius* propos'd the Law of appealing to the People from the Sentences of the Senate, when a Citizen was condemn'd to be whipt or dye.

A. M. 3753. *R.* 452. *M. FULVIUS PESTUS*, *T. MANLIUS TORQUATUS*. The

Consul *Manlius* fell off his Horse, and broke his Neck, and *M. Valerius Maximus* succeeded him. *Rome* was much pressed with famine, but was relieved by the care of *Fabius Maximus* then Commissioner for the Provisions. Two Tribes were added to the former, viz. the *Amnians* and *Tarentines*.

A. M. 3754. *R.* 453. *L. CORNELIUS SCIPIVS FULVIUS CENTUMALUS*. The *Romans* sent some Forces to the assistance of the *Lucani* against the *Sammites*, whom they defeated near *Beviana*.

A. M. 3755. *R.* 454. *Q. FABIVS MAXIMUS*, *P. DECIUS MUS*. The *Sammites* lost a Battle, in which three thousand two hundred of them were taken Prisoners, and four thousand four hundred kill'd.

A. M. 3756. *R.* 455. *L. VOLUMIUS FLAMMA*, *APPIUS CLAUDIUS*. The Consuls got a great victory over the *Sammites*. They killed seven thousand of the Enemies, and took two thousand Prisoners. A Colony was sent to *Minturna*, that lies at the mouth of the River called then *Liris*, or *Clanivus*, and now *Garillan*.

A. M. 3757. *R.* 456. *Q. FABIVS MAXIMUS*, *P. DECIUS MUS*. The *Tuscans*, the *Sammites*, and the *Umbrians* leagued together, and made War against the *Roman* people. The 2 Armies being in view of one another, a Wolf that pursued a Hind, passed in the sight of both Armies; the Souldiers gave a great shout, and frighted those creatures so much, that the Wolf retired on the *Romans* side, and the Hind on the side of the *Sammites*, who killed her. The Generals of the *Roman* Army improved this accident as a good omen, and encouraged their Souldiers thereby. They told them that the Wolf was an Animal consecrated to *Mars*, whom they adored as one of their first Gods. Then they recollected the Fable of the Wolf of *Romulus*: the Hind, said they, is consecrated to *Diana*, and the *Sammites* have doubtless provoked that Goddeß, by killing a creature that is under her protection. The Armies engaged with an extream fury, the Wing commanded by *Decius*, not being able to resist the strength of the Enemies yielded every where; when *Decius* devoted himself to the Infernal Gods, as his Father had done before, and flung himself into the thickest Battalions of the Enemies, and yet *Fabius* had much ado to get the best of the day. There was at *Rome* a quarrel betwixt Women, which was like to bring on a great disorder. *Virginia Aulus*, *Virginius* his Daughter, and *Volumnius* his Wife, being about to perform her devotion in the Chapel of the *Patrician* Chastity, which stood in the Oxe Market, near the Temple of *Fortuna*; the *Patrician* Ladies would not admit her.

tho she was of a *Patrician* Family, because they said she had degenerated in marrying a *Plebeian*. *Virginia* would not submit this consent to the decision of the people; but she built a Chappel in the long Street, which she devoted to the *Plebeian* Chastity.

A. M. 3758. *R.* 457. **LUCIUS POSTHUMIUS, ATTILIUS REGULUS.** *Posthumius* fell sick, the *Sannites* attacked his Camp of the Consul *Attilius*, and being favoured by a thick fog, made a great slaughter of his men. *Posthumius* having recovered his health, went into *Tuscany*, and there routed the *Tuscan*s, in two several encounters, took many Towns, and then made a triumphal Entry.

A. M. 3758. *R.* 458. **L. PAPIRIUS CURSOR,** led an Army more numerous and powerful than before. They assembled all their forces together near *Aquilonia*, and made a retrenchment in the midst of their Camp with boards and hurdles of rods wall'd together, cover'd with linnen cloaths, and armed them with rich and fine arms. *Papirius* engag'd them, and killed three and thirty thousand three hundred of them upon the spot, and made three thousand eight hundred prisoners. The Consul triumphed. The nineteenth *Lufram* was solemnized, and the account of the Citizens being taken, amounted to two hundred sixty two thousand three hundred and twenty two heads of Families. The *Romans* being afflicted with the Plague, sent an Embassy to *Epidaurus* with rich presents for *Æsculapius*, in order, if possible, to bring him to *Rome*.

A. M. 3760. *R.* 459. **Q. FABIUS GURGES, DECIUS JUNIUS BRUTUS SCEVA.** *Fabius* fought the *Sannites* so imprudently, that it was almost agreed upon to recall him; but *Fabius Maximus*, his Father, to prevent that disgrace, offered himself to serve as his Sons Lieutenant. The Senate accepted of it with joy: And this great man having restor'd the former posture of affairs, obtain'd for his Son the honour of Triumph.

A. M. 3761. *R.* 460. **L. POSTHUMIUS, C. JUNIUS BRUTUS BUBULCUS.** The *Roman* Ambassadors got leave of the Inhabitants of *Epidaurus* to bring along with them the God *Æsculapius* under the shape of a great Serpent, who presented himself to them in his Temple, and followed them to *Rome*. He landed at an Island in the *Tyber*, and the *Romans* built there a Temple to his honour.

A. M. 3762. *R.* 461. **P. CORNELIUS RUFINUS, M. or ANNIUS CURIUS DENTATUS.** *Curius* triumphed twice, viz. over the *Sannites* and *Sabini*. The first made an attempt upon the fidelity of *Curius*, and offered him a rich present of Plate, instead of earthen Dishes they saw him making use of: but this great

man told them, 'twas more glorious to command rich men, than to be rich himself.

A. M. 3763. *R.* 462. **M. VALERIUS, Q. CÆDITIUS NOCTUA** Colonies were sent to *Cesrae* and *Adria*. *A. M.* 3764. *R.* 463. **Q. MARTIUS TREMULUS, P. CORNELIUS ARVINA.** They celebrated the *Celsus* and *Lufram*, and took an account of the Citizens of *Rome*, who were then encreased to the number of two hundred seventy thousand heads of Families.

A. M. 3665. *R.* 464. **M. CLAUDIUS MARCELLUS, C. NAUTIUS RUTILIUS.** The people not being able to pay their Creditors, rebelled, and retired to *Janiculum*. The Dictator *Q. Horatius* pacified the sedition.

A. M. 3766. *R.* 465. **M. VALERIUS POTITUS MAXIMUS, C. ÆLIUS POETUS.** The *Gauls* besieged *Arretium* in *Tuscany*. The Consul *Ælius* attempting to relieve the Town, lost his Army and life there.

A. M. 3767. *R.* 466. **C. CLAUDIUS, M. ÆMILIUS LEPIDUS.** The *Gauls*, contrary to the Laws of Nations, murdered the *Roman* Ambassadors, who were sent to them to demand the prisoners took before *Arretium*. This was the occasion of a bloody War, but the *Romans* got the best on't.

A. M. 3768. *R.* 467. **C. SERVILIUS TULLA, L. CÆLIUS or CÆCILIUS METELLUS.** The *Tarentini* took some *Roman* Gallies, and killed the Commander thereof.

A. M. 3769. *R.* 468. **Q. CORNELIUS DOABELLA, CN. DOMITIUS CALVUS.** *Doabella* defeated the *Gauls*, who came to besiege *Rome*, which obliged them to make peace with the *Romans*, which continued for forty years together.

A. M. 3770. *R.* 469. **C. FABRICIUS LUSCUS, Q. ÆMILIUS PAPPUS.** The *Bruttians* and *Lucanians* besieged *Tauranum* in *Calabria*. *Fabricius* marched against them, and raised the Siege.

A. M. 3771. *R.* 470. **L. ÆMILIUS BARBULA, Q. MARTIUS PHILIPPUS.** The *Tarentini* finding themselves hard pressed by the *Romans*, implored the assistance of *Pyrrhus* King of *Epirus*, who was very glad of that opportunity.

A. M. 3772. *R.* 471. **P. VALERIUS LEVINUS, T. CORUNCANUS NEPOS.** *Pyrrhus* came into *Italy*, fought the *Roman* Army, and defeated it by means of his Elephants, the *Romans* having never seen any before. *Eutropius* says that *Pyrrhus* advanced as far as *Præneste*, and that in his march he increased his forces and party.

A. M. 3773. *R.* 472. **C. FABRICIUS LUSCUS, Q. ÆMILIUS PAPPUS.** One of *Pyrrhus's* Physicians came to *Fabricius*, and offered to poison the King; but the Consul was struck

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with horror at his base treachery, and sent him back to his Master, with a full account of his ill design. *Pyrrhus* was so pleased with the generosity of the Consul, that he sent him all the Prisoners he had taken at the defeat of *Levinus*. However, these mutual kindnesses did not make an end of the War; for they fought, and *Pyrrhus* again obtained the Victory.

A. M. 3774. *R.* 473. **P. Sulpitius Saverio, P. Decius Mus.** This second misfortune did not cast down the courage of the Consuls, they order'd their Souldiers to attack the Elephants only, which they performed with such success, that those creatures feeling themselves wounded, ran away, put their own Souldiers in disorder, and gave the *Romans* an opportunity to get an entire Victory. *Pyrrhus* lost twenty thousand men, and was wounded in the fight.

A. M. 3775. *R.* 474. **P. Cornelius Rufus, C. Junius Brutus.** *Pyrrhus* his confederates were punished.

A. M. 3776. *R.* 475. **Q. Fabius Gurges, C. Genutius.** Several Prodigies terrified the *Roman* people, and particularly a Thunderbolt, which struck off the head of the Statue of *Jupiter Capitolinus*.

A. M. 3777. *R.* 476. **Manius, or M. Curius Dentatus, C. Cornelius Dentatus.** *Curius* engaged *Pyrrhus*, defeated him, and killed three and twenty thousand of his Souldiers. The honour of triumph was permitted him, and four Elephants were shown the first time at *Rome*. After this overthrow *Pyrrhus* returned into *Greece*, and came no more into *Italy*.

A. M. 3778. *R.* 477. **Servius Cornelius, M. Curius Dentatus.** *C. Fabricius* Centor, expelled *P. Cornelius Rufinus* a Consular man out of the Senate, because he found fifteen marks of silver utensils in his house.

A. M. 3779. *R.* 478. **C. Fabricius Licinius, or Luscus, C. Claudius Cinnna.** They numbred the people, and found two hundred seventy one thousand two hundred twenty four heads of Families. *Ptolomeus Philadelphus* sent an Embassy to *Rome*, to make a league with the *Romans*. *Eutropius* reckons this year to be the four hundred and sixty first after the foundation of *Rome*, and *Cornelius Nepos* the four hundred and seventieth.

A. M. 3780. *R.* 479. **L. Papyrius Cursor, C. Servilius.** The Vestal *Severitia* was convicted of lewdness, contrary to the constitution of her order, and was put to death according to the laws.

A. M. 3781. *R.* 480. **C. Quintius Gullus, L. Genutius.** *Eutropius* mentions *M. Fabius Pictor* in the room of *Genutius*, emitting the following Consuls:

A. M. 3782. *R.* 481. **C. Genutius, CN**

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Cornelius Blasio. The *Mamertini*, whom the *Carthaginians* had called to their assistance, besieged them in their own Cittadel. These *Mamertini* were Souldiers of *Campania*, who after having served under *Agathocles*, as *Saballius* reports, or under *Hiero*, according to *Polybius*, were put in Garrison in *Messina*. They were so taken with the situation and convenience of the place, that they resolved to settle there, and for that purpose killed all the male Inhabitants whom they came to relieve, and having seized upon all their effects, and their Wives, they began a new settlement. They were called *Mamertini*, that is, the Children of *Mars*.

A. M. 3783. *R.* 482. **Q. Fabius Pictor, Q. Ogulius Gallus.** There is nothing more recorded of these Consuls, but their names.

A. M. 3784. *R.* 483. **Sempronius Sophus, Appius Claudius Crassus.** The Legion who had seized upon *Rhegium* during the Consulship of *L. Emilius*, was now besieged and forced to surrender at discretion. All the Soldiers were beheaded. *Polybius* tells us, that this Legion consisted of *Romans*, but *Florus* says it was made up of the Inhabitants of *Campania*, and the Town of *Capua*.

A. M. 3785. *R.* 484. **M. Attilius Regulus, L. Junius Libo.** They begun to use Money at *Rome*, says *Eutropius*, and the number of Quæstors was encreased.

A. M. 3786. *R.* 485. **Decius Junius Mus, CN. Fabius Pictor.** *Volturna*, one of the chiefest Communities in *Tuscany*, was oppressed by the Slaves, whom they had made free. *Decius* subdued that Rabble, and punished them.

A. M. 3787. *R.* 486. **Q. Fabius Maximus Gurges, L. Manlius.**

A. M. 3788. *R.* 487. **Appius Claudius, Q. Fulvius Flaccus.** *Aurelius Victor* names *Appius Cl. Caudex*, and says, that he was Brother to *Appius Claudius Cæcus*: but he could be but either his Son or his Nephew. The *Mamertini*, the greatest villains in the world, begged the assistance of *Romans*, who assisted them rather out of policy and self interest, than affection or justice. This year the barbarous show of the Gladiators began first; *M.* and *Decius Brutus* invented it, to grace the Funeral pomp of their Fathers. *Florus* mentions it not till three years after.

A. M. 3789. *R.* 488. **M. Valerius Maximus, M. Ottacilius.** The Conquest of *Sicily* was attempted, and four complete legions were sent on that expedition. *Valerius* brought from the City of *Catana* in *Sicily* the first Dial that ever was seen at *Rome*. It was set up upon a Pillar over against the *Rosse*

Claudius

Claudius went over into *Sicily* with a fine Army, and this was the first time that the Roman Horse passed over the Sea. He gave Battle to the *Carthaginians*, and vanquished them, and by this enterprize had the honour to be the first of all the *Romans* that got a victory out of *Italy*.

A. M. 3790. *R.* 489. **L. POSTHUMIUS, Q. MANLIUS.** The Consuls took the Town of *Agragas*, tho it was relieved by *Hanno* General of the *Carthaginians*, with whom the *Romans* had a very bloody Battle.

A. M. 3791. *R.* 490. **L. VALERIUS FLACUS, T. OTTACILIUS CRASSUS.** The *Romans* fitted out a Fleet, and put sixscore Gallies to Sea. This was the first Navy the *Romans* ever had. The Inhabitants were numbered, and amounted to three hundred seventy two thousand two hundred and fourscore heads of Families, according to *Florus*, but *Eutropius's* account amounts only to two hundred and ninety two thousand three hundred thirty four.

A. M. 3792. *R.* 491. **CN. CORNELIUS ASINA, C. DUELLIUS NEPOS.** *Cornelius* was treacherously besieged by *Annibal*, *Duellius* his colleague revenged the Treachery; for he sunk many of the *Carthaginian* Gallies, took fifty of them, and chased the Admiral, with all the remaining Ships. After this great victory, *Duellius* returned to *Rome*, where he had the first Naval Triumph. He was also allowed to have a Torch carried before him in the night, and players upon the Flute to attend him.

A. M. 3793. *R.* 492. **L. AQUILIUS FLO- RUS, L. CORNELIUS SCIPIO.** *Cornelius* defeated the *Carthaginians* in the Isle of *Corfica*, where *Hanno* their General was killed, fighting for the defence of the Town of *Olbia*. The Consul buried him very honourably.

A. M. 3794. *R.* 493. **AULUS ATTILIUS COLLATINUS, Q. or C. SULPITIUS PATERCULUS.** The two Consuls offered the *Carthaginians* Battle before *Palermo*, but they refused it. The Consul *Attilius*, out of rashness, attempting to engage the *Carthaginian* Fleet, had a severe rebuke, but his Lieutenant by his prudence atoned for it. The Islands of *Sardinia* and *Corfica* surrendered themselves to the *Romans*; after the taking of *Carallia*.

A. M. 3795. *R.* 494. **C. CORNELIUS, C. ATTILIUS** according to *Cassiodorus*, or **M. ATTILIUS REGULUS** and **L. MANLIUS** according to *Polybius*, *Eutropius* and *Florus*. The Consuls put out to Sea with three hundred and fifty Sail, and a hundred and forty thousand men. The *Carthaginians* came up to meet them with an equal force, but the success was not alike, for thirty two of the Enemies Gallies were

sunk, sixty four taken, and the rest chas'd as far as the coasts of *Africa*.

Attilius destroyed a dreadful Serpent, sixscore foot long, whose Scales were so hard, that they were forc'd to make use of a *Balistæ* to kill him. He sent the skin thereof to *Rome*.

A. M. 3796. *R.* 495. **Q. CÆDITIUS, L. MANLIUS** or **M. ATTILIUS REGULUS.** Neither *Polybius*, *Eutropius*, or *Florus* mention these Consuls. The *Carthaginians* having lost three Generals, and above eighteen thousand men kill'd in several Fights, besides five thousand Prisoners, sent to *Sparta* to get a General. The *Spartans* sent them *Xantippus*, a prudent man and a great Captain, who beat the *Romans* in a fight, where they lost thirty thousand men, besides fifteen thousand that were taken Prisoners, with the Consul *Regulus*.

A. M. 3797. *R.* 496. **M. ÆMILIUS PAULUS, SERVIUS FULVIUS NOBILIOR.** The *Carthaginians*, proud of this Victory, put again to Sea, and engag'd the Consuls near *Camarina*. The Fight was long and obstinate, but the *Romans* got the victory, and took a hundred and fourteen Ships of the Enemies. At their return home, they met with such tempestuous weather, that they could save but fourscore of their Ships.

A. M. 3798. *R.* 497. **AULUS ATTILIUS**, or according to *Polybius*, **L. AQUILIUS, C. CORNELIUS ASINA.** The Consuls besieged *Palerma*, the chiefest City of the *Carthaginians* in *Sicily*, and took it before it could be relieved. The Senate to repair the loss of the former year, put two hundred and forty Ships to Sea, which they sent to bring all that could be recovered of the first Fleet.

A. M. 3799. *R.* 498. **C. SERVILIUS, C. SEMPRONIUS.** *Eutropius* and *Sabellius* call the first by the Sirname of *Cepio*, and the second by that of *Blæsus*. The *Romans* lost two hundred and fifty Ships by stress of weather, upon which they laid up the remainder of their Fleet, except threescore Gallies, which they kept to guard the Coasts of *Italy*.

A. M. 3800. *R.* 499. **C. AURELIUS COTTA, P. SERVILIUS GEMINUS.** The Consuls went over into *Sicily*, but there was nothing remarkable done on neither side.

A. M. 3801. *R.* 500. **L. CÆCILII, L. FURIUS** or **C. CURIUS**, says *Sabellius*. *Eutropius* gives the first the sirname of *Metellus*, and the second that of *Pacilius*. The *Carthaginians* sustain'd several Losses both by Sea and Land, and thereupon they sent Ambassadors to *Rome*, and the Consul *Attilius Regulus*, who was their Prisoner with them to treat for peace; but the Consul dissuaded the *Romans* from it, and from exchanging the Prisoners, wherefore they sent back the Ambassadors: *Regulus* return'd with them according to his Parole. The *Carthaginians*

haginians being exasperated with this denial, shew'd their resentment to *Regulus*, and invented punishment for him both new and cruel: they put him in a Vessel stuck full with points of Nails, and roll'd it about till the generous *Roman* expired.

A. M. 3802. R. 501. C. ATTILIUS REGULUS, L. MANLIUS VOLSO. The Consuls went over into *Sicily*, and besieged *Lilibæum* both by Sea and Land. *Annibal* got into the place with ten thousand men, and made a vigorous Sally, having burnt the *Romans* Engines.

A. M. 3803. R. 502. P. CLAUDIUS PULCHER, L. JUNIUS. *Claudius* seeing that the siege of *Lilibæum* took up a great deal of time, formed a design upon *Drepanum* a Sea-Town: but *Asdrubal* who commanded in the place, having notice of it, drew his Forces in a line of Battle at the mouth of the Harbour: *Claudius* was amaz'd to see his Enemy in this posture; yet thought fit for the honour of the *Romans* to attack him, but *Asdrubal* sunk many of his Ships, and took ninety three. The superstitious people imputed this loss to the slight *Claudius* had made of the *Augur* of the sacred Birds: for the Cage being brought before him that he might take himself the *Augur*, and seeing that the Birds did not stir towards the Corn that was laid there for them, he threw the Cage and the Birds into the Sea, saying, "Let them drink, since they won't eat." The people was number'd, and there was found two hundred fifty one thousand two hundred twenty two heads of Families. *Junius* sailed for *Sicily* with sixty Ships, thinking to reinforce his Fleet with the like number of Gallies; but *Cartala* Admiral of the *Carthaginians*, being inform'd of the course he was steering, stood off to Sea, and kept his Fleet under sail, to prevent the joining of the two Fleets; but foreseeing a great storm approaching, he retired under shelter. The *Romans* who had but little experience in Sea affairs, seeing themselves at liberty, attempted to join their Gallies; but they were on a sudden overtaken by so tempestuous weather, that they lost most part of their Ships.

A. M. 3804. R. 503. P. SERVILIUS GEMINUS, C. AURELIUS COTTA. The siege of *Lilibæum* was continued without any considerable success.

A. M. 3805. R. 504. L. CÆCILIUS METELLUS, CN. FABIUS BUTEO. There was a fight upon Mount *Eryx*, which *Junius* had formerly taken. *Sabellius* says that *Junius* seiz'd upon *Erice*, but in all probability he mistakes the Mountain for the City.

A. M. 3806. R. 505. M. FABIUS BUTEO, M. OTTACILIUS CRASSUS. The Fleet of the Consuls was scatter'd by a storm, and render'd unfit for any Enterprise.

A. M. 3807. R. 506. M. FABIUS, C. ATTILIUS. *Florus* thinks that the Prætors were first created this year; but this sort of Magistracy was in use in *Rome* the year before the Consulship of *L. Æmilius* and *L. Sæmilius*. One of them administered Justice to the Citizens of the Commonwealth, the other to the Foreigners that came to *Rome*. They were allowed to use Ivory Chairs, and were clothed like the Consuls, attended by six Lictors, and rode upon a white Horse.

A. M. 3808. R. 507. A. MANLIUS TORQUATUS, C. SEMPRONIUS. The War continued in *Sicily*.

A. M. 3809. R. 508. C. FUNDANIUS, C. SULPITIUS GALLUS. Nothing remarkable happen'd this Year.

A. M. 3810. R. 509. C. LUTTATIUS, A. POSTHUMIUS. *Luttatius* got together two hundred Gallies, with five Banks of Oars each (*Quinqueremes*) to drive away *Amilcar* Admiral of the *Carthaginians*, who had infested the Coasts of *Italy* for five years together. The *Carthaginians* had notice of these Sea preparations, and fitted out a like number of Ships. The two Fleets engaged, and the *Romans* had the advantage. *Eutropius* says, that thirteen thousand of the Enemies were kill'd, and two and thirty thousand made Prisoners. This loss obliged them to sue for peace, which was granted, upon condition that they should quit *Sicily*, and pay two thousand Talents ready Money for the charges of the War, and two hundred every year during the space of twenty years. And thus ended the first *Punic* or *Carthaginian* War, which had continued four and twenty years, according to *Polibius*, and two and twenty, according to *Eutropius*. The Temple of *Janus* was shut up.

A. M. 3811. R. 510. Q. LUTTATIUS CATULUS, AULUS MANLIUS TORQUATUS. The Consuls triumph'd over the *Falisci*, whom they defeated in six days, having kill'd fifteen thousand of their men, and conquer'd half of their Country.

A. M. 3812. R. 511. C. CLAUDIUS CENTO, M. SEMPRONIUS TRUDITANUS. King *Hiero* came to *Rome* to see the publick Shews, and made a present to the *Roman* people, of two hundred thousand Bushels of Corn.

A. M. 3813. R. 512. C. MANLIUS, Q. or P. VALERIUS FLACCUS. The *Romans* sent to *Ptolemæus* King of *Ægypt*, to offer him a succour of Forces, against King *Antiochus*; but he return'd them thanks, and would not accept of it. One *Lælius*, says *Eutropius*, about this time introduc'd Comedy and Tragedy upon the *Roman* Stage.

A. M. 3814. R. 513. T. SEMPRONIUS GRACCHUS, L. CORNELIUS or L. VALERIUS

C O N

LERIUS FLACCUS. The *Romans* accepted of *Sardinia*, which offered to surrender to them. The *Carthaginians* were very much displeased at it.

A. M. 3815. *R.* 514. **L. CORNELIUS, Q. FULVIUS** *Eutropius* says, that the first of these Consuls was surnamed *Lentulus*, and the second *Flaccus*. *Fulvius* made war in *Liguria*: burnt down the Forests, in which the Enemy used to retire.

A. M. 3816. *R.* 515. **C. LICINIUS VAR-RUS, P. CONELIUS LENTULUS.** The Consuls routed the *Ligurians*, who were so bold to attack the *Romans* on the plain.

A. M. 3817. *R.* 516. **T. MANLIUS TOR-QUATUS, C. ATTILIUS BALBUS.** The Consuls chastiz'd the *Sardinians*, and Triumphed for the same. The Temple of *Janus* was shut up.

A. M. 3818. *R.* 517. **L. POSTHUMIUS ALBINUS, SPURIUS CARVILIUS MAXI-MUS,** or according to *Eutropius*, **CN. FULVIUS CENTUNCULUS.** War was pro-claim'd against the *Illyrians*, and the Consuls disarmed the *Ligurians*.

A. M. 3819. *R.* 518. **Q. FABIUS MAXI-MUS, M. POMPONIUS MATHO.** *Tullia* a vestal Virgin was convicted of Unchastity, and punish'd with death.

A. M. 3820. *R.* 519. **M. ÆMIILIUS LE-PIDUS, M. PUBLICIUS MALLEO.** Au-thors relate nothing of what was transacted during this Consulship.

A. M. 3821. *R.* 520. **C. PAPYRIUS MAS-OSO, M. POMPONIUS MATHO.**

A. M. 3822. *R.* 521. **M. ÆMIILIUS BAR-BULA, M. JUNIUS PERA.** *Demetrius* King of *Pharos* hearing of the preparations the *Romans* made against Queen *Teuca*, Widow to *Agron* King of *Illyria*, revolted from her, and joined with another party.

A. M. 3823. *R.* 522. **L. or ANNÆUS POSTHUMIUS ALBINUS, CN. FULVIUS CENTUMALUS.** *Posthumius* went into *Illy-rium*, where having joined his Forces with those of *Demetrius*, he took the Towns of *Apel-lonia* and *Corcyra*, and many other places: Whereupon Queen *Teuca* was forc'd to sue for peace, which was granted to her, upon condi-tion that she should pay a yearly Tribute, and that the Towns then taken should remain to the Conqueror.

A. M. 3824. *R.* 523. **Q. FABIUS SPURI-US CARVILIUS.** The number of Prætors was increased to four.

A. M. 3825. *R.* 524. **P. VALERIUS, M. ATTILIUS REGULUS.** The Country taken from the *Gauls* was given to the Soldiers; and that emboldened them to take up Arms against the *Romans*, and *Demetrius*, whom they had made King of *Pharos* joined his Forces with theirs.

C O N

A. M. 3826. *R.* 525. **L. APUSTEIUS, M. VALERIUS MESSALA.** The *Gauls* entred into *Italy* with seventy thousand men, and the *Romans* opposed them with an Army of eight hundred forty eight thousand foot, and fifty thousand eight hundred Horse.

A. M. 3827. *R.* 526. **C. ATTILIUS, MA-MILIUS LEPIDUS or PAPPUS.** The *Gauls* engag'd the *Romans*, and quite routed them, but as they were returning home, they fell between the Army of the Consul *Attilius*, and the remainder of the Forces of *Æmilius* that were behind them, so that they were beaten, and lost forty thousand men in this engage-ment, with *Congolitanus* their King; on the *Roman* side *Attilius* was kill'd.

A. M. 3828. *R.* 527. **T. MANLIUS TOR-QUATUS, Q. FULVIUS FLACCUS.** They carried on the War in *Liguria* and *Lombardia*; but the Plague and the continued Rains oblig'd the Consuls to retire, without having done any considerable thing.

A. M. 3829. *R.* 528. **T. MANLIUS TOR-QUATUS, Q. FURIUS PHILO or C. FLA-MINIUS NEPOS.** This last Consul enter'd into the *Milanesse*, fought the Enemies with success, and made his triumphal entry, not-withstanding the opposition of the Senate. *Flaminus* is not reckon'd among the Consuls, neither in the *Fasts*, nor by *Cassiodorus*, because the Senate design'd to depose him, for some defect of Formalities in his Election, and for that reason it may be, that his name was not set down in the Calendars.

A. M. 3831. *R.* 529. **M. CLAUDIUS MARCELLUS, CN. CORNELIUS SCIPIO.** They made war against the *Milaneses* and *Lom-bards*. *Marcellus* took *Milan*, and returned to *Rome* with great booty, having kill'd *Veridoma-rus* King of the *Gauls*.

A. M. 3831. *R.* 530. **P. CORNELIUS ASINA, M. MINUTIUS RUFUS.** Several Merchants made a complaint to the Senate, that the *Adriatick* Sea was become dangerous, because of the Piracies of the *Italians*. *Rome* took hold on this pretence to proclaim war against them.

A. M. 3832. *R.* 531. **L. VETURIUS PHI-LO, C. LUTTATIUS CATULUS.** *Han-nibal* laid siege to *Saguntum*. The *Saguntines* sent for succour to *Rome*. The *Romans* sent Deputies to *Carthage* to complain of it; but the *Carthaginians*, against *Hanna's* opinion, ac-cepted of the war, that the Deputies declared against them. The Inhabitants of *Saguntum* being reduced to the last extremity, chose rather to set their Town on fire, and burn all their Goods and themselves withal, than sur-render to the Enemy. The *Cress* and the *Flam'mian* way were finish'd.

A. M. 3833. *R.* 532. **M. LIVIUS SALINATOR, L. ÆMILIUS PAULUS.** This year two hundred and seventy thousand heads of Families were number'd in *Rome*. The enfranchis'd Slaves, who had been hitherto distributed amongst Tribes, were divided into four, which were called *Æsquiline, Palatina, Suburana,* and *Collina.*

A. M. 3834. *R.* 533. **P. CORNELIUS SCIPIO, T. SEMPRONIUS LONGUS.** The War being proclaimed against the *Carthaginians*, the *Romans* made publick processions to obtain the favour of the Gods. The *Roman* Army was four and twenty thousand Foot, and eighteen hundred Horse strong, all *Romans* born, besides four and forty thousand Foot, and four thousand Horse of Confederate Troops; and the *Carthaginians* were four-score thousand Foot, and ten thousand Horse. *Hannibal* entered *Italy* with this Army, and came to the foot of the *Alps* about the fifteenth of *October*, and in nine days he got up to the top of them, in spite of the High-landers and the Snow, cutting and splitting the Rocks that were in his way with Fire and Vinegar. *Cornelius* advanc'd against him, and met him upon the banks of the *Tessina*, where they engaged, and *Hannibal* was victorious. *Sempronius* came to relieve his Colleague, but he had no better success.

A. M. 3835. *R.* 534. **CN. SERVILIUS GEMINUS, C. QUINTIUS FLAMINIUS.** The Consul *Flaminius* was sent against *Hannibal*, but he had fifteen thousand men kill'd in the Fight, and eight thousand made Prisoners. *Q. Fabius Maximus* was made Dictator; his wife and prudent conduct was suspected by the *Romans*, who order'd by a *Plebiscitum*, that the General of the Horse should bear an equal power with the Dictator.

A. M. 3836. *R.* 535. **C. TERENTIUS VARRO, L. ÆMILIUS PAULUS.** The two Consuls offer'd battle to *Hannibal*, who willingly accepted it. The Fight began with an incredible eagerness, and was so bloody, that forty thousand *Romans*, with the Consul *Æmilius* himself, were kill'd on the spot. *Hannibal* sent to *Rome* three bushels of those Rings, the *Roman* Knights wore for a badge of their Quality. This overthrow has render'd the Village of *Cannæ* famous to posterity. *M. Junius* was created Dictator; They rais'd new Forces, and armed eight thousand Slaves, that were bought for that purpose. To compleat all their misfortunes, the *Romans* received advice of the loss of the Army that *Posthumus* the Prætor commanded in *Gaul*, which was crush'd to death, and buried under the Trees of the Forest *Litana*. The *Gauls* had half saw'd those Trees, but kept them standing by means of Ropes and other things, and let them fall on

the *Romans*, when they saw their whole Army in the Forest.

A. M. 3837. *R.* 536. **T. SEMPRONIUS GRACCHUS, MARCUS CLAUDIUS MARCELLUS.** The noise of Thunder being heard during the creation of the Consuls, the Senate perswaded the People that this bad Omen was occasioned, because the two Consuls were *Plebeians*. To avoid all disputes about it, *Marcellus* of his own accord laid down his Consulship, and deliver'd up his place to *Q. Fabius Maximus*, who restored the affairs of the *Romans* by dilatory methods.

—*Cunctando restituit rem.* Enn.

A. M. 3838. *R.* 537. **FABIUS MAXIMUS, M. CLAUDIUS MARCELLUS.** *Marcellus* met *Hannibal* near *Nola*, and engaged him, but he got no great advantage over him. The two *Scipio's* did wonders in *Spain*. *Cneus Scipio* forc'd the Camp of *Aldubal*, and put a supply into *Illiturgis*, which the *Carthaginians* had besieged.

A. M. 3839. *R.* 538. **Q. FABIVS MAXIMUS, T. SEMPRONIUS GRACCHUS.** *Rome* was set on fire and the Incendiaries could not be discovered. *Sifax* King of *Numidia* made a League with the *Romans*. *Massinissa* the Son of *Gala*, a young Prince, seventeen years of age, defeated *Sifax* and killed thirty thousand of his men. *Fabius* followed *Hannibal* every where, and encamped so advantageously, that he could not be forced to fight.

A. M. 3840. *R.* 539. **Q. FULVIUS FLACUS, APPIUS CLAUDIUS FULCHER.** *Hannibal* took *Tarentum* by the treachery of *Philomenes* and *Nico*, two young Gentlemen of that place. *Marcellus* took *Syracusa* by storm, having layn before it for three years together, during which time *Archimedes* alone, made more resistance against him with his Engines, than all the Arms of the *Carthaginians*. *P. Scipio* was delivered up to the Enemies by the *Cultiberians*, or the people of *Arragon*, and put to death by the *Carthaginians*. *Cneus* his brother was a short time after overpower'd by three Armies of the *Carthaginians*.

A. M. 3841. *R.* 540. **CN. FLAVIUS CENTUMALUS, P. SULPITIUS GALLA.** *Fulvius* besieged *Capua*, which surrender'd to him after a siege of two years. He put to death fifty six Senators, which were found alive, the others being dead during the siege, and the rest of the Inhabitants were publickly expos'd to sale.

A. M. 3842. *R.* 541. **M. CLAUDIUS MARCELLUS, M. VALERIUS LEVINUS.** This last Consul made an end of the *Sulona* war, by the taking of *Aggeron*, which was the last place belonging to the *Carthaginians*.

P. Cornelius Scipio came into *Spain* as Proconsul, tho he was but four and twenty years of age. He took *Novæ Carthago* by storm, and got a very rich booty both of Ammunition and Provisions, besides many Hostages, that the *Spaniards* had delivered to the *Carthaginians*, and among them a very beautiful young Lady. *Scipio* enquired about her Country and Family, and being told that she was betrothed to a young *Celtiberian* Prince named *Allucius*, he sent immediately for her Parents and her Bridegroom, to whom he delivered up his Spouse, and sent them back again. *Valerius Maximus* relating this passage, calls the Bridegroom *Indibilis*, instead of *Allucius*, but *Polybius*, who lived in the time of that illustrious Roman, nor *Livy* do not confound him with *Indibilis*, whom they call King of the *Illyriætes*.

A. M. 3843. R. 542. Q. FABIVS MAXIMVS CUNCTATOR, Q. FVLVIVS FLACCVS. Twelve Roman Colonies refused their usual Supplies of Men and Money; whereupon the Senate was obliged to have recourse to the Treasure called *Ærarium vicissimarum*, which never was made use of but in very urging necessities. They took out of it four thousand pound weight of Gold, which were applied to the most pressing exigencies. *Scipio* went on with the Conquests in *Spain*. He made a Confederacy with *Indibilis*, and *Mandonius*, the two greatest Princes of *Spain*, whose friendship he had gained by setting at liberty their Wives and Children, whom he had taken in *Novæ Carthago*. He defeated *Asdrubal*, and possess'd himself of his Camp, where he got a great booty.

A. M. 3844. R. 543. M. CLAVDIVS MARCELLVS, TITVS QVINTIVS CRISPINVS. Both Consuls fell into an Ambuscado of the enemy, where *Martellus* was killed, and *Crispinus* so wounded, that he died in few days after of his wounds, having named Dictator *T. Manlius Torquatus*.

A. M. 3845. R. 544. C. CLAVDIVS NERO, MARCVS LIVIVS, whom *Cassiodorus* calls *SALINATOR*. *Asdrubal Barchæ* came into *Italy*, to the relief of *Hannibal* his brother, and besieged *Placentia*, but hearing that the Consul *Livius* was drawing near him, he raised the Siege, and encamped upon the banks of *Metaurus* in *Umbria*. *Nero* joined his Colleague with such of the Troops as were able to march, with the utmost diligence; and before the *Carthaginians* had notice of it, the Consuls offered Battel to *Asdrubal*, who accepted of it, and was killed in this fight, with six and fifty thousand of his men, and five thousand made prisoners. *Nero* being returned to his Camp, ordered the head of *Asdrubal* (the only booty he had brought with

him) to be thrown among the *Carthaginians*; and at the sight of this sad spectacle *Hannibal* uttered these words, *Non I dubitæ no more of the misfortune of Carthage*. Both Consuls triumphed: *Livius* on a Triumphal Chariot, and *Nero* only on Horseback, because he had fought in the Army of his Colleague. *Nero* named Dictator his Colleague *Livius*, to preside in the Assemblies.

A. M. 3846. R. 545. L. VETVRIVS PHILLO, Q. CÆCILIVS METELLVS. *Scipio* went over into *Africa*, having made a league with *Sifax* King of part of *Numidia*, and upon his return from that journey fell so dangerously ill, that they gave him over for dead. This false report being spread in *Spain*, *Indibilis* rebelled, and the Roman Army itself mutinied, and requested to return into *Italy*; but the recovery of *Scipio* calmed their minds. The *Carthaginians* perverted *Sifax* from the Confederacy made with *Scipio*, and gave him to wife *Sophonisba*, *Asdrubal Gisco's* daughter, who was promised a long time before to Prince *Massaniissa*.

A. M. 3847. R. 546. P. CORNELIVS SCIPIO AFRICANVS, P. LICINIVS CRASSVS. *Mago* came into *Italy* to the relief of *Hannibal*. *C. Octavius*, Prætor of *Sicily*, crossing the Sea, took eight Ships laden with Corn design'd for *Hannibal's* Army. The Prætor of *Spain* routed the *Spaniards*, and *Indibilis* their Commander was kill'd in the fight, wherein he behaved himself with a great deal of courage.

A. M. 3848. R. 547. M. CORNELIVS, whom *Cassiodorus* calls *CETHEGVS*, *P. SEMPRONIVS TVDITANVS*. *Scipio* besieged *Utica*; *Sifax* and *Asdrubal* came to relieve it with four and fifty thousand foot, and thirteen thousand horse. *Scipio* raised the Siege, and marched against them. A general review was made of all the Roman people, and the number of them amounted to two hundred and sixteen thousand heads of Families.

A. M. 3849. R. 548. CN. SERVILIVS CÆPIO, CN. SERVILIVS GEMINVS. *Scipio* being reinforced with the *Numidian* horse that *Massaniissa* had brought along with him, beat the *Carthaginians* from several Posts. *Massaniissa* took *Sifax* Prisoner, and pursued his routed Army as far as *Cirtba*, the chief City of the dominions of that unfortunate Prince, which was delivered up to him, with all the Towns of *Numidia*, upon advice that their King was taken Prisoner. *Scipio* took *Utica*, which put the *Carthaginians* into such a consternation, that they sued for Peace. *Q. Cæcilius Metellus* was elected Dictator.

A. M. 3850. R. 549. M. SERVILIVS GERMINVS, T. CLAVDIVS NERO. *Hannibal* returned to *Carthage*, and was made commander

der of a very considerable Army, to oppose *Scipio*: The Armies engaged, but the *Carthaginians* were beaten, and lost twenty thousand men, and as many Prisoners. This loss obliged the *Carthaginians* to sue again for Peace, which they obtained on the following conditions, that they should pay a yearly Tribute; to the *Romans*, that they should keep but four Gallies in their Harbour, and that they should reimburse in ready Money, the charges of the War. *Scipio* came back again to *Rome*, where he made his Triumphal Entry.

A. M. 3851. R. 550. CN. CORNELIUS LENTULUS, P. ÆLIUS PÆTUS. A Confederacy was concluded with the *Rhodians* and King *Attalus*.

A. M. 3852. R. 551. P. SULPITIVS GALBA, L. AURELIUS COTTA. The War was proclaimed against *Philip* King of *Macedon*, because he had attacked *Illyrium* during the *Carthaginian* War. L. *Furius* Prætor of the *Gauls* defeated *Amilcar*, and killed thirty thousand *Gauls*, both *Insubres* and *Cæromani*, and took two thousand Prisoners.

A. M. 3853. R. 552. L. LENTULUS, P. VELEIUS TAPPULUS. L. *Bebius* Prætor of the *Gauls* was beaten by the *Gauls* called *Insabres*, and lost six thousand men.

A. M. 3854. R. 553. SEXTUS ÆLIUS PÆTUS, T. QUINTIUS FLAMINIUS. *Quintius* had a Parley with *Philip* King of *Macedon*, but that interview had no effect; for at last they came to an engagement, wherein the *Romans* got a Booty, tho the slaughter was not very great on either side, for King *Philip* lost but two thousand men. After this victory *Quintius* besieged *Corinth*, but without any success.

A. M. 3855. R. 554. CN. CORNELIUS CETHEGUS, Q. MINUTIUS RUFUS. *Cassiodorus* doth not mention these two Consuls in his Chronology. The two Consuls made War, one in *Liguria*, and the other in the Country of the *Boii*. *Cornelius* engaged the *Ligurians* and *Milaneses*, broke them, and killed fifteen thousand of them, and took seven thousand Prisoners, and among them *Amilcar*, their Commander, the last of the *Carthaginian* Generals that remained in *Italy*. A battle was fought between King *Philip*, and the Consul *Quintius*, in a place called *Cynocephala* in *Thessalia*, where the *Romans* were victorious. The Consul *Cornelius* triumphed over the *Milaneses*, and *Minutius* obtained but the small Triumph or Ovation on Mount *Albanus*.

A. M. 3856. R. 555. L. FURIUS PURPUREO, M. CLAUDIUS MARCELLUS. Son to *Marcus* the Great. *Flaminius* concluded the Peace with King *Philip*, and thereby restored the liberty to *Greece*, causing the

same to be proclaimed at the Olympick Games. A great many Slaves of the *Romans* got into a Body and rebelled, and had courage enough to make a stand against a Legion designed to reduce them to their duty; they were all difarmed and very severely punished.

A. M. 3857. R. 556. L. VALERIUS FLACCUS, M. PORTIUS CATO. *Valerius* fought against the *Boii*, and killed eight thousand of them. *Cato* being arrived in *Spain*, which Province was fallen to his share, routed forty thousand *Spaniards*, and brought the whole Country under the *Roman* subjection. *T. Minutius* made War against *Tyrannus Nabis*, besieged him in *Sparta*, and forced him to accept of a disadvantageous Peace.

A. M. 3858. R. 557. P. CORNELIUS SCIPIO AFRICANUS, T. SEMPRONIUS LONGUS. *Flaminius* withdrew the Garrisons of the Towns of *Avrocorinthus*, *Demetrias*, and *Calcidona*, and so restored an entire liberty to *Greece*, and the *Greeks* delivered up to him all the *Roman* Slaves.

A. M. 3859. R. 558. L. CORNELIUS MERULA, Q. MINUTIUS THIERMUS. *Merula* brought up the Legions against the *Boii*, and beat them near *Modena*. There was a powerful League made against *Rome* by *Antiochus* in *Asia*, the *Ætolians* in *Greece*, and *Hannibal* in *Africa*, but so many Confederate Enemies, served only to add a greater lustre in the *Roman* Glory.

A. M. 3860. R. 559. L. QUINTIUS FLAMINIUS, CN. DOMITIUS ÆNEOBARDUS. The League above-mentioned began to discover its self in *Greece*. *Antiochus* joyned the *Ætolians*, and took *Calcidona*.

A. M. 3861. R. 560. L. CORNELIUS SCIPIO NASICA, M. ACILIUS GLABRIO. *Acilius* went over into *Greece* with ten thousand Foot, and two thousand Horse. *Antiochus* expected him at the narrow passage of *Tempe*, where the Consul made a great slaughter of the *Asiatics*, then besieged *Hædræa*, where the *Ætolians* after the defeat of *Tempe*, were retired. He reduced the place, and forced the Enemies to beg Peace.

A. M. 3862. R. 561. L. CORNELIUS SCIPIO ASIATICUS, C. LÆLIUS NEPOS, whom *Cassiodorus* call *Africanus*, to intimate that he is the same who was *Scipio's* Lieutenant in *Asia*. *Antiochus* made War against *Eumenes* King of *Armenia*, and besieged *Pergamus*, the chiefest Town of that Prince's Dominions: but when he heard that the Consul was marching against him, he raised the Siege, and waited for him upon the Banks of the *Phanician* River, where he lost four and fifty thousand men. Peace was granted to King *Antiochus*, upon condition that he

should not extend his Conquests on this side of Mount *Taurus*. *Acilius Glabrio* caused a Statue on Horseback to be made, and set it up in the Temple of *Piety*, and consecrated the same to the memory of his Father, whom the Statue represented. This was the first Statue made of that precious Metal at *Rome*.

A. M. 3863. *R.* 562. *M. FULVIUS NOBILIOR*, *C. MANLIUS VOLSO*. *Scipio* came back to *Rome*, and was the first man that triumphed over the *Asiatics*.

A. M. 3864. *R.* 563. *C. VALERIUS MESSALLA*, *C. LIVIUS SALINATOR*. The Senate sent ten Deputies into *Asia*, to settle the Affairs of Proconsul *Manlius Volso*.

A. M. 3865. *R.* 564. *M. ÆMILIUS LEPIDUS*, *L. FLAMINIUS CRASSIPES*, or *C. FLAVIUS NEPOS*. The *Scipio's* were both accused by the Tribunes of the people of embezzling the publick Money. *Scipio Africanus* appeared before the Assembly in white cloath, and having made the Eulogy of his great Achievements, without excusing himself of the crime laid upon him, he ended his Speech with these words. "Upon this day of the year I destroyed *Carthage*, *Rome's* Emulator, let us go and give thanks to the Gods for the same. Having thus spoken, he went up to the Capitol, and there he performed his sacrifice.

A. M. 3866. *R.* 565. *SPURIUS POSTHUMIUS ALBINUS*, *Q. MARTIUS PHILIPPUS*. The Consuls made an exact inquiry into the new superstition of the *Bacchanalia* that were celebrated in the night time with horrid lasciviousness. Seven thousand persons were found guilty of this shameful superstition. The *Athletes*, the delight of the *Greeks*, were introduced into *Rome*.

A. M. 3867. *R.* 566. *APPIUS CLAUDIUS PULCHER*, *M. SEMPRONIUS TUDITANUS*. The two Prætors of *Spain* were routed near *Toledo*; but a while after they had their revenge on the banks of the River *Tagus*, inasmuch that out of five and thirty thousand *Spaniards*, four thousand only escaped, all the rest being either killed or taken Prisoners.

A. M. 3868. *R.* 567. *P. CLAUDIUS PULCHER*, *L. PORCIUS LICINIUS*. *Cassiodorus* relates some other Consuls instead of these.

A. M. 3869. *R.* 568. *M. CLAUDIUS MARCELLUS*, *Q. FABIUS LABEO*. There was nothing more remarkable this year than an exact enquiry after the *Bacchanalia*, and poisonings. *Scipio Africanus*, *Hannibal* and *Philopœmen* died this year, tho *Eutropius* tells us that *Hannibal* died two years before.

A. M. 3870. *R.* 569. *CN. BEBIUS PAMPHILUS*, *L. ÆMILIUS PAULUS*. The dissolute life of the Priests of *Isis*, called *Galli*, occasioned an order from the Senate, importing that the Temples of that Goddess, and *Serapis* should be razed to the ground, but no man durst execute this Sentence of the Senate, out of a scruple of Religion: Therefore *Paulus Æmilius* took himself an Ax, and began to demolish that Nest of lewd people, and encouraged the workmen by his Example.

A. M. 3871. *R.* 570. *M. BEBIUS PAMPHILUS*, *P. CORNELIUS LENTULUS* or *CETHEGUS*. There was found in *Numa's* Grave three Volumes concerning Religion, *Petilius* the Prætor got them burnt without scruple; whereupon he was impeached of Impiety and Sacrilege; yet he was found not guilty, because he took an Oath, that these Books tended to the subversion of the Religion then established.

A. M. 3872. *R.* 571. *AULUS POSTHUMIUS ALBINUS LUSCUS*, *C. CALPURNIUS PISO*. This Consul died a little while after his Election, not without suspicion of having been poison'd by *Quarta Hostilia* his Wife, to get the Consulship for her Son, who she had by a first Husband, called *Q. Fulvius Flaccus*, who was chosen in the room of his Father-in-law.

A. M. 3873. *R.* 572. *Q. FULVIUS FLACCUS*, *L. MANLIUS ACCIDINUS* or *LUSCUS*. The *Ligurii Appuani* were transported to *Sarnium*, for it was thought impossible to keep these fierce people in peace, so long as they could shelter themselves amongst their Mountains.

A. M. 3874. *R.* 573. *M. JUNIUS BRUTUS*, *A. MANLIUS VOLSO*. *Epulo* King of the *Istrians* took the Field, and by favour of very thick foggy weather drew near the Camp of the *Romans*, and at the first onset forced the same; but while he and his Army were feasting in the *Romans* Camp, Consul *Manlius* fell upon them and defeated them,

A. M. 3875. *R.* 574. *C. CLAUDIUS PULCHER*, *T. SEMPRONIUS GRACCHUS*. There was a Serpent seen at *Rome* with four feet, which was taken for a prodigy. *Claudius* routed the *Istrians*, and besieged them in *Melastia* the chief Town of their Country, whither they were retired.

A. M. 3876. *R.* 575. *CN. CORNELIUS SCIPIO HISPALUS*, *Q. PETILIUS SPURINUS*. *Cornelius* died in his Consulship, and *C. Valerius Levcinus* was chosen in his room. Consul *Levinus* forced the *Ligurians* to retire unto their two Mountains, called *Lætan* and *Basilis*, and there besieged them, but was killed at the beginning of the light. This misfortune rather encourag'd than disheartned the

Romans,

Romans, who at last beat the Enemy from those hold.

A. M. 3877. R. 576. M. ÆMILIUS LEPIDUS, P. MUCIUS SCÆVOLA. *Cassiodorus* mentions these two Consuls, tho' there is nothing recorded during their Consulship.

A. M. 3878. R. 577. SPURIUS POSTHUMIUS, Q. MUCIUS SCÆVOLA. *Polybius* doth not mention these two Consuls, and yet *Cassiodorus* affirms that he has taken his Chronology out of the *Calendars* or *Fasts* of the Capitol, where they are recorded.

A. M. 3879. R. 578. L. POSTHUMIUS ALBINUS, M. POPILIUS LÆNAS. Peace was granted to the People of *Corfica*, upon condition that they should pay every year two hundred thousand pounds weight of Wax.

A. M. 3880. R. 579. C. POPILIUS LÆNAS, P. ÆLIUS LIGUR. A stormy wind drove away to great a quantity of Locusts into *Apulia*, that the Land was all over covered with them. The *Roman* people solemnly renounced the friendship of *Perseus* King of *Macedonia*, hearing that he was forming a party in *Asia* against them.

A. M. 3881. R. 580. P. LICINIUS CRASSUS, C. CASSIUS LONGUS. *Perseus* defeated the *Roman* Army commanded by the Consul *Licinius*, says *Eutropius*. This Battle was fought on the Banks of the River *Penes*. The *Prætor* *Lucretius* laid the siege before *Coronea*, and took it by storm with the Town of *Thebes*.

A. M. 3882. R. 581. C. ATILIUS SE-RANUS, C. HOSTILIUS MANCINUS. The *Alabandii* out of a base and ridiculous flattery rank'd *Rome* in the number of their Gods, built her a Temple, and instituted annual Games to the honour of their new created Goddess. *Mancinus* got some advantage over *Perseus*.

A. M. 3883. R. 582. Q. MARTIUS PHILIPPUS, Q. SERVIILIUS CÆPIO. *Perseus* desired peace, but it was denied him. The Censors forbad the Farmers of the publick Revenues to renew their Lease.

A. M. 3883. R. 583. L. ÆMILIUS PAULUS, C. LICINIUS CRASSUS. *Paulus Æmilius* was chosen to have the conduct of the *Macedonian* war, tho' he was then sixty years old. He found *Perseus* incamp'd, and well fortified upon Mount *Olympus*, and forc'd him to remove from thence, and afterwards engag'd him. The *Macedonians*, after a long and vigorous resistance, were at last overcome, and *Perseus* surrender'd himself to *Paulus Æmilius*, who led him in triumph with his three Children; that unfortunate Prince died in Irons, and two of his Children before him. The youngest call'd *Alexander*, was very skilful in Joyners work, and Turning, and writ so good a hand, that

the Register of the Commonwealth took him for his Clerk: A sad fate of the last Successor of *Alexander* the Great. *Macedonia* was then reduced to a Province, having been govern'd by thirty Kings, during nine hundred and twenty three years, but had no great name in the world, according to *Justin*, till one hundred and eighty two years before the defeat of *Perseus*. *Paulus Æmilius*, as an exemplary punishment of the *Illyrians*, quarter'd his Army in threescore of their chiefest Towns, and at an appointed day gave them up to be plunder'd by his Soldiers, who sold one hundred and fifty thousand Inhabitants for Slaves.

A. M. 3885. R. 584. Q. ÆLIUS POETUS, M. JUNIUS POENUS. *Memmius* *Prætor* of *Spain* reduc'd some *Spaniards* that were in Rebellion.

A. M. 3886. R. 585. M. MARCELLUS, C. SULPITIUS GALBA. *Marcellus* made war with good success.

A. M. 3887. R. 586. CN. OCTAVIUS NEPOS, T. MANLIUS TORQUATUS.

A. M. 3888. R. 587. AULUS MANLIUS TORQUATUS, Q. CASSIUS LONGUS. The war was carried on in *Spain* with differing success.

A. M. 3889. R. 588. T. SEMPRONIUS GRACCHUS, M. JUVENTIUS. *Sempronius* reduced *Thracia*, and the Country along the River *Danube* into a Province, and brought them under the subjection of the *Roman* Empire.

A. M. 3890. R. 589. P. SCIPIO NASICA, L. MARTIUS FIGULINUS.

A. M. 3891. R. 590. M. VALERIUS MESSALA, C. FANNIUS STRABO.

A. M. 3892. R. 591. L. ANNICIUS GAL-LUS, CORNELIUS CETHEGUS.

A. M. 3893. R. 592. CN. CORNELIUS DOLABELLA, M. FULVIUS NOBILIOR.

A. M. 3894. R. 593. M. ÆMILIUS LEPIDUS, C. POPILIUS LÆNAS. The *Romans* sent people to work in the Mines, that were discovered in *Macedonia*.

A. M. 3895. R. 594. SEXTUS JULIUS CÆSAR, L. AURELIUS ORESTES.

A. M. 3896. R. 595. L. CORNELIUS LENTULUS, C. MARTIUS FIGULINUS.

A. M. 3897. R. 596. P. CORNELIUS SCIPIO NASICA, M. CLAUDIUS MARCELLUS.

A. M. 3898. R. 597. L. POSTHUMIUS ALBINUS, Q. OPIMUS NEPOS.

A. M. 3899. R. 598. Q. JULIUS NOBILIOR, T. ANNIUS LUSCUS.

A. M. 3900. R. 599. M. CLAUDIUS MARCELLUS, L. VALERIUS ILACCUS.

A. M. 3901. R. 600. L. LICINIUS LUCULLUS, AULUS POSTHUMIUS ALBINUS. *Lucullus* made war against the *Celtæ*.

rians, and sent *Scipio* over into *Africa*, to desire some Elephants of *Massinissa*.

A. M. 3902. *R.* 601. **L. QUINTIUS FLAMINIUS, M. ACILIUS BALBUS.**

A. M. 3903. *R.* 602. **L. MARTIUS, M. MANLIUS NEPOS.** The reduction of *Utica* gave sufficient occasion to the *Romans* for proclaiming war against the *Carthaginians*. They sent over the two Consuls into *Africa* with one hundred and fifty Gallies, with five Oars in a seat, (*Quinqueres*) one hundred with six Oars (*Sextieres*) and fourscore thousand Foot, all *Romans* born, and four thousand of their best Horie. The *Carthaginians*, surpriz'd at these preparations of war, sent Deputies to complain to the Senate of this infraction of a peace so solemnly sworn, and so religiously kept on their side. The *Romans* demanded three hundred Hostages, and that they should bring up all their Arms to the Consuls. The *Carthaginians* obey'd exactly, they deliver'd up their Hostages and their Arms; consisting of Arms for two hundred thousand men, such as were used in that time, and two thousand Engines of war. When they were thus disarm'd, *Marcius* told them, that he had orders to destroy their Town, but that he would give them leave to rebuild another *Carthage* on the firm Land, fourscore Furlongs at least off from the Sea. The *Carthaginians* were thunder-struck at this cruel Declaration; and tho' they were without Forces and Arms they shut up their Gates, and provided themselves with Arms as well as they could, making use (in that necessity) of their Wives hair, instead of strings for their Bows.

Asdrubal took the Field with twenty thousand men, and from time to time supply'd the Town with Provisions.

Manlius attempting to rid himself of this troublesome Enemy, fell inconsiderately into a desfilé, where he had certainly perish'd, had not the Tribune *Scipio* brought him off.

A. M. 3904. *R.* 603. **SP. POSTHUMIUS ALBINUS, L. CALPURNIUS PISO.** The *Carthaginians* sent Ambassadors every where for relief; and made such progress therein, that the *Romans* were amazed at it.

A. M. 3905. *R.* 604. **P. CORNELIUS SCIPIO AFRICANUS, C. LIVIUS DRUSUS.** *Scipio* went over into *Africa* at the desire of the people, tho it was the Province of his Colleague, and had under his command fourscore thousand Foot, and four thousand Horie, with leave to raise such number of the Confederates as he should think fit. *Scipio* with these Forces by night attack'd a quarter of *Carthage*, called *Megara*, on the land's side, took it by storm, and there he lodg'd himself, and to kept the besieged from receiving Provisions. At the beginning of the winter, ha-

ving left some Troops to block up the place, he marched with the remaining Forces against *Asdrubal*, who was very troublesome to him: *Asdrubal* not being able to withstand him, got into *Nephera*, where *Scipio* besieged him, and took the place, wherein seventy thousand men were kill'd. *Scipio* return'd in the beginning of the Spring, to carry on the siege of *Carthage*, and stormed another quarter of the Town, called *Cotton*, wherein there was a great slaughter for six days and six nights together. The strongest hold of *Carthage*, call'd *Byrsa*, was not yet taken, and there, those that could escape out of *Megara* and *Cotton*, had made their retreat; but wanting both Provisions*and Ammunition, they surrendered to *Scipio* as well as *Asdrubal*, who was retired in the Temple of *Æsculapius*. Five thousand persons of both Sexes went out of *Carthage*, which were the deplorable remains of that stately City, the Rival of *Rome*, which flourish'd for six hundred and sixty seven years, or seven hundred, according to some Authors.

A. M. 3906. *R.* 605. **CN. CORNELIUS CENTUMALUS, L. MEMMIUS.** The *Achaians* oppos'd *Memmius* with a good Army, but were overcome. The Consul pursued the Victory, laid siege to *Corinth*, and took it; he razed its walls, and carried all its fine Ornaments also to *Rome*. This year *Scipio* laid *Carthage* even with the ground. *Corinth* flourish'd for nine hundred and fifty years.

A. M. 3907. *R.* 606. **Q. FABIUS MAXIMUS, L. HOSTILIUS MANCINUS.** *Fabius* routed *Virriatus* in *Spain*.

A. M. 3908. *R.* 607. **SERGIUS SULPITIUS GALBA, L. AURELIUS COTTA.** One *Andriscus*, who called himself the Son of *Philip* the fifth King of *Macedonia*, because he was like him both in shape and countenance, made some noise in *Macedonia*. The *Romans* at first despised him, but after he had defeated the Prætor *Juvetius*, they were afraid of him, says *Florus*.

A. M. 3909. *R.* 608. **APPIUS CLAUDIUS PULCHER, Q. CÆCILIUS METELLUS.**

A. M. 3910. *R.* 609. **Q. CÆCILIUS METELLUS, Q. FABIUS MAXIMUS.** *Macedonia* fell to *Metellus*, who vanquish'd *Andriscus*, whom a King of *Thracia* delivered into his hands. This pretended King followed the triumphal Chariot of the Consul, and afterwards the Senate ordered he should be put to death, and gave the name of *Macedonicus* to the Consul who had overcome him.

A. M. 3911. *R.* 610. **CN. SERVILIUS CÆPIO, Q. POMPEIUS or POMPILIUS RUIUS.** *Florus* l. 2. c. 17. says that this last Consul had dishonoured the *Roman* name in *Spain*, having caused *Ventus* to be murder'd by

by one of his Servants, whom he corrupted for that purpose. *Paterculus* tells us that this *Pompey* was the first of his name that was raised to the Consulship, and charges the Consul *Cæpio* with the murder of *Viriatus*. *Eutropius* affirms that the murderers committed the fact of their own accord, and demanded a reward from the Consuls for the same, who generously answer'd that they had no reward for crimes. A *Macedonian* perswaded seventeen thousand Slaves, that he was son to King *Perseus*; but the Prætor *Tremelius* defeated him, before he had encreased his faction.

A. M. 3912. R. 611. Q. CÆPIO, C. LÆLIUS. This last Consul undertook to get the *Agrarian* Law enacted; but when he understood that it could not be done without raising a great confusion in the Commonwealth, he gave it over: whereupon he got the surname of *Sapiens*.

A. M. 3913. R. 612. CN. CALPURNIUS PISO, M. POPILIUS LÆNAS, whom *Florus* and *Eutropius* call Q. POMPEIUS LÆNAS. This last Consul was beaten in *Spain* by the *Numantini*, who might have quite routed him; but had rather make Peace with him, than provoke the *Romans*.

A. M. 3914. R. 613. P. CORNELIUS CÆPIO or SCIPIO NASICA, D. JUNIUS BRUTUS. This Consul beat the *Celtæ*, the *Lusitanians* and the *Galicians* at Sea; and was thereupon surnamed *Brutus Galæcius*.

A. M. 3915. R. 614. M. ÆMILIUS LEPIDUS, C. HOSTILIUS MANCINUS, who carried on the siege of *Numantia*. Being gone out of his Camp against the Augur of the *Auspices*, the *Numantini* attacked the same, seized upon it, and having followed the Consul, overtook him in a narrow passage, where they might have easily routed him, had he not concluded a Peace with them: The Senate refused to ratify that Peace, being disadvantageous and shameful to the *Roman* people, but sent *Mancinus* with his hands bound to *Numantia*, with the bundle of Rods, the badge of his dignity.

A. M. 3916. R. 615. P. FURIUS PHILO, SEXTUS ATTILIUS SERANUS. *Numantia* was besieged again.

A. M. 3917. R. 616. SERGIUS FULVIUS FLACCUS, Q. CALPURNIUS PISO. The siege of *Numantia* was carried on, but very slowly.

A. M. 3918. R. 617. P. CORNELIUS SCIPIO AFRICANUS, C. FULVIUS FLACCUS. *Scipio* starved the *Numantini*, and tho they made several vigorous sallies, reduced them to such extremities, that they burnt their Wives, Children, and all that they had most dear and precious to them, even their

Arms, and then ran naked against the Arms of the *Romans*, leaving to *Scipio* no other ornament of his triumph, but the bare name of *Numantinus*. *Pliny* says that the booty of this rich Town was but seven thousand pound weight of Silver, and therefore *Florus* accounts it for nothing.

A. M. 3919. R. 618. C. MUTIUS SCÆVOLA, L. CALPURNIUS PISO. The Consul *Mutius*, who was a learned Lawyer, perswaded *Tiberius Gracchus* to get the *Agrarian* Law to be received; he brought it about, after a great resistance from the Senate, who named Commissioners to share the Lands; but allowed but nine *oboli* a day to each of them to bear their charges. *Attalus* King of *Pergamus* gave by his last Will his Kingdom and all his goods to the *Roman* people. *Tiberius Gracchus* made use of this opportunity to flatter the people, and demanded that the Money of *Attalus* might be distributed among them. The Senate opposed his demand; but *Gracchus* went up the Capitol, and a great number of people after him. Then *Scipio Nasica*, *Jupiter's* High Priest cried out, *Let those that are for the good and conservation of the Commonwealth follow me*: and having put his Gown over his head, ascended the Capitol, followed by the Senators and the most rich among the *Plebeians*. The people made room for him out of respect to his Priesthood: but he and his followers making use of the Seats of the Temple, instead of Arms, knock'd down *Gracchus* with three hundred more of his party. *Aristonicus*, who call'd himself the Son of *Attalus*, occasion'd a second War in *Asia*.

A. M. 3920. R. 619. P. POPILIUS LÆNAS, P. RUPILIUS. *Spain* having been absolutely subdued by the taking of *Numantia*, it was reduc'd into a Province. *Florus* l. 2 c. 20. says that this year King *Attalus* died, and gave his dominions to the *Roman* people. *Judas Machabeus* made a league with the *Roman* people: as we read in the Book of the *Machabees*.

A. M. 3921. R. 620. P. LICINIUS CRASSUS, L. VALERIUS FLACCUS. *Crassus* went into *Asia*, to make war against *Aristonicus*, *Attalus's* pretended Son, who had seized upon the Kingdom of *Pergamus*. The Consul took greater care to lay hold upon the Treasures of *Attalus*, than to pursue *Aristonicus*, who having rallied his Troops, fell upon the *Romans* and entirely defeated them. *Eutropius* l. 4. and *Justinus* l. 36. say, that the Consul was killed upon the spot: but *Valerius Maximus* relates his death otherwise, and says, that after his overthrow he was taken by some *Thracian* Soldiers between *Smyrna* and *Elaea*, and as they were bringing him to *Aristonicus*, he designing to be killed, put a *Solida*

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stereye out with a Switch he had in his hand, whereupon the Soldier killed him; so died *Grassus*, the only Roman Consul who was ever taken alive in War.

A. M. 3922. *R.* 622. **APPIUS** or **C. CLAUDIUS PULCHER**, **M. PERPENNA**. This last Consul had order to revenge the affront that *Arifonius* had put on the Roman people. He besieged him in *Stratonica*, and took him Prisoner, having forced him to surrender for want of Provisions. The Consul preserved his life, that he might adorn his Triumph, but he was strangled in prison by order of the Senate.

A. M. 3923. *R.* 622. **C. SEMPRONIUS TUDITANUS**, **M. AQUILIUS NEPUS**. *Aquilius* made an end of the War in *Asia*, by poisoning the Waters. *Scipio Nasica Emilianus* was found dead in his Bed, and by marks that appeared upon his Body, it was plain that he had been strangled; his own Wife, and *Cornelia*, the *Gracchi's* Mother, were suspected of having committed that crime.

A. M. 3924. *R.* 623. **CN. OCTAVIUS NEPOS**, **T. ANNIUS LUSCUS**.

A. M. 3925. *R.* 624. **L. CASSIUS LONGUS**, **L. CORNELIUS CINNA**. *Jonathas*, Brother to *Judas Machabeus*, renewed the league with the Romans.

A. M. 3926. *R.* 625. **L. ÆMILIUS LEPIDUS**, **L. AURELIUS ORESTES**. One of the slaves that manured the ground in *Sicily*, named *Eunus*, a Syrian born, not being able to bear the misfortune of his condition, played at first the Enthusiast, as being inspired by the Goddess of *Syria*: and said that he was sent from the Gods, to free the Slaves; and to get credit among the people, he had in his mouth a Nut full of Brimstone, and setting it dexterously on fire, he blew out Flames to the great amazement of the vulgar. Two thousand Slaves and others oppressed with misery, joyned him, and with their help he broke open the Prisons, and unfettered the Slaves, crying out every where Liberty. By these means he was in few days at the head of threecore thousand men, and got ground on the Romans. *Perpenna* being sent against them, took them by Famine, and all the Prisoners were nailed to the crosses.

A. M. 3927. *R.* 626. **M. PLAUTIUS HIPSEUS**, **M. FULVIUS FLACCUS**. A Slave called *Athenion*, a *Sicilian* born, and a Shepherd, killed his Master, and got out of Prison as many Slaves as he could, and put himself at the head of them, taking upon him the quality of King and Liberator of the Slaves. *Aquilius* was ordered to punish him, and made use of the same means, that had so well succeeded with *Perpenna*, he had

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the like good success, except only that *Athenion* was not taken alive, because the Soldiers being too eager to seize him, tore him in pieces. *Tullius* persuaded the *Italians* to beg the Freedom of Roman Citizens, but the Senate prevented it.

A. M. 3928. *R.* 627. **C. CASSIUS LONGINUS**, **C. SEXTIUS CALVINUS**. The *Allobroges*, *Hedui* and *Veruci* made war against the *M. silians*, ancient Confederates of the Romans. *Sextius* who was sent to assist them, destroyed the *Allobroges* and their Allies, after a war of three years standing. *Eutropius* reckons this year to be the 627 *ab urbe condita*.

A. M. 3929. *R.* 628. **Q. CÆCILIUS METELLUS**, **Q. QUINTIUS FLAMINIUS**. *Carthage* was rebuilt two and twenty years after its ruine. *Metellus* laid siege before *Cantabricum* in *Spain*, and as he was ready to storm it, the besieged laid the Children of *Rethogenes* a Spanish Prince, who was on the Romans side, on the breach. *Metellus* moved to compassion by the prayers of *Rethogenes*, rais'd the siege and retired.

A. M. 3930. *R.* 629. **CN. DOMITIUS**, **C. FANNIUS STRABO**. *Gracchus*, Tribune of the people, got Commission for rebuilding *Carthage*; and cast a line about it in seventy days, and called her *Junonia*. *Sextius* built a Town in *Gallia Narbonensis*, near a spring of mineral waters, which was called *Aqua Sextia*.

A. M. 3931. *R.* 630. **L. OPIMIUS**, **Q. FABIUS MAXIMUS**. *Opimius* revoked all Orders decreed by *Gracchus*, and particularly the re-peopling of *Carthage*, giving out, that it was not the will of the Gods, who had declared their mind about the same by a Prodigy, for a Wolf had pluckt out the stakes that were driven into the ground to draw the line about it; *Gracchus* maintained that that prodigy was false and forged; and while they were arguing upon that point, a Lictor spoke so insolently, that he was kill'd by *Gracchus's* Faction. The Consul and the Senate made a great noise for the death of this wretched man, thinking thereby to raise the people, but on the contrary they expressed their indignation, that the Senate should make such a disturbance for the death of an insolent Lictor, who had made no scruple to knock down *Tiberius Gracchus* Tribune of the people, an inviolable Magistrate, even in the Temple of *Jupiter*. Afterwards a sedition broke out in *Rome*, raised by the faction of *Gracchus* and that of the Senate. *Opimius* promis'd to give for the Head of *Gracchus* its weight in Gold, and the same was brought to him, and was found seventeen pounds eight ounces weight. Then *Opimius* built a Temple to the Goddess *Concord*.

A. M. 3932. *R.* 631. P. MANLIUS NEPOS. C. PAPIRIUS CARBO.

A. M. 3933. *R.* 632. L. CÆCILIUS METELLUS CALVUS, L. AURELIUS COTTA.

A. M. 3934. *R.* 633. M. PORTIUS CATO, Q. MARTIUS REX. C. Cato, Grandson to Cato the Great, was fined for having converted several things in Macedonia to his own use, which belonged to the Republick. A Colony was sent to Narbona.

A. M. 3935. *R.* 634. P. CÆCILIUS METELLUS, Q. MUCIUS SCÆVOLA. This last Consul triumphed over Dalmatia.

A. M. 3936. *R.* 635. C. LICINIUS GATA, Q. FABIVS MAXIMVS EBURNVS.

A. M. 3937. *R.* 636. M. CÆCILIUS METELLUS, M. ÆMILIUS SCAURUS. All Arts serving only for diversion were banished Rome, except playing upon the Roman Flutes, Singers and Dice players.

A. M. 3938. *R.* 637. M. ACILLIUS BALBUS, C. PORTIUS CATO.

A. M. 3939. *R.* 638. C. CÆCILIUS METELLUS, CN. PAPIRIUS CARBO. Massinissa King of Numidia being dead, his Son Micipsa succeeded him alone, after the death of his Brothers Mastanabal and Gulossa. Micipsa had two Sons Adherbal and Hiempsal; and his Brother Mastanabal had left a Son called Jugurtha, by a Concubine, whom the esteem and love that the Numidians had for him, rendered suspicious to Micipsa; but to get himself sure of him, he adopted him, and made him an equal sharer with his own Children. A while after this Adoption Micipsa died, and left his Kingdom to his two Sons, and to Jugurtha, who was so cruel as to cause Hiempsal to be murdered in the Town of Thirpida. Adherbal took up Arms to revenge his Brothers death, but was beaten; he had recourse to the Romans, but Jugurtha sent them Ambassadors loaded with Gold and Silver, and thereby won them over to his interest.

A. M. 3940. *R.* 639. C. LIVIUS DRUSUS, L. or C. CALPURNIUS PISO. L. Opimius was sent to divide the Kingdom of Numidia: The lowest Numidia, which is bounded by the Sea, fell to Adherbal; but so soon as Opimius had left Africa, Jugurtha invaded his Brother's Territories, where he destroyed all, and besieged him in Cirtha, the capital City of his Kingdom, and so streighten'd him, that he was forc'd to surrender. Jugurtha put him to death with all his faithful Servants.

A. M. 3941. *R.* 640. P. CORNELIUS SCIPIO NASICA, L. CALPURNIUS BESTIA. The News of what Jugurtha had done in Africa being brought to Rome, a War was proclaim'd against him, and the Consul Calpurnius was sent into Africa. This cruel Prince

sent an Embassy to Rome, to bribe the Senators and people with rich Presents: But his Ambassadors were order'd to depart Italy in ten days, and Jugurtha was summon'd to appear at Rome in person to justify himself. He came thither upon the parole of Cassius the Prætor, who had been sent to notify unto him the orders of the Senate. Memmius Tribune of the people accused him of having put to death the two Sons of Massinissa his Father and Benefactor; but he got off of this impeachment with Money. But upon advice that Massiva Son of Gulossa had been murder'd by his orders, he was shamefully banish'd out of Rome; and at his going out of the Town he spoke these words, O infamous Town, thou art to be sold, if thou couldst find a buyer. Scipio pull'd down a very fine Theater, that Lucius Cassius had began, lest the Romans courage should be soften'd and effeminated by the Luxury and Pleasures of the Greeks.

A. M. 3942. *R.* 641. SPURIUS POSTHUMIUS ALBINUS, M. MINUTIUS RUFUS. Albinus was sent against Jugurtha, but he came back to Rome, because the meeting of their Assemblies or Comitia required his presence, and left his Brother Aulus to command in Africa: Aulus out of a desire of gaining Glory, laid siege to Stral, a Town impregnable by its situation; but Jugurtha attack'd his Camp in the night, and made a great slaughter of his men. Aulus retired upon a Hill with the scatter'd Remnants of his Army, but Jugurtha besieged him the next day, and forc'd him to surrender, upon condition that he should pass under the yoke himself, and all the rest of his Soldiers, and that he should quit Africa.

A. M. 3943. *R.* 642. Q. CÆCILIUS METELLUS NUMIDICUS, M. SYLLANUS. Metellus went into Africa, which put Jugurtha under a consternation. Metellus seiz'd upon Vacca a large Town, where he kept his Magazines, and then besieged Zama the chief Town of Numidia; but being perpetually harass'd by Jugurtha he rais'd the Siege.

A. M. 3944. *R.* 643. SERGIUS SULPITIUS GALBA, M. ÆMILIUS SCAURUS. Jugurtha made great preparations of war, and attempted to corrupt the Roman Garrisons. The Inhabitants of Vacca, irritated by the Covetousness of the Romans, returned to the subjection of their ancient Master; but Metellus retook that place, destroyed the Inhabitants thereof, and permitted his Soldiers to plunder it. Then he march'd against Jugurtha, whom he defeated, and forced him to retire to Bocus his Son-in-law, King of Mauritania.

A. M. 3945. *R.* 644. L. CASSIUS LONGINUS, C. MARIUS. This last Consul

had the management of the Affairs of *Africa*. He formed a design upon *Capsa*, one of the most powerful Towns of *Africa*, took it without resistance, and gave it up to his Soldiers to be pillaged. Afterwards he engaged *Bocus* and *Jugurtha* near *Cirthea*, and got a compleat victory over them. *Bocus* delivered up his Father-in-law to *Marius*, pursuant to a secret Treaty between them.

Hircanus King and Sovereign Pontiff of the *Jews*, renewed the confederacy with the *Roman* people.

A. M. 3946. R. 645. Q. SERVILIUS SEPIO, C. ATTILIUS SERRANUS. The *Cimbri* and *Teutoni* began to fright *Italy*. Some think these Nations to be the *Scythæ*, others would have them to be the *Germans* of the North: They were three hundred thousand fighting men, besides a great number of Women and Slaves.

A. M. 3947. R. 646. Q. RUTILIUS RUFUS, C. MANLIUS. The *Cimbri* and *Teutoni* defeated the two Consuls on the Banks of the River *Rhone*. This loss brought so great a fear upon *Rome*, that 'tis parallel'd by Historians, with the fright that seiz'd the *Romans*, after they were routed at *Canne* by *Hannibal*; they were afraid the *Gauls* would come again to besiege the Capitol. *Rutilus* instituted Fencing Masters, to teach young Soldiers how to handle their Weapons.

A. M. 3948. R. 647. C. MARIUS, C. FLAVIUS HIBERIA. The people was in great terror, and thought that no other man but *Marius* was able to defend them against the fury of the *Cimbri*, wherefore he was named Consul in his absence, contrary to the laws. *Marius* came again to *Rome*, he triumphed over *Jugurtha*, and brought into the Exchequer three thousand and seven pounds weight of Gold, and five thousand seven hundred and seventy five pounds of Silver in the Mass, besides a great quantity of Gold and Silver Coin. He bestowed all the time of his Consulship, in making preparations for this great and important Expedition against the *Cimbri*.

A. M. 3949. R. 648. C. MARIUS, L. AURELIUS ORESTES. The *Cimbri* turn'd their arms against *Spain*, and so gave an opportunity to *Marius* to reinforce his Army, and bring it under a good Discipline. *Orestes* died in his Magistracy.

A. M. 3950. R. 649. C. MARIUS, L. LUCIATIIUS CATULUS. *Marius* being inform'd that the *Cimbri* were marching towards *Italy*, went over the Mountains, and incamped on the banks of the River *Rodanus*, now the *Rhone*: he engag'd them in *Provence*, and gave such an overthrow, that they lost one hundred thousand men, either kill'd or

taken Prisoners. The Inhabitants of *Marseilles* for a long time inclosed their Vineyards with the bones of the *Cimbri* and *Teutoni*, who were kill'd in this bloody Fight. *Florus* says, that *Teutobocus* their King was made prisoner and led in triumph to *Rome*.

A. M. 3951. R. 650. C. MARIUS, MANIUS AQUILIUS. *Marius* prefer'd the safety of *Rome* before the triumph that was ordain'd him; and the glory of a second Victory, to the glory of a victorious entry into *Rome*, he pursued the *Cimbri*, whom he engaged and routed in the plain of *Vesella*, killing sixscore thousand of them on the spot, and taking sixty thousand Prisoners. *Marius* in consideration of this great Victory, was called the third founder of *Rome*.

A. M. 3952. R. 651. C. MARIUS, L. VALERIUS FLACCUS. This sixth year of *Marius's* Consulship was spent in Actions unworthy of him; for he seconded all the seditious proposals of *Saturninus* a Tribune of the People, and oblig'd the Senators to take an Oath, that they should follow the Laws made by the people; which they did with this limitation, *Si Leges sunt*: There was none but *Metellus* that refus'd to take the Oath. *Paterculus* and *Valerius Maximus* both justify *Marius* about the death of the Tribune *Saturninus*, and the Prætor *Glaucia*. 'Tis true that he shut up these two seditious men in the Court of *Hofilia*; but he did so, to secure them from the fury of the people, and save them under that pretence; but the Senate having discovered his design, sent some of his faction, who got upon the tops of the Neighbouring houses, and kill'd them with their Darts.

A. M. 3953. R. 652. M. ANTONIUS, AULUS, POSTHUMIUS ALBINUS. The *Thracians* rebell'd, and committed horrid cruelties on the *Romans*.

A. M. 3954. R. 653. Q. CÆCILIUS METELLUS PIUS, T. DIDIUS. This last Consul was sent to punish the *Thracians*, and *Metellus* in several engagements defeated two Brothers, called the *Heulians*, Authors of the Rebellion in *Spain*.

A. M. 3955. R. 654. CN. CORNELIUS LENTULUS, P. or C. LICINIUS CRASSUS. *Cn. Carbo* went over into *Gaul* to observe the conduct of *Crassus*, because he had banished his Father. A while after, finding no fault therewith, he returned into *Rome*, and reported that his Father could not be guilty, seeing he had been condemn'd by so just and moderate a man as *Crassus*.

A. M. 3956. R. 655. CN. DOMITIUS AENOBARBUS, C. CASSIUS LONGINUS. *Ptolemy* King of *Egypt* made the *Roman* people his Heir by his Will.

A. M. 3957. R. 656. P. LICINIUS CRASSUS, Q. MUTIUS SCÆVOLA or SCÆVULA. They made a Law which was called after their Names *Licinia* and *Mucia*, about the regulation of the Citizens.

A. M. 3958. R. 657. CAIUS COELIUS CALDUS, L. DOMITIUS ÆNEOBARBUS.

A. M. 3959. R. 658. C. VALERIUS FLACCUS, M. IERENNIUS. All was quiet in the *Roman* Empire under these Consuls.

A. M. 3960. R. 659. C. CLAUDIUS PULCHER, M. PERPENNA.

A. M. 3961. R. 660. P. or L. MARTIUS PHILIPPUS, SEXTUS JULIUS CÆSAR. *M. Livius Drusus* Tribune of the people, attempted to restore to the Senate the right of judging in certain Causes, which *Gracchus* had got from them, and given to the Knights. He endeavour'd also to obtain the freedom of *Roman* Citizens for all the Inhabitants of *Italy*; but he was vigorously oppos'd: whereupon the Inhabitants of *Italy* rais'd one hundred thousand men, to obtain it by the force of their Army.

A. M. 3962. R. 661. C. JULIUS CÆSAR, C. RUTILIUS LUPUS. The Consuls rais'd one hundred thousand men, whom they divided into several Bodies, that they might resist the several Nations of *Italy* leagued together; yet they were worsted every where, and the Consul *Rutilius* was kill'd in an Engagement. At the latter end of the year, *Julius Cæsar* made a Law, granting the freedom of *Rome* to the *Latins* and the Confederates, as *Tully* says, in his Oration for *Balbus*.

A. M. 3963. R. 662. CN. POMPEIUS STRABO, L. PORCIUS CATO. The war against the Inhabitants of *Italy* was carried on; There *Cato* was kill'd, and several Bodies of the Army defeated. The *Italians* seeing the good success of their Affairs, erected a Commonwealth of their own, which they called the *Italian* Republick; and the capital City of this new State was *Cornificium*; But *Pompeius* destroy'd their infant Republick, and routed their chief Forces. The Senate granted the freedom of their City to the *Latins* that were not of the League, but they were not incorporated into the thirty five Tribes, nor had the privilege of voting in the Assemblies.

A. M. 3964. R. 663. L. CORNELIUS SYLLA or SULLA, Q. POMPEIUS RUFUS. Several prodigies threaten'd the *Roman* State with some fatal revolution. A woman was brought to bed of a Serpent, and great soundings of Trumpets were seen in the air: These prodigies were the forerunners of the troubles, which were occasioned by the Civil

Wars between *Marius* and *Sylla*, which had their rise from what follows. *Marius* stood for the command of the Army against *Mithridates* King of *Pontus*, and *Sylla* pretended the same, for being Consul, that Command belonged to him; yet *Marius* made so good an interest for himself, that he carried it, being seconded by the Tribune *Sulpitius*. The Consuls being offended at this proceeding, stop't all Employments and acts of Justice: But *Sulpitius* grew so insolently bold, that he attacked the Consuls in the *Rostræ*, and kill'd and overthrew all that would oppose his fury. *Sylla* could find no shelter, but in the House of *Marius*, from whence he was not permitted to go out, till he had pass'd his word to repeal what he had ordered. *Marius* sent one of his Lieutenants to *Nola*, to oblige the Army to swear fidelity to him, but *Sylla* prevented it, and came to the Army before *Marius's* Lieutenant, whom he caus'd to be put to death, as soon as he came into the Camp; and having caus'd the Army to take an Oath to him, he march'd directly towards *Rome*, and possess'd himself of the Gate *Collina*, and some other posts. The Inhabitants made at first some resistance from the tops of their Houses, but *Sylla* threatned them to set the whole Town on fire, if they offer'd to oppose him. *Marius* made a vigorous resistance in the sacred streer, but not being able to withstand any longer, he quitted the Town and went over into *Africa*. All things being then at *Sylla's* command, he call'd the Senate, and caus'd *Marius* and *Sulpitius* with their followers to be proscrib'd, and declared Enemies of the *Roman* People.

A. M. 3965. R. 664. L. CORNELIUS CINNA, CN. OCTAVIUS FLACCUS. After the Consul's election, *Sylla* set out for *Rome* to make war against *Mithridates*, and began this Expedition with the defeat of *Archelaus* one of his Generals. *Octavius* expelled *Cinna* out of *Rome*, and substituted in his room *Cornelius Merula*, the great Priest of *Jupiter*. After this affront *Cinna* retired into *Italy*, and perswaded the *Italians* to rebel, enticing them with the promises of the freedom of Citizens, and of being incorporated into the thirty five Tribes, that they might be partakers of all the privileges of the *Roman* people: By this means *Cinna* rais'd a considerable Army, and *Marius* joined himself to him. They took the Town of *Ostia* by treachery, and destroyed all the Inhabitants thereof. Afterwards *Marius* went over the River *Tyber*, leaving *Cinna* on the other side, and seiz'd the *Faniculum*, whereupon the *Romans* sent him Ambassadors to desire him to come again to *Rome*; and to that purpose the act of his banishment was repealed. *Marius* and *Cinna* entred again into

Rome, and there made a very great slaughter.

A. M. 3966. R. 665. L. CORNELIUS CINNA, C. MARIUS. Marius died the 17th day of his seventh Consulship, and Cinna got *Valerius Flaccus* elected in his room, who was ordered to go and make war against *Mithridates*: they made *Fimbria*, with the quality of Prætor, his Lieutenant General, that he might have a greater Authority. He fell out with *Flaccus*, who shamefully deposed him; but this great Man was revenged of the Consul, and got him murdered in a Well, where he had hid himself. After his death, *Fimbria* having the sole command of the Army, pursued *Mithridates*, and forced him to retire by sea to *Mitilene*.

A. M. 3967. R. 666. L. CORNELIUS CINNA, CN. PAPIRIUS CARBO. Cinna went on with his Murders and Proscriptions. *P. Lentas* Tribune of the people, caused his Colleague *Sextus Lucilius*, to be thrown headlong from the *Tarpeian Rock*.

A. M. 3968. R. 667. CORNELIUS CINNA, CN. PAPIRIUS CARBO. Sylla divided *Asia* in forty four Provinces, and then returned into *Italy*: Cinna marched against him, but his own Soldiers mutinied, and killed him in his Camp. Carbo would have no Colleague.

A. M. 3969. R. 668. L. SCIPIO ASIATICUS, C. NORBANUS FLACCUS. The two Consuls with the young *Marius*, opposed Sylla with two powerful Armies; but he defeated them, and pursued *Norbanus* so closely, that he besieged him in *Capua*.

A. M. 3970. R. 669. CN. PAPIRIUS CARBO, C. MARIUS. Sylla engaged *Marius* near *Signinum*, and got a full victory, having killed twenty thousand of his men, and taken eight thousand Prisoners. *Offella* one of Sylla's Generals besieged *Marius* in *Præneste*, where he retired after his defeat, and kept him so close that he could not get off; whereupon he murdered himself. Then *Præneste* was delivered up to Sylla, who got all the Inhabitants together in the place of Arms, and had them murdered by his Soldiers. *Pliny* affirms that Sylla found in *Præneste* three thousand pounds weight of Gold, and seven thousand pounds of Silver. Sylla came again to Rome, where he took the Name of *Faustus*: He caused himself to be created perpetual Dictator, and obliged the Senate to approve by a decree, all that he had done, and all that he should do afterwards. He changed many ancient Laws, and made new ones, and created three hundred Senators, whom he chose himself out of the *Equestrian Order*; besides he freed ten thousand Slaves, to whom he gave the freedom of Citizens, and called them by his name *Cornelians*. When he walk'd

in the City, he was attended with four and twenty Lictors, and a great Guard. At last he quitted the Dictatorship, being guilty of many Murders, Assassinations, Proscriptions and Banishments.

A. M. 3972. R. 671. M. TULLIUS SILLIUS, CN. ORTILLIUS DOLABELLA. These two Consuls are recorded in this order in the Chronologies; but 'tis very likely that they were both Consuls, during the Year of Sylla's Dictatorship; for we find that there were Consuls during the perpetual Dictatorship of *Cæsar*, and the Sovereign Authority of the Emperours.

A. M. 3973. R. 672. L. CORNELIUS SYLLA FAUSTUS, Q. CÆCILIUS METELLUS PIUS. This year all things were very calm.

A. M. 3974. R. 673. P. SERVILIUS ISAURICUS, APPIUS CLAUDIUS PULCHER. Sylla refus'd the Consulship and retired into the Country, where he liv'd the rest of his days in quiet. The Consul *Claudius* went into *Macedonia*, where he died of a fit of Sickness. His Colleague passed over Mount *Taurus*, where the *Romans* never had been before. He brought *Cecilia* and *Licia* under the *Roman* subjection; and having in three years time performed the Expedition, returned to Rome, where he receiv'd the honours of Triumph, with the Name of *Isauricus*.

A. M. 3975. R. 674. M. ÆMILIUS LEPIDUS, Q. CATULUS LUCTATIUS. Sylla died: *Lepidus* would not permit the Magnificent Funeral designed for him, because of the Murders he had committed; yet *Catulus* was allowed to pay to the body of his Friend all the testimonies of his acknowledgment. *Pompeius* growing in credit, sided with the Nobility, and marched at the head of an Army, that *Catulus* trusted him with against *Brutus*, and besieged him in *Modena*: *Pompeius* got the Government of Spain, with the Character of Pro-consul.

A. M. 3976. R. 675. M. ÆMILIUS LEPIDUS SCAURUS, DECIUS JUNIUS BRUTUS. *Scaurus* made Laws to regulate the Expences of private men. *Pompey* and *Metellus* had several Engagements in Spain with *Sertorius*, but *Pompey* was always beaten, and *Metellus* always victorious; whereupon *Sertorius* passed a biting Jest upon *Pompey*, as *Eutropius* and *Plutarch* relate, If that old woman, said he, rallying the Physiognomy of *Metellus*, was not here, I would send this Boy to School, meaning *Pompey*, who was then but a Youth.

A. M. 3977. R. 676. CN. OCTAVIUS COSCONIUS, CN. SCRIBONIUS CURIO. This last Consul succeeded *Claudius* in the Government of *Macedonia*. He carried on his Conquests as far as the River *Danube*. He

spent three years in these wars, and afterwards came to *Rome* to make his triumphal entry. *Octavius* routed the *Dalmatians*, took *Salonica*, and triumphed likewise over that Nation.

A. M. 3978. *R.* 677. **L. OCTAVIUS, C. AURELIUS COTTA.** There was nothing remarkable transacted during their Consulship.

A. M. 3979. *R.* 678. **L. LICINIUS LUCULLUS, M. AURELIUS COTTA.** *Lucullus* got a Commission to march against *Mithridates*, who had increased his Forces during the civil wars of *Marius* and *Sylla*; yet he defeated him in several Battels.

A. M. 3980. *R.* 679. **M. LICINIUS LUCULLUS, C. CASSIUS.** *Spartacus* a famous Gladiator got out of the Prisons of *Capua*, with seventy of his Companions; and being at the head of sixty thousand men, who joined themselves to him, undertook to make war against the *Roman* people. He routed all the forces that oppos'd him; and beat *Cassius* the Prator, who would dispute with him the passage of the River *Po*, with ten thousand men.

A. M. 3981. *R.* 680. **L. GELLIUS, CORNELIUS LENTULUS.** The Senate committed the care of the war against *Spartacus* to *Crassus*, who was followed by the most part of the Nobility. This General order'd a Trench to be made of fifteen Leagues long, from one Sea to the other, to inclose *Spartacus*, and prevent his escape; but he overcame this obstacle, by filling up the Trench in a certain place with Fascines, in a very dark and cold night.

A. M. 3982. *R.* 681. **CN. AUFIDIUS ORESTES, P. CORNELIUS LENTULUS SURA.** *Crassus* pursued *Spartacus*, who retired towards the *Alps*, after having lost twelve thousand men, that *Crassus* had cut off in several skirmishes. But two of *Crassus's* Generals pursuing him with too much precipitation were beaten, and the Army they commanded cut in pieces. This Victory was the cause of his ruin, for his Soldiers growing proud of these advantages, forced *Crassus* to an Engagement, and were quite routed, and *Spartacus* himself lost his life. *Lucius* was victorious in the famous Battle of *Cizicenna* against *Mithridates*; his Lieutenant General beat the Fleet of the King, and *Lucullus* having subdued *Paphlagonia*, *Bithinia*, *Pontus*, and taken *Synope* its capital City, he again defeated *Mithridates* near *Cabrya*, and took away from him the lower *Armenia*. This unfortunate Prince fled to *Tigranes* King of the upper *Armenia*, who stil'd himself King of Kings. *Lucullus* followed *Mithridates* into *Armenia*; besieged and took *Tigranocerta* the chiefest

City of the Kingdom, which *Tigranes* had built. *Tigranes*, who had besieged *Protonais*, hearing of the great progress of the *Romans*, rais'd the siege and march'd against *Lucullus*; but he was overcome, and *Lucullus* took the Town of *Nisiba*, where *Tigranes* was taken prisoner.

A. M. 3983. *R.* 682. **M. LICINIUS CRASSUS, CN. POMPEIUS.** *Pompey* taking notice that *Crassus's* opinion prevail'd in the Senate, made it his business to gain the Love of the People, wherefore he restored the Tribunes the authority that *Sylla* had taken away from them; and referred the trial of civil and criminal Causes to the *Equestrian* Order.

A. M. 3984. *R.* 683. **Q. CÆCILIUS METELLUS CRETICUS, Q. HORTENSIVS.** The Isle of *Candia* revolted, and gave a fair opportunity to *Metellus* to signalize himself. He subdued the whole Island in the space of three years, and afterwards obtain'd the triumph and the surname of *Creticus*. *Apion* King of *Cyrene* and *Lybia* died, and by his Will bequeathed his Territories to the *Roman* people, with the Towns of *Protonais*, *Cyrene* and *Bernice*, says *Eutropius*. The Capitol was intirely rebuilt, and dedicated by *Quintus Catulus*, according to *Cassiodorus*. The disturbances between *Hircanus* and *Aristobulus* began this year, and were carried on so far, that they occasion'd the destruction of *Jerusalem*, and the servitude of the *Jews*, as *Josephus* their Historian relates.

A. M. 3985. *R.* 684. **L. CÆCILIUS METELLUS, Q. MARTIUS VATERA REX.** This year was employ'd in ordering and settling the Provinces, that *Apion* had left by his Will to the *Roman* people.

A. M. 3986. *R.* 685. **M. CALPURNIUS PISO, M. ACILIUS GLABRIUS.** The Pirates grew formidable upon the *Mediterranean* Sea. *Pompey* was ordered to clear the Sea of them; whereupon he fitted out five hundred men of war, and rais'd sixscore thousand Foot, and five thousand Horse; with these Forces he cleared the Sea in forty days, and by this quick Expedition he got so far into the esteem of the people, that they gave him Commission to march against *Mithridates* and *Tigranes*, to the prejudice of *Lucullus*, who having almost destroy'd them, deserved the honour of making an end of that war.

A. M. 3987. *R.* 686. **M. ANNIUS or ÆMILIUS LEPIDUS, L. MANLIUS TORQUATUS or L. JULIUS TULLUS.**

A. M. 3988. *R.* 687. **L. AURELIUS COTTA, L. MANLIUS TORQUATUS.**

A. M. 3989. *R.* 688. **P. JULIUS CÆSAR, Q. MARTIUS.** (*Salustius* adds the surname of *Figulinus* to that of *Martius*.) During these three Consulships, *Pompey* carried on the war against *Mithridates*, and kill'd forty thousand

C O N

of his Men, having lost himself but twenty Soldiers. The reason they give of this great disproportion is, that they engag'd in the night, and the Roman Soldiers had the Moon behind them: So that their shadow being carried near the Enemies, the Enemies blows could do them no harm. This Battle was fought in *Asia Minor*: *Mithridates* escap'd with two men only, and *Hippocratea* one of his Wives. A while after his own Son, having rebelled against him, he killed himself out of grief. After his death *Pompey* entred the Territories of *Tigranes*, and incamp'd within sixteen miles from *Artaxates* his Capital City. *Tigranes* being weakned by so many losses, and fearing the Army of *Pompey*, came to him and laid down his Diadem at his feet; *Pompey* took it up and gave it to him again, and contented himself with some Provinces of his Kingdom, with the best part of his Treasures, which he yielded to the Roman people. *Pompey* came a while after into *Judea*, and inquired into the Quarrel between *Hircanus* and *Aristobulus*, upon pretence of being Mediator between them. *Aristobulus*, to shew how far he trusted him, put all his strong places into his hands, and made him several rich presents, and among other, a fine golden Vine a very curious piece of work; but he was deceived in the protection he expected from *Pompey*: Therefore he armed what forces he could, and got into *Jerusalem*. *Pompey* pitch'd his Camp at the very Gates of it, and carried on the siege vigorously: *Aristobulus*, to prevent the ruin of *Jerusalem*, came out to surrender himself to *Pompey*; but while the Roman General was flattering this Prince with hopes, *Gabinus* his Lieutenant got into the place, and after a slender resistance they open'd the Gates to *Pompey*. The faction of *Aristobulus* got into the Temple, being resolved to defend themselves; but *Pompey* besieged them, and took them after a siege of three months. The Holy Temple was prophan'd, not only by the uncircumcis'd Nations that enter'd it, but also by the slaughter of the Jewish Priests, who were promiscuously killed with the Victims. *Hircanus* was made high Priest, but was deprived of the Royalty. *Pompey* left the Treasure of the Sanctuary untouched.

A. M. 3990. *R.* 689. **M. TULLIUS CICERO, M. ANTONIUS.** The City of *Jerusalem* was taken during their Consulship. *Catiline* began his seditious practices. *Cicero* quell'd this dangerous Conspiracy at its very beginning, having order'd such as were guilty to be put to death, and obliged *Catiline* to quit the City. *Cato*, who was Tribune of the people, and bore a hatred to *Julius Caesar*, because he had an amorous Intreague with *Porcia* his Sister, would have his name set down in

C O N

the number of the Conspiracy; but he put himself under the protection of the people. *Catiline* at his going out of *Rome*, caus'd the bundle of Rods to be carried before him, as if he had been Consul, and with this state he got at the head of twenty thousand men, that *Manlius* had privately rais'd. *Antonius* assembled quickly an Army, and pursued *Catiline* with the utmost diligence, that he might have no time to encrease his Forces; and overtook him in the plain of *Pistoia*, where he engaged him. The Fight was very bloody, but the greatest part of the Conspirators was killed, with *Catiline* himself. *Scaurus* made war against the *Arabians*, without any other design, than that he might have an opportunity to plunder the rich Town of *Petra*, the chief City of their States; but he took so ill measures, that his Army would have starved, had not *Hircanus* the High Priest of the Jews relieved them. *Hircanus* afterwards became Mediator of the Peace between *Antas* King of the *Arabians* and the Romans; and the siege of *Petra* was rais'd, upon condition of paying three hundred Talents to *Scaurus* for the charges of the war. *M. Orho* or *Roscius Orho* then Prætor, procur'd a Law, by which it was order'd, that the Equestrian Order should have a distinct place at the Theater, from that of the people.

A. M. 3991. *R.* 690. **DECIUS JUNIUS SYLLANUS, L. LICINIUS MURENA.** *Pompey* triumph'd for several days together, viz. over the Pirates, over the Kings, *Mithridates*, *Tigranes* and *Aristobulus*. The Sons of *Mithridates* and *Tigranes* and *Aristobulus* himself followed the triumphal Chariot.

A. M. 3992. *R.* 691. **M. PAPIRIUS or M. CALPURNIUS PISO, M. VALERIUS MESSALA.** *Catiline* was killed this year, according to *Cassiodorus*; but his opinion does not seem probable; for *Salustius* expressly observes that this Conspiracy began in June, during the Consulship of *Cæsar* and *Martius*. Besides, 'tis undeniable that *Anthony* commanded the forces of the Commonwealth, when *Catiline* was defeated.

A. M. 3993. *R.* 692. **Q. CÆCILIUS METELLUS CELER, L. AFRANIUS.** *Cæsar* asked the Consulships, and making interest for it, reconciled *Craffus* and *Pompey*, and married his Daughter *Julia* to *Pompey*.

A. M. 3994. *R.* 693. **C JULIUS CÆSAR, M. CALPURNIUS BIBULUS.** As soon as *Cæsar* was made Consul, he propos'd the *Agrarian* Law. *Bibulus* vigorously oppos'd these novelties, but it was to no purpose; for his Colleague carried every thing, and also abused him in his person, causing the Falses that were carried before *Bibulus*, to be broke in the presence of *Bibulus* himself. *Bibulus* durst

durst not appear any more after so great an affront, and shut up himself in his own house, causing his oppositions to be posted up by night : wherefore the people seeing him no more, said in jest, *Julio & Cesare Cōs.* *Cæsar* got the Government of *Gaul* for five years.

A. M. 3995. * *R.* 694. **L. CALPURNIUS PISO, AULUS GABINIUS PAULUS.** The hatred of the Tribune *Clodius* broke out against *Cicero*, who had impeach'd him for having profan'd the Mysteries of *Ceres*, because he went into the house of *Calpurnia* dressed in a Woman's Apparel upon the account of Galantry. *Cicero* to avoid his fury went into *Gaul*, where he served in the quality of *Cæsar's* Lieutenant. *Clodius's* anger seem'd to be over, because *Cicero* was out of his reach : but *Cicero* fell into the snare, for he return'd to *Rome*, where immediately *Clodius* accus'd him of having put to death *Lentulus*, *Cethegus*, *Sura* and other accomplices of *Catiline*, without having observed any formality of Justice : Upon this accusation *Cicero* was banish'd *Rome*, and his Houses both in the Town and Country were burnt down.

Alexander Son to *Aristobulus* having made his escape out of *Pompey's* hands, came into *Judea*, where he rais'd ten thousand Foot, and fifteen hundred Horse, and then attack'd *Gabinus*, but was beaten. *Alexander* lost three thousand men, and retired into *Alexandria*, where he defended himself for some time; but at last was forced to surrender. *Aristobulus* King of the Jews, with *Antigonus* his Son, escap'd also out of the Prisons of *Rome*, and would attempt to raise men in arms as *Alexander* had done; but he had no better success than *Alexander*, for he was brought again prisoner to *Rome*.

A. M. 3996. *R.* 695. **P. CORNELIUS LENTULUS SPINTER, Q. CÆCILIUS METELLUS.** *Pompey* taking notice that the esteem the people had for him, was lessen'd by the Artifices of *Clodius*, resolv'd to be reveng'd of him, and to recal *Cicero* out of his banishment, and restore him to all his Estate. *Clodius* could never prevent it by his Veto or opposition, for the Senate order'd that all exercise should cease till *Cicero's* return. *Clodius* being afraid that this decree of the Senate should be approved of by the People, rais'd as many Men as he could to prevent it, and *Pompey* and the Senate likewise rais'd forces, and engag'd *Clodius* and his Men. The fight was bloody, but the Senate got the best; and *Cicero* return'd. The Commission for bringing Corn to *Rome* was bestow'd upon *Pompey*; as a reward in consideration of *Cicero's* return. A while after *Milo* murder'd *Clodius*: whereupon *Cicero* made a fine Apology in the

behalf of the murder of *Clodius* his Enemy, which is to be seen in his Oration.

A. M. 3997. *R.* 696. **CN. CORNELIUS LENTULUS, L. MARTIUS PHILIPPUS.** *Cæsar* form'd the famous Triumvirat with *Pompey* and *Crassus*, which was so fatal to the Commonwealth, that at last it brought the Roman people under the subjection of one man. *Cato* and the Consul *Martius* his Father-in-law attempted to break this league, but could not accomplish it.

A. M. 3998. *R.* 697. **CN. POMPEIUS MAGNUS, M. LICINIUS CRASSUS.** The Consuls got an order, by which *Cæsar* should remain in his Government for five years more, *Pompey* should be Governour in *Spain* and *Africa*, and that *Crassus* should have *Syria* and *Ægypt*, with the absolute power of making war against what Nation soever he should think fit. *Crassus* was so impatient of being at war with the *Parthians*, that he put to Sea before the Spring, in a very hard season, so that he lost a great many of his Ships. He plunder'd the Temple of *Jerusalem*, which *Pompey* and *Gabinus* had spar'd out of respect, and carried away two thousand Talents of consecrated Silver.

An *Arabian*, whom *Plutarch* calls *Ariamenes*, and *Appianus* *Abaris*, guided *Crassus* and his Army into a dry and barren Plain, and expos'd him to the *Parthians* fury, who defeated him, kill'd his Son, and the greatest part of his Soldiers; he attempted to escape in the dark, but another *Arabian*, whom he had took for his Guide, betrayed him also; for he guided his forces during the night, so that the next morning they were in a great plain, in sight of the *Parthians*. *Surenas* the *Parthians* Commander pretended to be willing to come to a treaty with *Crassus*; whereupon the Consul advanced to the Parley, but the *Parthians* surrounded him, and kill'd him with their Arrows.

Cæsar was more fortunate in his Government, he defeated the *Sicambri* and *Uppaler*, which were the people of *Guelderland* and *Zutphen*, and laid a Bridge over the River *Rhine*, and pass'd over into *Germany*, where he stay'd but eighteen days, and came back again into *Gaul*, from whence he undertook the Conquest of *England*.

A. M. 3999. *R.* 698. **APPIUS CLAUDIUS PULCHER, L. DOMITIUS ANEOBAREBUS.** The death of *Crassus* created jealousy betwixt *Pompey* and *Cæsar*. *Julia*, *Pompey's* Wife, and *Cæsar's* Daughter, died in Childhood. And after her death, *Pompey* seeing that *Cæsar's* Victories had got him the love of the people, could not bear his preference; wherefore he would have laid down his Employments; but *Cato*, who was *Cæsar's* Enemy persuaded him to the contrary. *A. M.*

A. M. 4000. *R.* 699. **CN. DOMITIUS CALVUS, M. VALERIUS MESSALA.**

Cæsar went over a second time into *England* with eight hundred Sail, and all the choice of the Nobility of *Gaul*. The *English* made no great resistance; *Castivolanus* their King submitted to the *Romans*. The people of *Namur* and *Hainault* took up Arms, and besieged *Cicero* in his Camp, but *Cæsar* came to his relief and got him off, being then reduc'd to the last extremity. Afterwards *Cæsar* went towards *Rome*, and sent to *Pompey* to borrow two Legions of him, which *Pompey* sent him. *Scipio Hispius* and *Milo* stood both at *Rome*, with open force for the Consulship; whereupon the Senate named *Pompey* the only Consul, with the power of chusing a Colleague.

A. M. 4001. *R.* 700. **CN. POMPEIUS MAGNUS.** He chose for his Colleague *Q. Cæcilius Metellus*. *Pompey* being a Widower took *Cornelia*, *Scipio's* Daughter, for his second Wife, and all his care was to make himself sure of the Senate, to counter-balance the favour of the people, who declared openly for *Cæsar*. He was continued Governour of *Spain* and *Africa* for four years; and *Cæsar* obtain'd the Government of *Gaul* for the same time. Many disturbances arose in *Gaul*, that kept *Cæsar* very busie. He defeated *Vercingetorix*, besieged and took *Avaricum* now *Bourges* *Bituricum*, now the chief City in *Berry*, and *Alexia*, near *Vellacundirum* (*Auxerre*), and forc'd *Vercingetorix* to surrender himself.

A. M. 4002. *R.* 701. **M. CLAUDIUS MARCELLUS, SERVIUS SLPITIUS RUFUS.** *Marcellus* upon *Pompey's* motion propos'd to send a succellour to *Cæsar*, but *Sulpitius's* Colleague, and the Tribunes of the people oppos'd it, saying, that *Cæsar* had obtained his Government for four years, which time was appointed by the Senate, and that it would argue much injustice and imprudence in the people, to take his Government from him, while he was victorious, and before the time appointed by the Senate was expired. The Proposal was then rejected for this time.

A. M. 4003. *R.* 702. **L. ÆMILIUS PAULUS, C. CLAUDIUS MARCELLUS.** *Marcellus*, Cousin German to the last Consul of this name, propos'd again to recal *Cæsar*, and send him order to disband his Army, *Æmilius* on the contrary, added to the reasons alledg'd the foregoing year by *Sulpitius*, that *Cæsar* offer'd to disband his Army, if *Pompey*, who was his declared Enemy, would also break his Forces. The Tribune *Curio* seeing that the Senate favour'd *Pompey*, made that proposal to the people, who approv'd the same, and *Anthony Curio's* Colleague, openly read *Cæsar's* Letters in the presence of the people, notwithstanding the opposition of the

Consul *Marcellus*, who made all his endeavours to prevent it. *Marc. Antony*, who was on *Cæsar's* side was made their chief Pontiff, and *Galba* was debarred of the Consulute, because he had been *Cæsar's* Lieutenant.

A. M. 4004. *R.* 703. **L. CORNELIUS LENTULUS, C. CLAUDIUS MARCELLUS.** The two Consuls favour'd the party of *Pompey*, and propos'd to recal *Cæsar* and disband his Army; but *Curio* and other Friends to *Cæsar*, oppos'd boldly the Consuls, who dismiss'd the Assembly, upon pretence that they grew too hot. *Labiens* one of the chiefest General Officers of *Cæsar* forsook him, and went over to *Pompey*. The Consuls found out another way to bring their design about; they exaggerated the shame or disgrace that the defeat of *Craffus* by the *Parthians* had brought upon *Rome*; and that to revenge that affront, it was necessary to send two Legions of *Cæsar's*, and two other of *Pompey's*, with some other Forces to make war against them. As soon as *Cæsar* had notice of this order, he sent two of his Legions, with two more that *Pompey* had lent him. *Fabius* came to *Rome* from *Cæsar* and delivered his Letters to the Consuls, who were hardly prevail'd upon by the Tribunes, that the same should be read to the Senate, and would never consent that his offers should be taken into consideration, but order'd to consider of the present state of the affairs of the Republick. *Lentulus* one of the Consuls said, that he would never forsake the Commonwealth, if they would speak their mind boldly. *Scipio*, *Pompey's* Father-in-law, spok to the same purpose, and said that *Pompey* would never forsake the Republick, if the Senate would stand by it. Whereupon it was order'd that *Cæsar* should disband his Army by a certain time, or otherwise he should be declared Criminal. *Marc-Antony* and *Q. Cassius* Tribunes of the people oppos'd this resolution. The Censor *Piso* and the Prætor *Roscus* offer'd themselves to go to *Cæsar*, to inform him how the affairs went, but they were not allowed to go, and all the proceedings were stop'd. They had recourse at last to the last remedies, and to a Decree, by which it was order'd, That the Magistrats should take care of the safety of the Commonwealth. The Tribunes went out of *Rome* and retired to *Cæsar* at *Ravenna*, where he was expecting an answer suitable to the equity of his Demands.

The following days the Senate met out of the City, that *Pompey* might be present at the Assembly, for being Proconsul, by his Office he could not be at *Rome*. Then they rais'd Forces throughout *Italy*, and took Money out of the Exchequer to bear *Pompey's* charges. *Cæsar* having intelligence of all these

these proceedings, assembled his Soldiers, and represented to them in a pathetic way the injustice of his Enemies, and exhorted them to stand by him against their violence. The Soldiers cried out presently that they were ready to protect his Dignity, and that of the Tribunes. *Cæsar* trusting himself to their fidelity, brought them towards *Rimini*, where he met the Tribunes of the people, who came to him to implore his assistance.

All the Towns of *Italy* where *Cæsar* appear'd open'd their Gates, and sent away *Pompey's* Garrisons. This great progress surpriz'd *Pompey's* Followers, and obliged them to quit *Rome*, and *Cæsar* pursu'd them as far as *Brundisium*, where *Pompey* cross'd over the Sea with the Consuls. *Cæsar* having no Ships to follow them, return'd to *Rome*. The Magistrates and the Senators that remain'd there made *Lepidus Inter-Rex*, who created *C. Julius Cæsar* Dictator, who recall'd the banish'd Citizens, and restor'd them to the possession of their Estates: He laid down that great Office, after having kept it eleven days only, and then was made Consul.

A. M. 4005. R. 704. C. JULIUS CÆSAR, P. SERVILIUS VATINIUS ISAURICUS. *Cæsar* had then no other thoughts, but to pursue *Pompey*; but first of all he thought fit to make himself Master of *Spain*, where *Pompey* had fortified himself a long while ago. He had several skirmishes on the *Sagra* near *Larida*, and so closely pursued *Afranius* one of *Pompey's* Generals, that he was obliged to disband his Army, composed of seven Roman Legions, and of a great many Confederates. *Varrus* another General of *Pompey's* attempted to defend *Calis* and *Cordua*, but all the Neighbouring Provinces declared themselves for *Cæsar*, so that he was forc'd to yield to his good Fortune, and delivered up his Forces, Ships, and all his Ammunitions. In the mean time *Pompey* got together a very strong Fleet, compos'd of several Squadrons from *Asia*, the *Cyclades* Islands, *Corfu*, *Athens* and *Egypt*, making in all five hundred Ships, besides the Tenders, and other small Ships. His Land Forces were not inferior to his Naval Strength, but he had dispersed his Army into several places, to keep the Provinces in his Interest; and had then with him but forty five thousand Foot, and seven thousand Horse: *Cæsar* was not so strong, for his Army consisted only of a thousand Horse, and twenty two thousand Foot. These two Armies engaged in *Thessalia* near *Pharalia*, and *Pompey's* Army was defeated, and himself forc'd to escape in disguise to *Amphipolis*, where he attempted to rally his scatter'd Forces; but *Cæsar* pursu'd him so close, that he had no time to do it, and fled away into *Egypt*, where King

Ptolemy caused him to be murder'd before he landed. *Cæsar* was so concerned at the news of his death, that the murderers thought they could not avoid a punishment suitable to their Crime, but by the death of *Cæsar* himself. *Photinus* the Eunuch, and *Archelus* attacked *Cæsar*, but *Mithridates* King of *Pergamus* came to his relief, and deliver'd him from these Murderers.

A. M. 4006. R. 705. Q. FURIUS CALENIUS, P. VATINIUS. Tho' *Cæsar* was absent from *Rome*, yet he was made Dictator the second time, and his Dictatorship continued for a whole year. He reduced the Kingdom of *Pontus* into a Roman Province, and bestow'd the Government of it upon *Celcius Vinicianus*. It was concerning this Victory that *Cæsar* obtained over *Pharnaces* King of *Pontus*, that he wrote to his Friend *Anicius*, *veni, vidi, vici*, I am come, I have seen, I have overcome; to shew with what swiftness he had subdued the Kingdom of *Pontus*. *Cæsar* return'd by way of *Asia Minor*, and gave the Kingdom of *Bosphorus* to *Mithridates* King of *Pergamus*, and from thence came to *Rome*, where his presence was necessary: After his arrival he disbanded a great part of his Forces, giving one hundred Crowns to each Soldier, with Lands enough to live there rich and contented.

A. M. 4007. R. 706. C. JULIUS CÆSAR, M. ÆMILIUS LEPIDUS. *Cæsar* did not stay long at *Rome*, but went over into *Africa* at the beginning of *January*, where at first he was worsted by *Labiens's* Forces. Afterwards he drew the *Africans* to a fight near the Town of *Tapsus*, where the Forces of *Labiens* and *Afranius*, tho' reinforc'd by those of *Scipio*, were cut in pieces. *Cæsar* gain'd great Glory in this Battle; for he got three Camps of the Enemies, kill'd ten thousand Men, or fifty thousand, according to *Plutarch*; made several Prisoners, and lost but one hundred and fifty Men. After this Victory *Cæsar* march'd towards *Utica*, where *Cato* commanded, who seeing all things in a desperate condition kill'd himself. *Tuba* got off safe in the last battle with *Petreibus*, and attempted to retire to *Zama* a Town of his own, very strong and well provided, where he had left his Wife, Children and Treasure, but the Inhabitants thereof shut up the Gates upon him, and made a present of all his Treasure to *Cæsar*. *Afranius* and *Sylla* had no better fortune, for they fell into a body of the Army, that *Sitius*, *Cæsar's* Lieutenant commanded, and *Sylla* was made prisoner with *Pompeia* his Wife and Children. *Sitius's* Soldiers kill'd him and *Afranius* by *Cæsar's* order, who spared the life of *Pompeia* and his Children, and restor'd them to their Estate. *Scipio* attempted to get into *Spain*, but the Winds and the Sea drove him

back to *Bonna*, where *Sittus* was return'd, who sunk easily all his Ships.

Cæsar having subdued *Africa*, made it a Province, and subjected it to the *Roman* Laws. He caused all the Goods of *Juba* to be sold, and made presents to his Soldiers of the Money arising by them. *Cæsar* return'd to *Rome*, where he triumph'd for three days together: The first day he triumph'd over *Egypt*, the second over the Kingdom of *Pontus* and *Phar-naces*, and the third over *Africa* and King *Juba*; and in so modest a manner, that there was nothing seen in his Triumph, that could seem to insult over the memory of those he had vanquished: The next day after these Triumphs, he entertained all the *Roman* People at two and twenty thousand Tables, and gave them the diversion of a great many Fights of Gladiators, and a representation of a Sea-fight. The Citizens were numbered and were found 320000 heads of Families, who had escaped the fury of the Civil Wars.

Pompey's Sons, with the remains of his Party, were retired into that part of *Spain* called *Ullterior* or *Bætica*, where *Cæsar* pursu'd and defeated them near *Munda*, killing thirty thousand on the spot, among whom were three thousand *Roman* Knights, and seventeen Field Officers, with *Labiens* and *Albius Varus*. After this Victory *Munda* and *Cordua* were both besieged and taken; *Pompey's* Sons died of their wounds.

A. M. 4008. R. 707. Q. FABIVS MAXIMVS, C. TREBONIANVS. *Cæsar* crown'd with Glory after so many Conquests came to *Rome*, to make his triumphal Entry there; and then the Senate and the *Roman* people submitted to him, creating him perpetual Dictator, and render'd him such Honours that were only due to the Gods. *Rome* could never get a more illustrious Master. He apply'd himself carefully to all that could contribute to the grandeur and welfare of the *Roman* people. He reform'd the Calendar, rebuilt and re-populated several Towns; and undertook to cut the *Isthmus* of *Corinth*, which joined *Mercò* to the Continent of *Greece*, and terminates the Gulph of *Lepanto*. He would also join the *Anio* to the *Tiber*, by a Canal that was to be cut from *Rome* to *Circæum*, and fall in at *Terracine*. This great man in the midst of his Grandeur and Prosperity was murdered in the Senate, and died of three and twenty wounds he received, being then fifty six years old.

CONSUALIA, and *Consuales Ludi*. Feasts and Games instituted the tenth day of *August*, or of *March*, as *Ovid* says, in the third Book of his *Fæstorum*, in honour of the God *Consus*, or God of Counsel, (as 'tis interpreted by *St Austin* and *Servius*.) *Romulus* made use of

him when he stole the *Sabine* Virgins, at the Games that were represented at *Rome*, where he had invited the *Sabines*. During this Feast the Horses and Asses were crown'd with Flowers, and rested, and a Mule was sacrificed to this God. After this sacrifice they represented the Games call'd *Consuales*, afterwards named *Romani* and *Circenses*, according to the report of *Asconius Pedianus*, in his Commentary on the first *Verina*. *Ad id tempus Circusi spectaculo contenta erat civitas nostra, quod primus Romulus raptis Virginibus Sabinis Consualium nomine celebravit.* *Vid.* again this word, before the word *Consul*.

CONSUS. The God *Consus*, or the God of Counsel, according to *Servius's* interpretation. *Consus*, says this Grammarian upon the 8th of the *Eneid*, is the God of Counsel, who has his Temple covered in the great *Circus*, to shew that Counsel ought to be kept secret: And *St Austin* lib. 4. de civitate dei, cap. 11. *Consus* is named so from the Counsel he gives or inspires men with; but *Cyprianus* calls him the God of Cheating and Malice, for it was he that inspired *Romulus* to ravish the *Sabine* Virgins, who came to *Rome*, to be present at the Games that were there represented, the *Sabines* having been invited to them by *Romulus*. *Livy* speaking of the Rape of the *Sabines*. "The *Romans*, says he, celebrate still in our time this Feast and Solemnity, and call it *Consualia*. There is an Altar under ground very near the great *Circus*, where they make Sacrifices, attended with great Illuminations of Fires and Lights; there are also many Horse-races. Wherefore some name this God *Προειδών* or *Neptune*, and *ἑστιάων* or Earth-mover; affirming that for that reason his Altar was hid under ground, because *Neptune*, who is the Sea, incompasses the Earth. Others pretend that this Feast and Horse-Races were made in honour of *Neptune*; but that Altar was consecrated to a certain Spirit or Dæmon, keeper of secret Councils.

Varro confirms *Livy's* opinion, but *Dionysius Halicarnassensis* tells us, that the *Romans* dedicated a Temple to *Neptune* the Horse-tamer, and kept a Feast every year on the sixteenth of *August*, which the *Arcadians* call'd *ἑπτακαρτία*, and the *Romans* *Consualia*, during which time the Horses, Mules and Asses rested.

CONTUBERNIVM MILITARE, A Company of Soldiers that lodge in the same Tent, commanded by a *Decanus*, or leader of ten men. This company was the tenth part of a Company of an hundred men called *Centuria*.

CONVIVIVM, *V. Epulum*, a Banquet or Feast.

CORAGIVM, The Obsequies of a Virgin.

C O R

CORDAX, A kind of an old, merry and pleasant Dance, full of ridiculous and extravagant postures, like Country dances.

CORICEUM, A part of the Ancient Palæstra. Grammarians don't agree about the meaning of this word; the greatest part of Interpreters deriving the same from the Greek word *κόρη* that signifies a young Girl, say, that Coriceum was a place where young Girls exercis'd themselves with wrestling and running.

Palladio thinks they were little Schools for Girls. Others take its Etymology from the Greek word *κόρυς* i. e. the Hair, as if it were an appointed place for shaving. *Mercurialis*, without troubling himself with the Etymology, affirms that it was a place where they laid up the Wrestlers Cloaths, or such as went into the Baths; and gives no other reason for the same, but only that such a room was requisite in the Palæstra: but *Baldus* tells us, that this word *Coriceum* is derived from the Greek word *κόρυς*, which signifies a Ball, and his interpretation of this word seems the most reasonable; wherefore we may say, that *Coriceum* is a place where men play at long Tennis, vulgarly called *Welsh Tennis*, or at Balloon, which was a necessary thing in a wrestling place.

CORINTHUS. *Corinth* the chief City of *Achaia*, placed in the middle of the Isthmus of *Peloponnesus* between the *Ionian* and the *Ægean* Seas. It was built first by *Sisypus* the Son of *Æolus*, and named *Corcyra*, according to *Strabo*; and after having been destroyed, it was rebuilt by *Corinthus*, *Pelops* his Son, and called after his Name *Corinthus*. The *Corinthians* abused the *Roman* Ambassadors, whereupon *Mummius* was sent thither, who put the Inhabitants to the sword, and razed the Town to the ground.

CORINTHIUM. *Viz.* *ÆS. Corinthian Brasi*. *Pliny* mentions three sorts of *Corinthian Brasi*; viz. the white, red and the mixt coloured: this diversity arises from the proportion of the three sorts of Metals whereof 'tis compounded, which are Gold, Silver and Copper, which according to *Pliny* and *Florus*, were mix'd together when the City of *Corinth* was burnt, for many Statues and Vessels of these three Metals were melted down and so incorporated.

CORINTHIUS, *Viz.* **ORDO**. The *Corinthian* Order, one of the three orders of Architecture; consisting in its Pillars and Chapter, which is adorn'd with Carvers work, of two ranks of fine leaves, sixteen in number, being cut therein, and from whence come out so many small branches or stalks, covered again with the same number of Cartridges. This order was invented by *Callimachus* Stonecutter, who by chance found a Basket set upon a plant of *Acanthus*, covered with a tile,

C O R

that had very much bent its leaves. This new figure pleased him, and he imitated it in the Pillars he wrought afterwards at *Corinth*, settling and regulating upon this Model all the proportions and measures of the *Corinthian* Order. *Villapendus* says, that this History of *Callimachus* is a Fable, that the Greeks did not invent the *Corinthian* Chapter, but took the Model thereof from the Temple of *Solomon*, where the top of the Pillars were adorn'd, as he says, with leaves of Palm-trees, unto which the leaves of an Olive-tree are more like than those of an *Acanthus*, which he tells us, never were us'd by the Ancients in the *Corinthian* Chapters: However, the contrary is observed in many tops of Pillars, that are yet to be seen in Greece, and even in the Pillars called *Tutelles* at *Bordeaux*, the tops whereof are of the *Corinthian* Order, with the leaves of *Acanthus*.

CORIO LANUS. After the taking of the Town of *Corioli*, the Consul *C. Martius* took the Surname of *Coriolanus*. *Dionysius Halicarnassius* tells us, that *Coriolanus* being upon the Guard, the Enemies made a sally out of the Town and attacked him in his post, but he beat them back so vigorously, that he entered the Town along with them, and set it on fire; which brought such terror upon the Inhabitants and the Garrison, that they quitted the place. *Plutarch* relates this in a different manner, and says, that the Consul having engaged the *Volsci* some miles from *Corioli*, he perform'd wonderful deeds of Valour; and having routed them, he went at the head of a body of Reserve, and charged the Rear of the Enemies, who flying into *Corioli* for shelter, he got in promiscuously with them, and made himself Master of the Town. This great Captain, proud of the Nobility of his Family and his Rank, does treat the *Roman* people with too much Authority, and exasperated them to that degree, that they banish'd him out of *Rome*. *Coriolanus* highly resenting this Affront, retired among the *Volsci*, and came at the head of them to incamp on the *Cluvian* Trenches, two leagues off *Rome*, after he had taken many Towns from the *Romans*. The *Romans*, afraid of their lives, attempted to move him by Prayers. The Pontiffs and the most considerable of the Senate were sent to him, but could not prevail with him, and he yielded only to the solicitations of his Mother and his wife *Volumnia*. He brought again the *Volsci* into their own Country, but they put him to death for having been so favourable to his Country.

CORNELIA, *Viz.* **FAMILIA**. The *Cornelian* Family. Many great men and worthy Ladies in the *Roman* Commonwealth came from that Illustrious Family.

C O R

CORNELIA, *Pompey's* Wife, for whom he had more tenderness and regard, than for the whole Empire. All his fear was upon her account, and he took more care to save her from the publick danger, than to prevent the ruine of the Universe.

— *Seponere tutum,*
Conjugii decrevit omnis; Lesbosque remotam
Te procul a sævi strepitum, Cornelia, belli. Lucanus.

After the loss of the battle of *Pharsalia*, *Pompey* encouraged her to constancy, telling her, that if she had lov'd only the person of her Husband, she had lost nothing; and if she had loved his Fortune, she might be glad to have now nothing else to love but his Person.

— *Tu nulla tulisti,*
Bello damna meo. Vivit post prælia magnus,
Sed forma perit: quod deses, illud amasti. Luc.

Cornelia embark'd with *Pompey*, and departed from the Island of *Lesbos*, where she was left during the war. The Inhabitants of the Island were generally sorry at her departure, because she had lived all the while she was there, during her Husbands prosperity, with the same modesty as she should have done in time of his adversity.

Stantis adhuc fati vixit quasi conjuge viro.

After the death of *Pompey*, she took no other pleasure but in mourning, and seemed to love her grief, as much as she had loved *Pompey*.

— *Sævumque arctè complexa dolorem,*
Perfruitur lacrymis, & amat pro conjuge luctum.

CORNELIUS COSSUS, A military Tribune, who kill'd *Volumnius* King of the *Veneti* in a pitch'd battle, and consecrated his Spoils called *Opime*, to *Jupiter* surnamed *Pheretivius*.

CORNELIUS MERULA, He was Consul and Priest to *Jupiter*. He sided with *Sylla*, and got his Veins opened, for fear of falling into the hands of *Marius*, who had seized upon *Rome* with his party.

CORNELIUS GALLUS, An intimate Friend to *Augustus* and *Virgil*, whose Encomium you may read in the 4th Book of his *Georgicks*; under the name of *Aristeus*. He kill'd himself because he had been suspected of Treachery.

CORNELIUS SEVERUS, An Heroick Poet and a Declaimer. *Quintilian* and *Seneca* speak commendably of him.

CORNELIUS TACITUS, A Famous Historian and a wise Politician, who wrote the History of the *Roman* Emperors in

C O R

sixteen Books of Annals, beginning from the death of *Augustus*. The six, seven, eight and ninth Books are lost.

There were many other Illustrious Men of that Family.

CORNICEN. He that bloweth a Horn or Cornet, invented by *Marsyas* in *Phrygia*. 'Tis a kind of a great Flute, with seven holes; there are some that are straight, made of a whole piece of wood, of Service-tree or Plum-tree: Some others are of two pieces and crooked.

The Ancients made use of them in War and Sacrifices; those that were used in Sacrifices were commonly made with Box-tree, and those used for the Games were of Silver, or of Bones of Asses Legs, the sound whereof was more clear, as *Plutarch* relates it.

CORNICULARIJ. A kind of Officers, that stood at a corner of the Bar, where the Magistrate administered Justice, to hinder the people from coming in and disturbing the Magistrate: *Cornicularii, quia Cornibus secretarii prætoriani præerant*, says *Cassiodorus*.

CORNIX, A Crow, a Bird with black Feathers, lesser than a Raven, but croaking and feeding upon Carion like him. She foretells the Rain with her croaking, which was accounted a bad Omen to him that began any undertaking.

(Eclog. 1.

Sapè sinistra carva prædixit ab ilico Cornix. Virg.

And sometimes it was a good Omen.

Tarpeio quondam quæ sedit culmine Cornix,
Est bene non potuit dicere, dixit erit. Epigram.
Maronis.

Yet the Crow was under the protection of Concord, for *Ælianus* tells us, that the Ancients were used to call upon the Crow in their Weddings. *Politianus* affirms that he has seen a Golden Medal of the young *Faustina*, *Marcus Aurelius* his Daughter, and Wife to *L. Verus*, on the reverse whereof a Crow was represented as the Symbol of Concord.

CORNU, The Horny hard part that grows on the head and at the feet of many Animals. The Ancients, says *Plutarch*, hung up Stags horns in the Temples of *Diana*, to shew that she was the Goddess of hunting. *Servius* tells us, that they represented the God of Sleep with a Horn.

CORNU-COPIA, The Horn of Plenty, according to the Fable; 'tis a Horn from which came out all things that could be wish'd for, out of a privilege that *Jupiter* gave his Nurse, whom they supposed to have been a She-goat or *Amalthea*. This Fable is grounded upon the fruitfulness of a Territory

C O R

ry of *Libia*, whose Figure is like an Ox's Horn, very abundant in Wine and rare Fruits, which King *Ammon* gave to his Daughter *Amalethea*, whom the Poets have supposed to have been *Jupiter's* Nurse.

CORONA, A Crown. Crowns were added to Honour, Virtue and the Achievements of great men, by Priests in Sacrifices, by the people in Games, Shews and Feastings; and because of their several uses, they were made of several Materials, as we shall see afterwards.

The Crowns that were bestowed upon merit, and for reward of great Actions were called *Civica*, *Obdionalis*, *Muralis*, *Castrensis*, *Navalis*, *Vallaris*, *Ovalis*, and *Triumphalis*.

The Crown *Civica* was made of Branches of Oak with Acorns, or of ground Oak, and was given to such who had sav'd a Citizens life in a battle, having defended him, and killed his Enemy.

The Crown *Obdionalis*, was made of Grass called *Gramen*, gathered in the Camp, and given in honour of the courage of the Soldier or Captain, who had forced the Enemy to raise the siege of a Town or Camp.

The Crown *Muralis* was bestowed upon him, who had first scaled the Wall of a besieged Town or some other place, and entred by the breach. This Crown was of Gold or Silver, with Battlements of old Walls round about, in the form of Beams.

The Crowns *Castrensis* and *Vallaris* were granted to such, who forc'd the Palisadoes and the Camp of the Enemies, and beat them from the Trenches and the Fences where they were retired. This Crown was made of Gold and Silver, with Pales of Palisadoes round about, like so many Rays.

The Crown *Navalis* was of the same metal with the two former, formed with Beaks of Ships, and was given to him who first boarded the Enemies Ships.

The Crown *Triumphalis* was at first made of Laurel; but afterwards they made it of Gold: the Cities sent it to the victorious General, to wear on the day of his Triumphal Entry.

The Crown *Ovalis* was granted to him, who had obtained the lesser Triumph, called *Ovatio*, and was made of branches of Myrtle-tree.

They likewise crowned the Conquerors in the publick Games of *Greece*; the Crown of the Olympick Games dedicated to *Jupiter*, was made of wild Olive-tree. That of the *Pythian* Games, celebrated in the honour of *Apollo*, for the defeat of the Serpent *Python*, was of Laurel. That of the *Isthmian* Games, solemnized in the honour of *Palamon*, kept in the Isthmus of *Corinth*, was made of branches of

C O R

Pine-tree: and that of the *Nemean* Games, celebrated in the honour of the young *Archemorus*, they gave a Crown of Smalage: and this is confirm'd by the four following *Latin* Verses of *Alciatus*, translated out of the Greek of *Archias*.

*Sacra per Argivas certamina quatuor urbes
Sunt; duo fasta viris, & duo Calitibus.
Ut Jovis & Phæbi, Melicertæque Archemorique
Præmia sunt pinus, poma, apium, atque olea.*

In publick Feastings and Rejoycings they were crowned with Ivy, Roses, and other natural and artificial Flowers. *Pliny* tells us, that these Crowns or Garlands of Flowers were not used, and that they were kept for the Statues of the Cæstial Gods. *Menestus* and *Callimachus* both Physicians, wrote against the use of Crowns of Flowers in Feastings, saying that they were hurtful to the Brain: but *Jypho* another Phyician, and *Aristo* a Peripatetick Philosopher maintained the contrary, and said that Flowers may open the pores of the Head, and make a free passage for the fumes of the Meat and Wine. It might however fall out, that some Flowers and Herbs may hurt the Brain; and this may be the reason why they left off the use of Garlands of Flowers, and made use of little woollen Bands, which they tied up about their Heads in their merry Meetings.

Livy tells us at the end of his first Decade, that in the Year 460, all the *Romans* assisted at publick Games, with their Heads crowned with Laurel or Flowers, *eodem anno coronati primum ob res bello bene gestas, ludos Romanos spectaverunt*, and the Conquerors were crowned with Palm-branches.

They likewise crown'd themselves with Flowers and Herbs, at the Sacrifices and Feasts in honour of the Gods; as it appears by ancient Marbles.

They gave also the Gladiators, that were made free, a Crown of Wool.

CORONA, In Architecture, is that part of the Cornish, which is called the Caves. *Vitruvius* by the word *Corona* understands the whole Cornish.

CORONA LATA, The Cornish of the Dorick Order, according to *Vitruvius*.

CORONIS, The Goddess *Coronis*, worshipp'd in *Sicyonia*, according to *Pausanias*: She had no Temple, but they offered Sacrifices to her in the Temple of *Pallas*.

CORONIS, *Phlegias's* Daughter, loved by *Apollo*; but being grown too familiar with *Isibis*, the Son of *Elatus* of *Troisolia*, a Raven who saw them together, acquainted *Apollo* with it. This rais'd his jealousy to that height that he slew her; and took the Child

C O R

Child out of her Womb, with the help of *Mercurius*, and called him *Æsculapius*, whom he committed to the care of *Chiron* the Centaur to be brought up, and the Raven's Feathers that were white before were changed into black, that he might mourn for ever for the death of *Coronis*, *Apollo's* Mistress. *Pindar* doth not mention any thing of the Raven, but says, that *Apollo* discovered himself the Infidelity of his Mistress, that he slew her, and took the Child out of the womb of *Coronis*, as they were going to burn her on a Funeral Pile.

CORTINA TRIPOS, A three-footed Stool, covered with the skin of the Serpent *Python*, whereupon the *Pylonissa* or Priestess of the Temple of *Apollo* of *Delphis*, sat down to pronounce the Oracles of that God. *Virgil* takes this word for the Oracle itself.

Nec te Phœbi Cortina fefellit. 1. Æn.
The Oracle of *Apollo* has not deceived you.

CORVINUS, A Sirname given to *Valerius Maximus* a Tribune, during the Consulate of *Furius* and *Appius* cccv years after the foundation of *Rome*, when the *Gauls* entered *Italy*: The two Armies being then in presence, a *Gaul*, of the stature of a Giant, came out of the Camp, and challenged the stoutest of the *Romans*. *Valerius* accepted the challenge, having first obtained leave of the Consuls; and fought him in the sight of both Armies: But the Historians observe a wonderful thing, that a Raven fell upon the Giant, and sometimes blinded him with his Wings, sometimes peck'd him, and scratched his Face and his Hands, and sometimes pearching upon the head-piece of *Valerius*, he assisted him to get the Victory, insomuch that he killed his Enemy on the spot; whereupon he took the name of *Corvinus*, and was so much considered since, that *Augustus* erected him a Statue in the Market-place of *Rome*.

CORVUS, A Raven, a Bird of good Omen. *Apollo* took an Antipathy against him, because his indiscreet prattling caused the death of *Coronis* his beloved Mistress, whom he killed out of jealousy: in punishment whereof, he changed his white Feathers into black ones, as we learn it from *Ovid*, l. 2. *Metamorphosis*.

*Sperantemque sibi non falsa præmia lingua,
Inter aves albas retuit consistere corvum.*

'Tis said, that young Ravens taken out of their Nest, and exposed to the smok of brimstone-flower, become white.

Ovid tells us, that *Phœbus* sent the Raven to fetch water, but having tarried too long,

C O R

he excused his long stay upon the want of a Pitcher, and the fright he was put in by a Serpent; but the truth was, that he staid till the Figs were ripe, to feed upon them. *Apollo* did punish his lying, and forbid him to drink all the while the Figs were growing ripe.

*Addis, ait, culpæ mendacia, Phœbus? Et audes
Fatidicum verbis fallere velle Deum?
At tibi, dum lætens hærebit in arbore ficus,
De nullo gelidæ fonte bibantur aquæ.*

The Poets have disguised a Physical Truth under this Fable; for the Ravens are sick and thirsty, all the while the Figs are milky, according to *Pliny*: *Corvi ægroscent sexagenis diebus sibi maxime, antiquam sibi coquantur autumnum.*

CORVUS, An Engine to pull down a Wall, called also a Crane; this Engine of War was found out by *Cetrus* a *Chalcedonian*, which was made use of, says *Polybius*, to grapple the Ships of the Enemies. This Historian makes an obscure description of it, and all that we can understand, is that there was a Pillar and a Ladder that turned upon it, at the end of the Ladder there was a Pulley, through which went a Rope, having a very heavy Iron Hook to it, which they let fall into the Enemies Ship.

CORYBANTES, The Priests of the Goddess *Cybele*, the Mother of the Gods, according to the Fable; at the celebration of this Goddess's Mysteries, they ran up and down by Precipices, with their hair dishevelled. Some made incisions in their Elbow and elsewhere, others blew a Horn, beat the Drum, and play'd upon the Cymbals: So that Mount *Ida* resounded with their cries and debaucheries. By the help of this horrid noise they saved *Jupiter* from the hands of *Saturn*, who would have devoured him, according to the agreement made with *Titan* his Brother. They first inhabited Mount *Ida*, in *Phrygia*, thence they went to an Island called *Creta*, or *Candia*, upon a Mount that they likewise called *Ida*; and here they saved *Jupiter* with skipping and dancing, which they did perform by striking with Swords and Darts against Shields. 'Tis said that *Rhea* taught her Priests this dance in *Creet* and *Phrygia*. Some Authors confound the *Corybantes* with the *Curetes* and *Idai Daityli*. This word is derived from the Greek *κορύμβειν* which signifies to *to toss the head so and fro*, as mad men do; but *Diodorus Siculus* writes, that they are called *Corybantes*, from one *Corybantes* the Son of *Jason* and *Cibele*, who introduced the mysteries of that Goddess in *Phrygia*.

C O T

CORYCEUM, *vid. Coriceum.*

COTHURNUS, A Buskin, a kind of Shoe that the *Roman Ladies* did wear, that they might appear the taller. It was worn also by Actors of Tragedies, that they might the better represent *Hero's*: wherefore to express the lofty strain or high style of an Author, 'tis said that he wears the Buskin: *Et in cothurnis prodit Æsopus novus. Phæd. Æsop* raises his Stile. This Shoe was soled with Cork, and covered the calf of the Leg, therefore *Virgil* says,

Purpureoque alte juras vincire cothurno, 1. Æneid.

COTYLA. *κοτύλη*. An ancient measure of Liquors, containing nine ounces of Italian Measure, *viz.* an ounce less than the *Roman Hemina*. *Apuleius* says, that the *Cotyla* and *Hemina* were synonymous among the Antients, and that they are both taken for half the *Sextarius*. The *Hemina*, says he, is the half of the *Sextarius*; wherefore the *Greeks* call it *Coryle*, *i. e.* incision or division, because it divides the *Sextarius* in two. *Isidorus* says the same in his *Origines*. *Epiphanius* says positively, that the *Cotyla* is the half of the *Sextarius*, and that it is called *Coryle*, because it divides the *Sextarius* in two. *Galen* in his Books of *Physick*, makes use of the like expressions. *Suidas* also tells us, that in his time the *Cotyla* was called half the *Sextarius*.

CRANA, *Janus* his Daughter, who succeeded *Sabacius* in the Government of the *Aborigenes*. *Berosus* says, that *Crana* was *Janus's* Daughter, but according to *Ovid*, she was *Apollo's* Sister, and *Janus* his Mistress, and this God gave her for a reward of the last favour she had granted him, the office of overseer of the hinges of Doors, whereupon she was called *Cardinea*.

Prima dies tibi, Crana, datur, Dea cardinis hæc est.

—Teque Positus,

Jus pro concubitu nostro tibi Cardinis esto,

Hoc pretium posita virginitatis habe.

CRANUS, the Son of *Crana* and *Janus*, and not his Brother, as *Berosus* says. He honoured *Crana* very much, having dedicated a Wood to her on the Banks of the *Tiber*, and instituted a Feast to be kept every year. He reigned four and fifty years over the *Aborigenes*.

CRASSUS, called *Marcus*, was a very eloquent and covetous *Roman*, he fled away from *Rome* into *Spain*, during the factions of *Marius* and *Sylla*. He put an end to the War of the Slaves, who had rebelled under the Conduct of *Spartacus*, whereupon they

C R E

granted him the lesser triumph, which was performed on Foot, and called *Ovation*. Afterwards he was chosen *Consul* and *Censor*. The Government of *Syria* and *Egypt* fell to him. He proclaimed War against the *Parthians*, and was so forward in it, that he would not tarry till the Spring, but embarked in a very bad Season, and lost many of his Ships. Then trusting to an *Arabian*, whom he had taken for his Guide, he ventured himself and his Army too far in a Desert Country, where *Surena* the *Parthian* Commander, intirely defeated the *Roman Army*. *Publius* his Son was killed in the Fight, and a while after he himself fell by treachery, and had his Head and right Hand cut off, and sent to King *Ordes* in *Armenia*, who poured melted Gold into his Mouth, that his dead body might be burned with the same Metal, that had inflamed his mind with an insatiable desire of Riches. *Flor. l. 3. cap. 3.* *Plutarch* adds, that he had plundered the Temple of *Jerusalem*, carrying away above 2000 Talents of Silver, and all the Gold that was found there, and *Sidonius Apollinaris* has observed that he laughed but once in the whole course of his life.

There was another called *Pub. Licinius Crassus*, who was chosen *Pontiff* before he arrived at the usual age, and afterwards elected *Consul*, and was no less covetous than *M. Crassus*. He made War in *Asia* against *Arifoncius*, who called himself the Son of *Atalus*, and under that pretence seized upon the Kingdom of *Pergamus*. He had more regard to the Treasures of *Atalus*, than the management of the War: wherefore he was vanquished and taken alive in the Fight; but as they were bringing him to *Arifoncius*, he was killed by a Soldier, whom he provoked to do it, by striking out one of his Eyes with a Switch that he had in his hand.

CREPIDA, A kind of a Shoe used in former times, like Slippers without a heel, made up of three Soles sewed together, that made a small noise in walking, upon which account they were named *Crepide* a *crepitus*; but there are some Authors who derive this word from *κρηπίς* a kind of Shoe used among the *Greeks*, which *Perfius* calls in the first Satyr *Crepide Græcorum*, and *Suetonius* affirms c. 13. in the life of *Tiberius*, that this kind of Shoe came from the *Greeks*. They were more especially made for the use of Philosophers, and men that lived in austerity, and a retir'd life.

CREPITUS, A Fart, a Deity worshipped by the *Egyptians* under an obscene Figure, which might be seen in some curious collections of Antiquities.

C R E

CROËSUS, King of *Lydia*, who possessed great Wealth and Treasure, and lent some Wedges of Gold for an offering to *Apollo*, as a reward for his false Oracles. He was taken Prisoner by *Cyrus*, and condemn'd to be burnt alive : being brought to the place of Execution, and lying upon the pile of Wood, he cried out *Solon, Solon*, (a Philosopher whose advice he had despised in the time of his prosperity.) *Herodotus* enlarges this History, and relates in the first Book of *Clio*, that *Cyrus* having defeated and taken *Craesus* Prisoner, put him in Irons, and got him ty'd fast to a pile of Wood, there to be burnt alive with fourteen young Children of the chiefest Lords of *Lydia*. In this condition *Craesus* pronounced three times the word *Solon*. *Cyrus* asked him what God he was calling upon, he answered, that *Solon* was a Philosopher, who foretold him this misfortune : whereupon he commanded immediately the Fire should be put out, but they could not do it. Then *Craesus* called upon *Apollo*, and a sudden Rain fell, which did put out the Fire.

Lucian relates that *Solon* went to wait on *Craesus* at *Sardus*, the Capital Town of his Empire, and that *Craesus* spoke to him thus ; " Now, *Solon*, I have shewn thee all my Treasures and Glory, pray tell me who is the " happiest man in the world ? *Solon*. There " are very few *Craesus*, that deserve that " name, but of all that I have ever known, " *Biton* and *Cleobis* seem to me the most happy, " who died both at the same time, after they " had drawn the Priestesses of *Argos* their Mother in a Chariot to the Temple : and *Tellus*, " that illustrious *Athenian*, who, after he had " lived a good life, died for his Country ; " for no man can be called happy before " death, and when he hath finished his " course.

—Dicique beatus

Ante obitum nemo, supremaque funera debet.

Horace took this thought from the *Oedipus* of *Sophocles*.

Xenophon in the 7th Book of the *Cyropedia*, relates the History of *Craesus*, after another manner, and says, that being defeated by *Cyrus*, he retired for shelter to *Sardus*, where *Cyrus*, having vigorously pursued him, the Inhabitants of the Town, to avoid the fury of the Conqueror, delivered up *Craesus* and their Town into his hands ; then *Craesus* appearing before him, called him his Lord and Master, and told him the answer he had from the Oracle of *Apollo* how he might be happy, which was to know himself, γινῶσθαι σεαυτὸν ; but that his prosperity and great riches had blinded him.

C R O

CREUSA, The first Wife of *Aeneas*, and Daughter of King *Priam* and *Hecuba*, who was lost in the taking of *Troy*, and was delivered from the *Grecian* slavery by *Cybele* the mother of the Gods, and entertain'd in her service ; as it is related by *Virgil* l. 2. *Aeneid*. v. 785.

*Non ego Myrmidonum sedes, Dolopkumve superbas
Aspiciam, aut Graia servitum matribus ibo. . . .
Sed me magna Deum genitrix his detinet oris.*

Some say that *Aeneas* put her to death by the order of the *Greeks*, that none of *Priam's* race should remain alive ; and others more probably believe that she was killed or taken prisoner, as she was following *Aeneas* that night *Troy* was taken, having lost her way in the burning of the Town.

CREUSA, The Daughter of *Creon* King of *Corinth*, whom *Jason* married after his divorce from *Medea*, who being enraged for *Jason's* forsaking her, resolved to revenge that affront ; and to that purpose, she seemed to be pleased with the new match, and sent to the Bride a Casket full of Precious Stones, so violently enchanted with fire in it, that as soon as she open'd it, it burnt her, and her Father *Creon*, with the Palace.

CRIOBOLIUM, A Sacrifice of Rams, from the *Greek* word κριός which is a Ram. This word is to be seen in an Inscription at *Rome*.

*Diis Omnipotentibus,
Lucius Ragonius Venuustus,
V. C. Augur
Publicus P. R. Pontifex,
Vestialis Major,
Percepto Taurabolio
Criobolioque
X. Kal. Jun.
Dn. Valentino
Aug. IIII. Et Neoterio Conf.
Aram Consecravit.*

CROCODILUS, a Crocodile, a Beast that lives in the River *Nile*, &c. and was worshipped by the *Egyptians*. 'Tis said he is very greedy of Dogs-flesh, wherefore the Dogs run all the while they are drinking Water out of the River *Nile*, lest they should be devoured by the Crocodiles. *Phad*.

CROESUS, *vid.* after *Crepisus*.

CROTALUM, was a kind of Castanetta made of a Reed, divided into two, lengthways, which being struck one against the other with different motions of the Fingers, made a sound like that the Stork makes with her Bill, wherefore the Ancients gave that Bird the Epithet of *Crotalistris*, i. e. Player upon the Crotalum. And *Aristophanes* the Poet, calls a great talker a Crotalum.

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Pausanias tells us, that *Pisander Camirensis* reported that *Hercules* did not kill the *Stymphalides* with his Arrows, but that he had frightened and driven them away with the noise of the *Crotala*; and according to this Author the *Crotalum* must be a very ancient Instrument of Musick, if it was made use of in *Hercules* his time. *Ovid* joins the *Crotalum* with the *Cymbals*.

*Cymbala cum crotalis prurientiaque arma Priapo
Ponit, & adducit tympana pulsa manu.*

They acted several sorts of postures when they played with the *Crotalon*, as Dancers do when they dance *Sarabands*, and play with the *Castanets*; as appears by an ancient Poem intitled *Copa*, attributed to *Virgil*.

Clemens Alexandrinus, who ascribes the Invention of this Instrument to the *Sicilians*, would have the *Crotala* banished from the Festivals of Christians, because of the unbecoming postures they found was attended with.

CRUMATA, Another kind of *Castanets* made of little bones or shells, as *Scaliger* observes upon the *Copa* of *Virgil*, they were very common among the *Spamards*, and especially among the Inhabitants of the Province *Batica* about *Cadiz*, to which *Marshall* makes allusion :

*Nec de Gadibus improbis puellæ,
Vibrabant sine fine prurientes,
Lascivos docili tremore lumbos.* Epigr. 79. lib. 5.

The same Poet in another place speaks of a Woman that could play with that Instrument, and make motions with her Body.

*Edere lascivos ad Batica crumata gestus,
Et Gaditanis ludere docta modis.* Epig. 71. l. 6.

The Inhabitants of that Country have kept to this time the use of that Instrument, and from them *Castanets* come to us.

Yet these *Castanets* were not unknown to the ancient *Greeks*. *Aristophanes* calls them *ὀστρακον*, *Oyster's* shells, and *Marshall*, *Testæ*.

Audiat ille testarum crepitus.

CRUPEZIA, Another kind of *Castanets* to play with the feet, and were called *Crupezia* from the Greek word *κρούειν*, to strike, and *πέδη*, the sole of the foot, according to the *Ætymology* which *Hesychius* the Grammarian gives of it.

Pollux says that these *Crupezia's* were *Shoes*, made use of by Players upon the Flute. *Arnobius* lib. 7. against the *Gentiles* calls them *Scavilla*, and laughs at their superstition, saying,

C T E

What, are the Gods moved with the sound of Cymbals, and the noise of Castanets, (Scabillorum)? *Salmasius*, who in his Commentary upon the life of *Carinus*, has collected all that is to be found in Authors about this kind of *Castanets*, says that they were also called *Scabella*, *Scamilla* and *Scamella*, because it was like a little stool or a foot-stool, which they struck several ways with a wooden or iron shoe; but I think that these *Castanets* were of several forms. There are some represented like a Sandal made of two Soles, and a *Castaniet* tied betwixt them. Those who will be further inform'd in this matter, may read *Bartolinus's* Treatise de *Tibiis veterum*.

CRUX, A Cross, a Gibbet of the Ancient *Romans*, whereon they hanged their Slaves and Malefactors. This punishment was made use of among the *Jews*, *Persians*, *Egyptians*, *Greeks* and *Romans*. The Criminals were tied to it with Ropes, or nailed, and always died upon it, but when they had hung there a while, they broke their Bones to make them expire the sooner, as they used the Malefactors that were crucified with our Saviour. But since our Lord was crucified, the Emperors gave orders that no Criminal should be put to death upon the Cross. These Crosses were of several Figures, as *Julius Lipsius* tells us in his Treatise de *Crucibus*.

CRYPTÆ. Vaults appointed for the interment of particular Families.

CTEISBIUS, a Native of *Alexandria* was a Barber's Son, and naturally endowed with an excellent Genius for Mechanical Inventions, for which he had a strong inclination. He hung a Looking-glass in his Father's Shop, so that it might be easily pulled down, or raised higher, by means of an hidden Rope, which he thus performed.

He put a wooden Tube under a Beam where he had fastened some Pulleys, over which the Rope went, and made an angle in ascending and descending into the Tube, which was hollow, that a little Leaden Ball might run along it, so that the Ball passing and re-passing in this narrow Cavity, by its violent motion expelled the air that was inclosed and condensed by compression and forced it against the air without; these oppositions and concussions made an audible and distinct sound; and observing by this, that air inclosed and expelled with violence, made a sound like the Voice, he was the first that from this principle invented Engines, which received motion from Water, also all Automata's that go by the force of Water inclosed; Engines that depend on the power of the Circle or Lever, and many other pleasant and useful Inventions, particularly Clocks that move by Water. To set these Engines at work,

C U B

work, he bored a Plate of Gold or a precious Stone, and he chose such kind of materials, as being subject to wear by the constant passing of the Water, or liable to contract filth to obstruct its passage. This being done, the Water which runs equally through the small hole raises a piece of Cork, or little Ship inverted, which Workmen call *Tympanum*, upon which is a Rule and some Wheels equally divided, whose Teeth moving one another, made these Wheels turn very leisurely. He also made other Rules and Wheels divided after the same manner, which by one single motion in turning round, produces divers effects, made several small Images move round about Pyramids, threw up Stones like Eggs, made Trumpets sound, and performed several other things that are not essential to Clocks. This we have from *Vitruius* lib. 9. c. 9.

CTESIPHON. A famous Architect who made the Temple of *Diana* at *Ephesus*. He invented an Engine to bring the Pillars of this Temple from the quarries where they were dug out, to *Ephesus*; for he durst not make use of Carts, as others commonly do, because the wheels would have sunk in the way, under such a weight, but he got four pieces of Wood, each of four inches square, two whereof were joyned cross the other two, which were longer and even with the body of each Pillar. At both ends of each Pillar he drove in Iron Pins made like a Swallows Tail, and made them fast there with Lead, having fastened into the crossing pieces of Wood, Iron-rings, to put in the Iron-pins; besides, he put some strong short poles of Oak at both ends of the Engine, to which the drawing Oxen were fastened, and when they drew the Iron-pins that were in the Iron-rings, could turn freely enough to let the body of the Pillars rowl easily upon the Ground; and thus he brought all the Pillars of the Temple of *Diana*.

CUBITUS, A Cubit, an ancient Measure. *Philander* observes, that there were three kinds of Cubits, viz. The great one, which was nine ordinary Foot long; the middle one was two foot long, which was about a foot and ten inches of the common foot, and the small one was of a Foot and a half, which was about an inch and a half less than a common foot of twelve inches.

CUBUS, A Cube, a solid and regular Body, with six square sides, all even, like its Angles, Dies, are little Cubes. This word comes from *κύβος*, *Tifera*, a Dice. A Cubical number is that which is multiplied twice, once by its root, and another time by its product (tis the third power in *Algebra*) 64 is a Cube number, produced by the multiplication

C U R

of 4, which is the root, which makes 16 its Square: and multiplied again by 4 it makes 64, which is the Cube.

A Cubical foot Cube, is a measure of solid bodies, which are a foot every way.

CULEARIA VASA, Vessels of the greatest content. This word is derived from *Culeus*, an ancient measure containing about 540 pints (which is near two Hogheads,) it was the biggest measure for Liquors, *Culeus hac nulla est major mensura liquoris*, says *Fannius*. It was made of Leather or baked Earth, as we learn it from *Varro*.

CUNEI SPECTACULORUM. The Seats and Benches in Theatres, which having a large basis, and growing narrower, the nearer they came to the Center of the Theatre, had the form of a Wedge, and therefore were called *Cuni*.

CUNINA, A Goddess, who had the charge of Childrens Cradles, called *Cunae*.

CUPIDO, The God of Love, according to the fable. There are several opinions concerning his birth. *Hesiod* says, he was born of the Chaos and the Earth; *Tully* after *Lucian*, of *Mars* and *Venus*; *Acresilas* says, that he was the Son of the Night and the Air; *Sappho* of *Calus* and *Venus*; *Seneca* of *Vulcan* and *Venus*. *Ovid* and *Plutarch* are of opinion, that there were two *Cupids*, one celestial, which is innocent Love, and the other terrestrial, which is filthy Love; the first born of *Venus* and *Jupiter*, the second of *Erebus* and the Night. He is represented like a Boy, naked and winged, with a vail over his eyes, carrying a quiver upon his Shoulders; and holding a Torch with one hand, and a Bow and some darts with the other, wherewith he wounded the hearts of Lovers.

Plutarch tells us, that the *Aegyptians* and *Greeks* had two *Cupids*, one Celestial, and the other Common.

Lucian seems to be of that opinion in the Dialogue betwixt *Venus* and *Cupid*; for there *Cupid* confesses, that tho he had pierced with his Darts all the other Gods, yet he had met with some hearts that were impenetrable, viz. *Minerva's*, the *Muses*, and *Diana's*.

CURATORES, *Omnium Tribunalum.* The *Syndicks*, who were the Protectors of the Districts of *Rome*, like the Aldermen of the Wards in *London*.

CURATORES, *Operum publicorum.* The Overseers or Surveyors of publick works, who took care of them.

CURATORES, *alvei, Tiberis & cloacarum,* The Commissioners for cleansing the *Tiber*, and the Common-shore of the City, they were established by *Augustus*, according to what *Suetonius* says, *Novo officio excogitavit, curam operum publicorum, viarum, & aquarum alvei & Tiberis.*

C U R

CURATORES, *Viarum extra Urbem*. The Commissioners for the Highways, Caweways, and Bridges about the City of Rome.

CURATORES, *Denariorum Flandorum*, express'd in ancient inscriptions by these three Letters, C. D. F. The Warden of the Mint, called also *Viri Monetales*, who had the care of coining. The inscriptions of old Gold and Silver pieces were stamp'd with these five letters, A. A. A. F. F. i. e. *Aureo*, *Argento*, *Auro flando*, *servando*, overseers for melting and coining species of Brass, Silver and Gold.

CURATORES Kalendarii. Men who put out the publick money to interest, which was paid at the Kalends, or the first day of the month, from whence they were called *Kalendarii*.

CURETES. The Inhabitants of the Isle of Crete, to whom *Rhea* committed the care of bringing up young *Jupiter*. The *Curetes* were accounted Inhabitants of *Crete*, because that worship pass'd from that Island to the rest of Greece and Italy, as it formerly came from *Phœnicia* into *Egypt*, *Phrygia*, and *Samothracia*, and from thence to *Crete*, from whence it was at last communicated to the Greeks.

CURIA. A place, says *Festus*, where those who were intrusted with the care of publick affairs met; but *Curia* among the Romans signified rather the persons who met in Council, than the meeting place; for there was no certain place appointed for the Assemblies, the Senate meeting sometimes in one Temple, and sometimes in another. Yet there was certain places called *Curia*, as *Curia Hostilia*, *Curia Calabra*, *Curia Saliorum*, *Curia Pompeii*, *Curia Augusti*; but Antiquity has left us no account of those Edifices.

There were two kinds of these places or Courts, some wherein the Pontiffs met about the affairs of Religion, and were called by a general word, *Curie Veteres*; there were four of these, viz. *Fortensia*, *Ravina*, *Vellensia*, and *Pelitia*, which were in the tenth Ward of the City of Rome, and the other, wherein the Senate assembled about State Affairs. We have this division from *Varro*, in the fourth Book, de *Lingua Latina*: *Curia duorum genera; Et ubi Sacerdotes res divinas curarent, ut Curie veteres; Et ubi Senatus humanas, ut Curia Hostilia*.

CURIA CALABRA. The Court of Calabra was built by *Romulus* upon Mount *Palatinus*, as *Varro* says, or in the Capitol, in the same place where now the Storehouse for Salt is kept at the Conservators Lodging, as 'tis some other Authors opinion. It was called *Calabra*, from the verb *Calare*, i. e. to call, because it was the place appointed by *Romulus*, where the King of the Sacrifices called the Senate and the people, to tell them of the new Moons, the days for Sacrifices, and publick Games.

C U R

CURIA HOSTILIA. The Court *Hostilia*, built by *Tullus Hostilius*, in the place where the Senate often assembled.

CURIA POMPEII, or **POMPEIA**. The Court of *Pompey* adjoining to the Theatre, which he caused to be built in the place now called *Campo di Fiore*. It was a very magnificent Palace; the Senate was assembled there when *Julius Cæsar* was murdered, and the Statue of *Pompey* was sprinkled with *Cæsar's* Blood. At the Entry of this Palace was a magnificent Porch, supported with an hundred fine Pillars: It remained intire near three hundred years, and was burnt down in the time of the Emperor *Philip*, who succeeded *Gordianus III*.

CURIA SALIORUM. The Court of the *Salii*, on Mount *Palatine*, where, the Augural staff of *Romulus* was found intire, having receiv'd no hurt by the fire, after the Court was reduc'd to ashes, as *Tully* relates in his Books de *divinatione*.

CURIA JULIA or **JULII**. The Court of *Julius Cæsar*.

CURIA AUGUSTI, The Court of *Augustus*.

CURIA OCTAVIA. The Court of *Octavia*, *Augustus* his Sister.

CURIA POMPILIANA. The *Pompilian* Court.

CURIA CATONIS. The Court of *Cato*.

There are several other Courts mentioned by *Popilius* in the life of the *Gordiani*. All these places had nothing material, but that they were called after the names of those who built them. The Senate never met in those places till they were consecrated by the *Augurs*.

CURIE. The Roman People was at first divided into three Tribes, and each in ten *Curie*. Each *Curia* had its *Curio* or Priest, who had the care of the Sacrifices, and Feasts proper to each *Curia*; as we learn from *Dionysius Halicarnassæus*. This was like Popish Parishes, which have their peculiar Saints Feasts and Curates, and these Curates a Bishop at their head, called by the Romans *Curio Maximus*, the first of the Curates, who, in spiritual Affairs, govern'd all the *Curio's* and *Curie*, *Maximus Curio, cujus authoritate Curie, omnesque Curiones reguntur*, says *Festus*.

Livy relates, that *Romulus* called each *Curia* after the names of the *Sabin* Ladies, whom he had stole away. Yet this is not likely; for there is no name of the *Sabin* Ladies in History: And *Dionysius Halicarnassæus* tells us, that they took their name from the part of the Town where they dwelt.

Each *Curia* maintained its *Curio* with the offerings and rites that each Inhabitant paid him.

him, or by some contribution of money ; which *Festus* calls *Æs Curionum, quod dabatur Curioni ob sacerdotium Curionatus*.

The Sacrifices of the *Curia* were called *Curionia* and *Curialia Sacra*, like the Parochial Masses of the Church of *Rome*, where every particular man of the *Curia* is bound to be present : Wherefore *Romulus* and *Numa* had assigned Funds to bear the charges of these sacrifices, and keep the Feastings made after the sacrificing was over, which were called *Agape*.

CURIO. The Priest or Curate of each *Curia* or Parish. *Varro* derives the Etymology of *Curio* from *Curia*, because the *Curio's* were established to be spiritual heads in the *Curia*. *Curioni dicti a Curis, qui sunt ut in his sacra faciant*; others take it from *cura* care, because they offer sacrifices for their Parishioners.

The Popish Curates have a great Analogy to these ancient *Curio's*, as, to their office, (laying Paganism aside) for the name agreed with them, either taken from *Curia* or *Cura* : their office is alike ; for the Curates are subordinate to a first Curate, viz. the Bishop, and receive orders from him concerning what must be done in their Parochial Churches, what rites and ceremonies ought to be observed, either in the administering of the Sacraments, or the rest of Divine service, and the list of the Feasts that are to be kept ; likewise the *Curiones* instituted by *Romulus*, were subjects to the *Curio* called *Curio Maximus*, who gave them directions about the Feasts of each month, the ceremonies of the sacrifices, and several other things contained in the ritual or formularies they had made concerning them. Therefore *Festus* defines this great *Curio*, a man by whom all is done in the *Curia*, and is an Overseer over all the *Curio's* : *Maximus Curio, cujus auctoritate Curia omnesque Curiones reguntur*.

After the *Curio's* Death, the *Curia* chose themselves their *Curio*, as it was granted them by *Romulus*, and then presented him to the great *Curio* to be confirmed by him. The Christian Churches formerly chose their Curates after the same manner.

CURIO MAXIMUS, The great *Curio*, who had authority over all the *Curio's*, with respect to the external Policy. He was chosen by the Assembly of all the *Curio's*, and then was confirmed by the Senate and the people.

CURIUS DENTATUS, a Roman Consul, who triumphed over the *Sammites* and *Sabines* during his Consulship. The *Sammites*, who had suffered great losses by this great man, attempted to bribe him. Wherefore they sent him Deputies, who found him at Table sitting upon a form, and eating some Turnips in an earthen Dish : whereupon they

offered him a rich present of Plate. But he smiling told them in contempt, That he had rather command rich men, than to be overburthen'd with these superfluities.

CURSOR, a Courier, such a one as *Martial* speaks of in an Epigram.

Cursorem sexta tibi, Rufe, remissimus hora.

Livy tells us, that *Sempronius Gracchus*, a very active youth, was chosen for a Courier, and that in three days he arrived at *Pella*, having rid very fleet Horses appointed for that purpose ; and this shews that a long time before *Augustus* the Romans had Post-horses settled in their Empire, as is also mentioned by *Suetonius*. *Xenophon* l. 8. de *Cyropædia* says, that *Cyrus* was the first inventor of them, and settled Post-horses from place to place, with a Post-master, to receive and take care of the Packets that the Courriers brought, that he might have fresh news from the most remotest places. *Herodotus* in *Uranias* says, that *Xerxes* was the first that established them after his defeat.

CURTIUS QUINTUS, A Roman Knight, who devoted himself for the publick good, during the Consulship of *Q. Servilius Ahala*, and *L. Genutius*. A great Abyss opened in the place where the Assemblies were kept at *Rome*, which they attempted to fill, but to no purpose ; whereupon they had recourse to Oracles, who answered, that this Pit could never be shut up, but by throwing into it, that in which the Roman did excel above all other Nations. The Senate assembled upon this answer, and *Q. Curtius* a young Roman Knight presented himself to the Senate, and shewed them, that *Rome* was not more fruitful in the production of any particular thing, than other Cities, and that which made her so famous, was the brave men that she brought up ; and that the Gods demanded but a Roman to expiate for that prodigy, and that he offered himself freely to lay down his life to fill up that Abyss. After this Speech *Curtius* put on his Arms, and riding upon his Horse, he spur'd him on into the Abyss. The people that were spectators of that action presently threw flowers upon him, and made offerings ; and the hole closed of itself by degrees. This place was called since the *Curtian Lake*.

CUSTODES. Some Roman Officers appointed to prevent any deceit in the delivering Tickets for the election of Magistrates.

CYATHUS. A small Vessel, wherewith they took the Wine out of a larger Vessel. The *Cyathus* contained an ounce and a half of liquor.

CYBELE. The Daughter of *Calus*, Sister and Wife to *Saturn*, who begot *Jupiter*. Fabulous Antiquity gave her many names, sometimes she is call'd the mother of the Gods, *Rhea*, *Cybele*, *Dindymia*, *Berecynthia*, *Pessinuntia*, &c.

Pliny says that the Earth is rightly call'd our Mother, because God gave it to men to be their Palace, as Heaven is his own.

The Pagans called her the Mother of the Gods, meaning by those Gods those who had been men; and honoured her under the name of *Rhea* and *Cybele*: She was principally honoured in *Phrygia*: She took from thence most of her names; *Cybele*, *Dindyma* and *Ida* are Mountains of *Phrygia*; *Berecynthia*, *Pessinus*, *Andira* are Towns of *Phrygia*; *Mydonia* is a little Country: and from these several places she has got her different names.

She was not only called *Cybele*, as *Faustus* says, but also *Cybebé*; because, says he, she makes people run mad, from the Greek word *κυβέβειν*, *agere in furem*.

Rhea is derived either from *ῥέω*, to run, because of the rains and celestial influences, that make the earth fruitful; or because of the continual flowing of seeds and generations of all terrestrial natures; or rather this name comes from *ῥεα*, *terra*, by a transposition like that of *ῥεα* in *ἄρ, aer*. The Greek word *ῥεα*, *terra*, comes plainly from the Hebrew *Erts*, which signify the same thing, and *Rhea* might be directly derived from it.

Dindymia. She had this name from a Mountain in *Phrygia* or *Troades*, called *Dindyma*, where she was particularly worshipp'd, and from whence her Feasts and Ceremonies were brought to the Greeks and Romans.

Ida, because of Mount *Ida* in *Phrygia*, where she was likewise adored.

Berecynthia, from a Castle of *Phrygia* of that name, near the River *Sangaris*, or from the Mountains of that name, as *Fulgentius* relates.

Pessinuntia, from the Town *Pessinus*; or, as *Herosdian* says, because a Statue fell formerly in the fields of *Phrygia*, which was thought to be the Statue of *Cybele*; or because the place where the *Phrygians* solemniz'd the feast of this Goddess was call'd *Pessinus*, on the banks of the River *Gallus*. The Romans having conquer'd this Country, were advis'd by the Oracle, that if they could transfer to Rome the Goddess of *Pessinus*, their Empire should be rais'd to a sovereign degree of greatness: whereupon they sent a famous Embassy to the Magistrates of that Country, to ask them leave to bring her to Rome, which was granted them: and they carried that Deity (which was but a nasty, rough and unpolish'd Stone) on board of their Ship, and brought her to Rome: as *Ovid* says,

Est moles nativa: loco res nomina fecit;
Appellant saxum, pars bona montis ea est.

Faët. l.v. v. 150.

CYBELE, is derived either from the Greek word *κυβέβειν*, and *κυβιστήν*, i. e. to make Gambols, and shake the head; because the Priests of this Goddess, called *Corybantes*, *Dactyli Idæi*, *Curetes* and *Galli*, danced and shook their heads like mad men on the day of the feast; or this word comes from the place called *Cybele*, or in fine from a little Grove of Pine-trees consecrated to her.

She is also called *Maja*, i. e. Mother or Nurse. This word is common both to the Greeks and Latins: and in all likelihood is a Greek word, and signifies a Nurse, which is the Earth. But those that will have it a Latin word derive it from *Majus*, which is the same with *Magnus*, from whence comes *Major* and *Majestas*.

The Romans honoured the Earth by the names of *Tellus* and *Tellumo*, *Tellus* was the feminine name, and *Tellumo* the masculine, and so it was a God and Goddess. *St Auslin* relates to this purpose what *Varro* says on this subject: "The same Earth has a double virtue, a Masculine virtue to produce Seeds, and a Feminine virtue to receive and nourish them; from the latter she was called *Tellus*, and from the other *Tellumo*."

The Romans called also the Earth *Ops*, because of her power to give help. *Ops* is different from *Opis*, and 'tis one of the names of *Diana*, among the Greeks, because she helps women in labour. King *T. Tatius* built her a Temple under the name of the Goddess *Ops*.

They gave her also the name of *ἡ μήτηρ*, as much as to say *ἡ μήτηρ*, *terra mater*. *Plato* derives this name from *τίδ' ὅσα ὡς μήτηρ*, *dans ut mater*.

St Auslin, in the 7th Book, ch. 24. *de Civitate Dei*, relates the explanation that *Varro* gives of all the mysterious particulars of the worship of *Cybele* or the Earth. "She is called, says he, the mother of the Gods; the Drum which is ascribed to her, is the Figure of the Globe of the Earth; the Turrets that she carries over her head, represent the Towns; the Seats that surround her, shew that she only stands still, while all things are in motion round about her; the Eunuch Priests who attend her, denote that to get Corn and Seeds the Earth must be manured, because all things are to be found in her Bosom; their agitations and motions before their Goddess, teach Husbandmen that they must not lye still, because they have always something to do; the sound of Cymbals denote the noise of the

" the Instrument of Husbandry; the Cymbals
 " are made of Brass, because they were formerly
 " of that Metal, before Iron was found.
 " The tame and untied Lion gives us to understand,
 " that there is no Land so wild and barren, but may be manured. Besides,
 " *Tellus* having many Names and Surnames, she
 " was taken for several Deities. They think,
 " says he, that *Tellus* is the Goddess *Ops*, because
 " she mends, and grows better by Labour;
 " the Mother of the Gods, because she brings
 " forth a great many things; the great Mother,
 " because she produces Food; *Proserpina*,
 " because Corn comes out of her Bosom;
 " *Vesta*, because she cloaths herself with Grass
 " and green Turf.

This is the Physical Explication of the most particular things Poets and Historians have feigned concerning *Cybele*, so much reverenc'd by the *Greeks* and *Romans*. By all these names they meant the same Goddess, viz. the most effeminate part of the world, which is like its Mother; whereas the Sun and Stars are considered as the Father thereof.

Strabo informs us of the greatest part of the Ceremonies used in honour of this Goddess, which were always performed with fury and transport of mind. The fury of the Priests of *Cybele* was the voluntary agitation of Fanatick Men, who made a great noise and tumult, and cut their Bodies with Knives, so that these Sacrifices of *Cybele*, were like those performed by the Priests of *Baal*, related in the Book of *Kings*. *Pliny* tells that the Priests of *Cybele* used to cut off the marks of their Sex with a Knife, made of Medicinal Earth, found in the Island of *Samos*, and that they run in no danger of their Life, when they made use of that sort of Knives.

There is an old Marble at *Rome*, cut in honour of the great Mother of the Gods, with the figure of that Goddess crown'd with a Turret, holding with one hand a Drum, and with the other some Ears of Corn: She sers upon a Chariot drawn by two Lyons, attended by *Atys*, who holds a Ball in his Hand, and leans upon a Pine-tree; for this Tree was consecrated to her.

There are yet three Medals to be seen where *Cybele* is otherwise represented. One is of the Emperor *Severus*, where she is represented holding with one hand a Scepter, and with the other a Thunder-bolt, and her Head covered with a Turret: She rid upon a Lyon flying through the Air. The other Medal is of the Emperor *Geta*, stamp'd after the same manner, with this Inscription *Indulgentia Augustorum*. The third is of *Julia*, who represents the Mother of the Gods crown'd with Turrets, attended by two Lions, and sitting upon a Throne, she holds with her right hand

a branch of Pine-tree, and lays her left hand on a Drum, with this Motto *Mater Drum*.

This Goddess is also represented with a great many Breasts, to shew that she feeds Men and Beasts, and carries a Turret on her Head, and has two Lions under her Arms.

CYCLOPES, The *Cyclopes*, a race of fierce and haughty Men, who have but one Eye in the middle of their Forehead. Poets have given this Name to some Inhabitants of *Sicily*, whom they feign'd to be *Vulcan's* Assistants in the making of *Jupiter's* Thunder-bolts, they made also the Arms of *Achilles* and *Aeneas*. They were so named, because they had but one round Eye in the middle of their Forehead. They are the Sons of Heaven and Earth, as *Hesiod* tells us, or of *Neptune* and *Amphitrite*, as *Euripides* and *Lucian* say. Those of most note among them are *Polyphemus*, *Brontes*, *Steropes* and *Pyracmon*. *Apollo* kill'd them with his Arrows, to revenge the death of his Son *Æsculapius*, whom *Jupiter* had kill'd with a Thunderbolt, made by these *Cyclopes*.

Poets say also, that *Polyphemus* was Shepherd to *Neptune*, and *Galatea's* Lover, and that *Ulysses* put out his Eye with a Fire-brand, to revenge the death of his Companions, whom the *Cyclopes* had eaten.

CYCLUS SOLIS, The *Cycle of the Sun* or of the Dominical Letters, is a revolution of 28 Years, which being expired, the same Dominical Letters return again in the same order.

To understand this well, it must be observed, that the Year being composed of Months and Weeks, every Day of the Month is mark'd in the Calendar with its Cypher, and one of these seven Letters *A, B, C, D, E, F, G*. The first Letter begins with the first Day of the Year, and the others follow in a perpetual Circle to the end.

Wherefore these Letters might be unalterable, to denote every Holy-day or every Day of the Week, as they are in respect to the Days of the Months, if there was but a certain and unvariable number of Weeks in the Year; and as *A* marks always the first of *January*, *B* the 2, *C* the 3, so *A* should mark always *Sunday*, *B*, *Monday*, &c. But because the Year is at least of 365 Days, which make up 52 Weeks and a Day over; it happens that it ends with the same day of the Week with which it began; and so the following Year begins again, not with the same Day, but with the next to it: And from thence it follows, that *A*, which answers always the first of *January*, having noted the *Sunday* for one Year, (for which reason 'tis called the Dominical Letter) it will note the *Monday* in the following Year, and *G* will note the *Sunday*: and so forward.

'Tis plain, by what has been said, that if the Year had but 365 Days, this Circle of Dominical Letters, should end in seven Years by retrograding G, F, E, D, C, B, A. But because every four Years there is a Leap-Year, which has one Day more, two things must needs happen.

First, That the Leap-Year has two Dominical Letters, one of which is made use of from the first of January to the 25th of February, and the other from that Day till the end of the Year. The reason of it is plain, for reckoning twice the 6th of the Kalends, the Letter F which notes the Day, is also reckon'd twice, and so fills up two Days of the Week: From whence it follows, that the Letter that till then had fallen upon Sunday, falls then but upon Monday, and that the foregoing Letter by retrograding comes to note Sunday.

The second thing to be observed is, that that having thus two Dominical Letters every fourth Year, the Circle of these Letters doth not end in seven Years as it would do; but in four times seven Years, which is 28. And this is properly called the Cycle of the Sun, which, before the correction of the Kalendar, began with a Leap-Year, whereof the Dominical Letters were G, F.

CYCLUS LUNARIS, The Cycle of the Moon. It was no less difficult to determine by a certain Order, the Days of the New Moons in the course of the Year. To this purpose a great many Cycles were propos'd, which afterwards Experience shew'd to be false, and they were oblig'd to receive this Cycle of 19 Years, Invented by Meton of Athens, call'd the Golden Number, to make the Lunar Year agree with the Solar; for at the end of them the New Moons return'd again on the same Days, and the Moon began again her course with the Sun, within an Hour and some Minutes or thereabouts. This Number was call'd the Golden Number, either for its excellency and great use; or because, as some say, the Inhabitants of Alexandria sent it to the Romans in a Silver Calendar, where these Numbers from 1 to 19 were set down in Golden Letters. This Number has been call'd the great Cycle of the Moon, or Decemvovennialis, and ενναιοεκατομβιας, of 19 Years; or Metonicus from the Name of its Author. This Golden Number has been of great use in the Calendar, to shew the Epacts and New Moons, ever since the Nicene Council order'd that Easter should be kept the first Sunday after the Full Moon of March.

However, this Cycle was not settled every where, according to the same manner in the Calendar; for the Western Christians, call'd Latins, imitating the Hebrews, reckon'd the

Golden Number 1. on the first day of January of the first Year: But the Christians who Inhabited Asia, under the name of Christians of Alexandria, plac'd the Golden Number 3. at the same day.

CYCENUS, A Swan, a Bird living in or about the Waters, very fine to behold, with a long and straight Neck, very white, except when he is young. Ovid in the 12th Book of his Metamorphosis, says that Cycnus was King of Liguria, and kin to Phaeton, who for the grief of his death was chang'd into a Bird of his name.

'Tis said that Swans never sing but when they are at the point of death, and then they sing very melodiously. Tully in his Tusculans tells us, that Swans are dedicated to Apollo the God of Divination, who being sensible of their approaching death, rejoice and sing with more harmony than before. Lucian on this account laughs at the Poets, in his Treatise of Amber or the Swans.

"I also expected, says he, to have heard the Swans warbling all along the Eridanus, having learn'd that the Companions of Apollo had been there chang'd into Birds, who still retain their singing, for a token of their excellency in Musick. But this I found as fabulous as the rest; for inquiring of the People thereabouts, they told me, that indeed, sometimes they saw Swans upon the Eridanus; but that their singing, or rather screaming, was not more grateful than that of other River-Fowls.

CYDIPPA, A Noble and Beautiful Lady, whom Acontius lov'd and married by an Artifice; for his Birth not permitting him to pretend to so great a Match, he wrote these words upon an Apple, I take my Oath by the Mysteries of Diana that I will be thy Wife: then he let fall this Apple at the Feet of Cydippa, who took it up, and read what was written upon it, and so engag'd herself thereby to make these words good, for whenever she design'd to marry another Man, she fell dangerously ill, which she imputed to Diana's anger, and to appease her she married Acontius. Ovid in his Epistles of Acontius and Cydippa.

CYLINDRUS, A Cylinder, a solid body extended in length, equally round, the extremities whereof are equal Circles. Archimedes has writ an excellent Book upon the Cylinder. Petis has made a Treatise of the Arithmetical Cylinder, call'd Rabdology, which are Fillets of Past-board set in order upon a Cylinder, that is easily turn'd about. This Invention is owing to Napier a learned Scotchman.

CYMBALA, Cymbals, This word comes from the Greek κύμβαλος, i. e. hollow, because they were made like two little Porringer

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gers of Copper or Brass, and for that reason were sometimes called only *Æra*. These Cymbals were found, as we may see by the Figures that we have of them, and by this verbe of *Propertius*.

Quâ numerosa fides, quique æra rotunda Cymbales.

Cassiodorus, who has described Cymbals, calls them *Acetabula*, i. e. a hollow piece, as the concavities of the Bones, that receive the head of another Bone, and are therefore called *Acetabula*, the Box of the Bones. *St Austin*, upon the 101 Psalm says, that Cymbals must touch one another to make a sound, and that antient Authors compare them often to the Lips. *Fulgentius* in the first Book of his Mythology tells us, that the two Lips are like Cymbals that form the sounds, and the Tongue like the bow of a Musical Instrument, that cuts and divides them.

Isidorus Pelusionensis having compared the Psalterion, the Cythara, the Drum, the Strings and the Organs, used in ancient Ceremonies, with several parts of the Body, compares also Cymbals to the Lips, because they form sounds, by pressing and striking one against the other like Cymbals.

Ovid, in the 3d Book, *de arti amandi*, calls Cymbals by a name that seems very difficult to be understood.

*Difce etiam duplici genalia nabilia palma
Verrere.*

He gave them this Epithet *genalia*, because they used Cymbals at Weddings, and other Diversions. This Instrument being composed of two separated pieces, several Authors call it by names in the plural number, as *Petronius*, *Intrans Cymbalistria & concrepans æra*. A woman coming in, and playing on a Cymbal.

CYNOSURA. The name by which the *Grecians* call the little Bear. It signifies *Dogs-tail*. 'Tis the nearest constellation to our Pole, consisting of seven Stars, four of them are in a square Figure like the four Wheels of a Chariot, and the three others in a long Figure like the beam of a Cart; whence the Country-people call that Star the Chariot, and from one the number of these Seven Stars, our Pole, and all that are of Heaven to the *Æquinoxial Line*, are called *Septentrional*.

CYNTHOS. A Hill in the Isle of *Delos*, covered with very thick Trees, where *Lætona* brought forth *Apollo* and *Diana*, and upon that account *Horsæ* calls him *Cynthus*.

C Y T

CYPARISSUS, A young man of extraordinary Beauty, who was not to be comforted for the death of a Stag, that he had killed a hunting, and would murder himself; whereupon *Apollo* changed him into a Tree called after his name *Cyparissus*, a Cypress, which is carried in funeral pomps, and consecrated to dead men.

CYRUS. The Son of *Cambyses*, who transferr'd the Empire from the *Medes* to the *Persians*. He subdued the *Assyrians*, took *Babylon*, made war against *Crasus* King of *Lydia*, and took him prisoner. He set at liberty the *Jews*, who were captive in *Babylon*, and sent them again into their own Country, under the conduct of *Zorobabel*, with order to rebuild the Temple of *Jerusalem*. This happened two hundred years after their captivity, as it was foretold by *Isaiab* and *Esdra*. But this Prince being at War with the *Scythians*, and *Massagetes*, he was slain with two hundred thousand men in an ambush laid by Queen *Tomyris*, who cut off his head, and threw it into a vessel full of blood, with this invective, "Sate thy self with Blood, which thou hast so much thirsted after."

CYTHARA. A Musical Instrument with strings, of a triangular figure, which was played upon with a bow, as it is described in a Letter attributed to *Hieronymus*. And according to what *Pausanias* says, *Cythara* and *Lyra* were two instruments, and *Mercurius* was the inventor of the *Lyra*, and *Apollo* of the *Cythara*. Yet most of the Ancient Poets confound these two Musical instruments, because they are very like one another. For *Cythara* was of a triangular figure, and the *Lyra* after the form of two opposite SS. There are some Statues and Medals whereon *Apollo* is represented with the *Lyra* in his hand, and sometimes with the *Cythara*.

CYTHERA. An Island in the *Ægean* Sea, where the Goddess *Venus* was drove ashore in a Sea-shell, and there the Inhabitants built her a magnificent Temple, from whence *Venus* was call'd *Cytherea*.

CYTHERON. Mount *Cytheron* near *Thebes*, consecrated to *Apollo* and the Muses: called upon that account *Cytherides*. There were celebrated the *Orgia*, or Feasts dedicated to *Bacchus*.

D.

D.

D, The fourth letter of the Alphabet, called by the *Hebrews* *Daleth*, by the *Greeks* *Delta*, and the *Romans* *D*. This letter is likewise the third consonant, which is often pronounced like a *T*; for 'tis properly but a diminution of the *T*, according to what *Quintilian* says. Wherefore some learned men in the *Greek* tongue pronounce the *Tau* as a *Delta* after the *v*, and pronounce *πάρτα*, as if it were written *πάρδα*; which may be an acceptable softning in the pronunciation, tho' 'tis not a fault to say otherwise. In the *Latin* tongue the *D* and the *T* have a great affinity, and are often chang'd one for another, as *At* for *Ad*. And *Quintilian* laughs at those who scruple to write indifferently, one for the other, *set* for *sed*, *haut* for *haut*, and others, to be seen in antient Inscriptions.

D, is also a Numerical *Roman* Character, which signifies *five hundred*: because *D* is the half of a Gothick *M*, that makes a *Thousand*. If there is a stroke over *D*, it stands for *five thousand*.

D was formerly made use of instead of the Letter *P*, as in the antient Inscription, *Danates* for *Penates*.

D, alone signifies *Decius*, *Divus*, *Diis*, &c.

DACRYMÆ, is often written by *Livy* instead of **LACRYMÆ**, *tears*; from the *Greek* word *δάκρυον* or *δακρυον* *lacryma*.

DACTYLI IDEI. *Cybele* having brought forth *Jupiter* and *Juno* at one Birth, the story tells us, that she only shew *Juno* to *Saturn*, and gave *Jupiter* to the *Curetes* or *Corybantes* to be nursed up by stealth, because his Father would have devoured him. The *Corybantes*, lest the crying of the little *Jupiter* should discover him, invented a kind of a dance which they called *Dactyli*, where they met one another, striking upon little Brass Shields with measured intervals. And this noise hindred *Saturn* from hearing the crys of his Son.

Lucian says, that the *Dactili Idei*, having received the God *Mars* from the hands of *Juno*, being yet a Child, they taught him dancing before the exercise of Arms, as if the dancing was a prelude of the War.

ΔΑΔΟΥΧΟΣ, *Daduchus*, a *Greek* word that signifies *Lamp-bearer*. *Hesichius* explaining this word *δαδούχος*, which was the name formerly given to the Torch-bearer of the Gods *Ceres*, explains it by that of *Lamp-bear*, and renders the word *δαδούχος*, which signifies

a Torch, by the word *Lamp*. Yet some antient Authors make a distinction betwixt Lamps and Torches. *Trebellius Pollio* in the life of the Emperor *Galienus*, gives an account of a procession, where the people carried Torches and Lamps, *cum cereis facibus, & lampadibus præcedentibus Capitolium petunt*; but it must be observed, that the Torches of the Ancients were not made like our Flambeaus, for they had no wick; and a great many of them were Lamps set in the end of a Stick, or some Pitch put to the end of a Bundle.

DÆDALUS, An *Athenian*, whom *Mercury* made famous in Mechanicks. He fled from *Athens* into *Crete*, where he went into the service of King *Minos*. There he made the *Labyrinth* with so many waysturning and winding about, that men who had got once into it, could never get out. Some time after *Minos* being displeased at him, put him into the same *Labyrinth* with his Son *Icarus*, but he made himself and his Son Wings, which he fastned with Wax, and so flew away. *Icarus* flew so high, and so near the Sun, contrary to his Fathers advice, that the Sun melted the Wax of his Wings, and he fell down into that Sea, which was ever since called after his name, the *Icarian Sea*. *Dadalus* flew safely to *Sardinia*, and from thence to *Cuma*, where he built a Temple to *Apollo*.

Diodorus Siculus enlarges the History or Fable of *Dadalus*, and says, that *Dadalus* was the Son of *Nicio* an *Athenian*, and the most ingenious Artificer of his age for Mechanicks, and invented the Plummer, the Augur, the Rule, and many other Tools for the perfecting of that Art. He was the first also who in Statues exprest all the parts of Humane Body, in their natural Scituation, which gave birth to a report that he gave motion to them. Notwithstanding he had got a great name by his works, yet he was forced to fly from *Athens*, having been condemned to dye by the *Areopagus*, for the death of *Talus* his Nephew, whom he killed out of jealousy, because he had found out the Potters, and Turners Wheel, with all Tools fit for the perfection of that Art. He retired then to King *Minos* in *Crete*, who had married *Pasiphae*, one of the Daughters of the Sun. This King *Minos* offering one day a Bull in sacrifice to *Neptune*, kept a very fine one, and sacrificed a lesser in his place; whereupon the Gods grew angry, and inspired his Wife with an immoderate love for that Bull; and to enjoy him, *Dadalus* made a wooden Cow, wherein *Pasiphae* putting herself, plaid the Beast with that Bull, and begot *Minotaurus*.

D Æ M

Lucian thus unfolds this Fable. 'I fancy, says he, *Dædalus* and his Son were learned in Astrology, and that the one having puzzled himself in that Science, gave occasion to the Fable. Perhaps also *Pasiphaë*, having heard the other Discourse of the Celestial Bull, and of other Stars, became enamour'd with his Doctrine, whereupon the Poets feigned that she was fallen in love with a Bull, which she enjoy'd by his means. Authors ascribe to *Dædalus* the invention of the Pottery Wheel, the Plummets and the Sails for Ships; and this gave birth to the Fable of his having made Wings for himself to get out of *Crete*.

Diodorus Siculus continuing that History, says, that the *Cretians* refusing to obey *Minos*, after the death of his Father *Asferius*, he begg'd the assistance of a Prince, called *Taurus*, with whom his Wife *Pasiphaë* was in Love, and enjoy'd him by the help of *Dædalus*, who favoured it; but the King having discover'd the Intreague, they flew all away with *Taurus* on board his Ships, to avoid the Anger of the Prince.

Philochorus says, that the *Minotaurus* was nothing else but a cruel and bloody Officer of King *Minos*, called *Taurus*; and this King having instituted Funeral Fights in remembrance of his Son *Androgeos*, *Taurus* did overcome all such who presented themselves to fight, and got the prize, which was a Tribute of some Children, that *Minos* exacted of the *Athenians*. *Theseus* overcame him, and freed the *Athenians* from that unnatural Tribute.

D Æ M O N, *Σαῖμον*. Genius an Angel, *Ente*. This word in the Holy Scripture, is always taken for the Devil, or a bad Genius. *Apuleius* gives us a short definition of the nature of Dæmons, and tells us that they have a rational Soul, a Body of Air, and that they are everlasting, tho' they are obnoxious to the same passions with Men. And that the Predictions, Augurs, Divinations, Answers of Oracles, Dreams and Magick Performances belong to them. He pretends that they carry Mens Prayers to the Gods, and bring to Men the Favours they obtain'd from them. He has written a whole Book of *Socrates* his God, or *Socrates* his Devil, according to *St. Austin*. He gives an account of the Opinions of the Platonick Philosophers, who divided Intellectual Natures into three Orders, viz. Gods, Men and Dæmons; i. e. of Inhabitants of Heaven, Earth and Air. They said that Dæmons were Immortal like the Gods, but were obnoxious to Passions like Men, and loved the filthy Diversions of Theatres and the Fables of the Poets.

Cassianus has handled at large all Questions relating to Dæmons in his Conferences, where

D A N

he shews that there are Dæmons of several kinds; some called *Fauni*, who love to play and laugh with Men, but do them no harm; others delight in hurting Men, and drawing them into all kind of Crimes. He tells us that Dæmons were formerly Angels, whom God created before Corporeal Beings; but revolting against the Sovereign Power, they were precipitated into the Air, which is full of them; that God out of his goodness and mercy has not permitted that we should see them, lest the terror, example and contagion of their Crimes should draw us into perdition.

St. Justin says, that God having created the Angels, some of them forsook the Law of their Lord, and were taken with a brutish passion for Women, and begot the Dæmons; afterwards these rebellious Angels and the Dæmons, brought uncleanness and wars upon the Earth, and that Poets having described these Wars, have introduced *Jupiter* acting his part therein. By this word Dæmons, 'tis said, *St. Justin* understands the *Titans* and *Giants*, whom Idolatrous Nations have worshipped as their Gods, and many of the Fathers have been of the same opinion with *Justin*, that they were begot by the disobedient Angels and Women.

Athenagoras has followed *Justin's* steps. Yet he has expressly observed, that *Giants* were begotten by the Apostate Angels and Women, and were called Dæmons or *Genius's*, and that the Poets were not ignorant of it.

The Christian Religion teaches us, that Dæmons are spiritual things, who in the person of *Lucifer* the first Angel were precipitated into Hell, because he would equal himself with God.

Doubtless the *Pagans* had some knowledge of the Books of *Moses*, and have made Fables of what is said in those Books of Angels and Dæmons.

D A G O N, An Idol of the *Philistines*, mentioned in the Book of Kings. Some Authors say, that its uppermost part was like the Body of a Man, and its undermost like a Fish: The Hebrew word *Dag* signifies a Fish; yet it must be granted that *Dagon* may come from *Dagan*, i. e. Wheat: And *Philo* in *Eusebius* has rendered the word *Dagon* by that of *Σιτῶν frumentum* or *frumenti præter*.

D A N A E, The Daughter of *Acrisius* King of the *Argives*, who being brought to Bed of a Son, her Father clapt her with her new born Child into a Chest, and cast them into the Sea, because she had lost her Virginity: He had shut her up close in a Brazen Tower lest she should be seen, but *Jupiter* changed himself into a golden Shower, and dropt into her Lap through the Roof, and got her with

with Child. King *Acrisius* performed this act of cruelty, because the Oracle had foretold that he should be slain by a Son of his Daughter. *Danae* did not refuse to dye, provided her harmless Child should be spared; but unmerciful *Acrisius*, who could not be moved neither with Prayers nor Tears, put away the young Babe, who stretched out his arms to him, as if he had implored his assistance. The Chest was caught in the Fishermens Net near the Isle of *Scriphos*, and both the Mother and the Child got safe ashore.

▲ ▲ N A K H, *Δανάη* A small Coin that the Greeks put into the mouth of dead Bodies, to pay their passage in *Charon's* Ferry-boat, called so from *τοῖς Δανάη*, i. e. of the dead. It was an *obolus*, worth about one Penny and one Farthing. *Euripides* calls that piece of Silver the honour of the dead, *ἐνέρον τιμὰς*, because *Charon* refused to carry over the *Stygian* Lake, the dead men, who had nothing wherewith to pay the Ferry-men. *Aristophanes* confirms that custom; for he introduces *Bacchus* inquiring of *Hercules*, who descended into Hell, how much they paid for their passage; and he answers them two *oboli*, intimating, that if a dead man pay one *obolus* for his passage, a man who is alive ought to pay two *oboli*. *Lucian* laughs at that custom of the Greeks, in his Dialogue of Mourning. 'They put, says he, a piece of Silver into the mouth of those that dye, to pay the Ferry-man, without considering whether that Money be current in that Region: besides, I should think they would do much better, in not giving them any at all, that they might be constrained to send them back to life again. The same *Lucian* introduces in another place, *Charon* and *Menippas* discoursing thus on the matter.

'*Char.* Pay the Ferry-man, sirrah. *Menip.* Bawl as long as thou wilt, the Devil a farthing shall thou get. *Char.* Come, come a penny for your passage. *Menip.* How! would'st thou have Money from one that has none? *Char.* Can any man want a penny? *Menip.* I want it. *Char.* Sirrah, I will cut thy throat, or I will have my Money. *Menip.* And I will crack your Fool's crown for you, with this Staff. *Char.* How! must I have nothing then for ferrying you over? *Menip.* Since *Mercury* brought me hither, let him pay you your fare, if he will. *Mercury.* That would be a fine thing indeed? I should pay for the dead, after I had the trouble of conducting them. *Char.* Pay me, or otherwise you shall not budge from hence. *Menip.* Pull then thy Boat ashore; but what course canst thou take to make me pay thee, seeing I have no Money? *Char.* You know well enough you was to

have brought some. *Menip.* And grant I did know it, could I hinder dying? *Char.* What! Shall you be the only person to boast having passed in *Charon's* Ferry for nothing? *Menip.* How! say ye, for nothing; have I not drudged and tugged at the Oar and Pump, without molesting thee with my lamentations as others have done? *Char.* That is nothing at all to your fare. *Menip.* Restore me then to life again. *Char.* Ay, to be beaten by *Aeacus*, I thank ye? *Menip.* Leave me then at rest. *Char.* If I ever catch you again in my clutches. *Menip.* There is no returning hither twice.

Strabo says that the Inhabitants of *Hermione*, a Town of *Morcia*, did not put this *obolus* in the mouth of their dead, as other Greeks did, for their Town was consecrated to *Proserpina*, wherefore they were terried over gratis.

D A N A I D E S. The Daughters of *Danaus*, old *Belus* his Son, and *Aegyptus*'s Brother. The Poet tells us, that *Danaus* was obliged to marry his fifty Daughters to his Brothers Sons, who were like in number, but he ordered them all to murder their Husbands upon the Wedding night, to prevent the death he was threatened with by the Oracle. All of 'em obeyed his barbarous order, except only one, who was struck with a just horror of that Crime. It is feigned that they were all sentenced in Hell, as a punishment of their Crime, to fill a Tub full of holes with water; but *Hypermetra* was exempted from the punishment, because she had no share in their guilt, for she would not murder *Lycus* her Husband.

D A N A U S, The Son of old *Belus*, and *Aegyptus*'s Brother, who drove away *Stenelus* out of the Kingdom of *Argos*, where he reigned five years. *Pliny* relates, that he was the first who made use of Ships to cross over from *Egypt* into *Greece*. He had fifty Daughters, whom he used very severely, forcing them to work with their own hands, and married them to the Sons of his Brother *Aegyptus*, who were also fifty in number. *Pausanias* tells us, that *Danaus* built a Temple to *Apollo*, surnamed *Lycieus*, either from *Lycus*, or the Greek word *λύα*, i. e. a Wolf, or from *λύκη* light; wherefore *Homor* calls him *λοκηγενέτης*, begetting light. Once he came to *Argos* to dispute with *Gelamor*, the Son of *Stenelus*, about the Kingdom, and having referred the controversy to the people, it was put off to the next day. But the next morning by break of day a Wolf crossing the Country, fell among a herd of Cattle, that were feeding along the Walls, and assaulted a strong and vigorous Bull. The Inhabitants went upon the Walls, and stood there to see the event of the fight, and ascribed

D E A

Gelamor's Party to the Bull, and the Party of *Danaus* to the Wolf. The Bull was overcome, and the Wolf victorious, whereupon the Inhabitants adjudged the Kingdom to *Danaus*, who thought that *Apollo* had sent this Wolf on purpose to favour his right, who built him a Temple for an acknowledgement of his good offices.

DAPHNE, Daughter of the River *Peneus*, according to the Fable, who was beloved and courted by *Apollo*, but had rather be changed into a Laurel or Bay-tree, than to yield to his violent pursuits.

DAPHNE, The Daughter of *Tiresias*, was also one of the *Sybil's*, as *Diodorus* tell us, l. 4 c. 6. *Chryssippus* calls her *Sybilla Delphica*; because after the destruction of *Thebe*, the *Argives* sent her to *Delphi*, where she learned the Art of Divination. *Pausanias* calls her *Herophile*, she lived a long time before the War of *Troy*; she foretold that *Helena* should be brought up at *Sparta*, for the ruin of *Asia* and *Europe*, and that for her sake the Greeks should destroy the City of *Troy*. The Inhabitants of *Delos* pretend that she has made Hymns in the praise of *Apollo*.

DAPHNIS, Son of *Mercury*, born in *Italy*. *Diodorus* tells us, that he was the first composer of Pastorals. Having passed his word to a Nymph whom he loved, upon pain of losing both his Eyes in case of falsehood, he afterwards fell in love with another and was struck blind.

DARDANUS, Son to *Jupiter* and *Electra*, who killed *Janus* his Brother, and then fled away and retired into *Phrygia*, where he married the Daughter of King *Taucer*, who made him his Partner in the Government of the Country, which was called after their names, sometimes *Tauria*, and sometimes *Dardania*. This happened about the time, that according to holy History *Joshua* succeeded *Moses* in governing the *Israelites*, seven hundred years before the City of *Rome* was built, and in the time that the *Assyrians* reigned in the greater *Asia*.

Dardanus left *Erichthonius* Heir to his Dominions, who had a Son, whose Name was *Tros*, Great Grand-Father to *Priamus*, who was King, and changed the Name of his capital City, and called it after his own Name *Troy*. His Children were *Ganimedes*, whom *Jupiter* stole away under the figure of an Eagle, and *Assiracus* the Father of *Cappys*, who begot *Anchises* the Favourite of *Venus*, who was *Aeneas's* Mother.

DEA BONA, The good Goddess, whom some Writers call *Fauna*, *Fatus* and *Dryas*, Wife to *Faunus*, surnamed *Bona Dea*, because she was so true to her Husband, that she never came out of her apartment, and

D E C

saw no Man besides himself. Yet *Varro* and *Macrobius* say, that she was *Faunus's* Daughter, and not his Wife: Others tell us, that *Bona Dea* was one *Flora*, *Faunus's* Wife, who being so much given to drinking, was once whipt by her Husband with a Rod of Myrtle. This Chastisement reclaimed her, and she became a Goddess, and when they offered her Sacrifices they never carried Myrtle, because of the accident that befel her.

All the *Roman Ladies* assembled to make her a Sacrifice in *May*, at the House of the High Priest, in the most retired Room; or as *Plutarch* says, at the Consul's House. This Sacrifice was made in the Night, and it was required too, that they should have had no company with Men, during nine days before. There was no Man admitted to it, neither any representation of Man or Dog suffered there, and if there was any, they were obliged to cover them with a Vail, as we learn it from *Juvenal*, Satyr 2.

——— *Ubi velari pictura jubetur*
Quacunque alterius Sexus imitata figuram est.

The Wine that was used in this Sacrifice, which the chief Priests and the others then drunk, was called by them Milk. This Ceremony in process of time degenerated into Drunkenness and shameful Debaucheries, which *Juvenal* describes in the 6th Satyr.

Nota Bone secreta Deae, cum tibia lumbos
Incitat, Et cornu pariter, vinoque feruntur
Attonitis crinemque rotant ululante Priapo
Menades, &c.

DEA NUNDINA, A Divinity, who presided on the ninth day after the birth of Children, at which time the *Romans* were us'd to give them a Name.

DECANUS MILITARIS, A Leader who commanded ten Soldiers.

DECEM, The Number Ten, which the *Romans* figured thus X. We learn from *Ovid*, that this Number was very much regarded by the Ancient *Romans*. The Cabalistic *Hebrews* and *Pythagorean Philosophers* are of opinion, that every number of Ten is full of Divine Mysteries. *Romulus*, says *Ovid*, made up the Year of ten Months only, he composed his Senate of one hundred Men, (which Number is made up of Ten multiplied by it self) divided still each of the three Tribes into ten Hundred of Footmen, and ten Tenths of Horsemen. This number is so very perfect that Faith is represented with two right hands join'd together, and each of them being composed of five Fingers, both together make up the number Ten: Numbers also don't go beyond

D E C

yond Ten, and after Ten we begin again with Unites, so ten and one make eleven. *Plato* reaches us in his *Timæus*, that Ten is composed of the four first Numbers, one, two, three, four, which joined together make Ten: that one represents the Point; two, the Line; three, the Superficies and the Triangle, which is the first plain Figure; and four the Square, and the solid Body in length, breadth and depth, or the Cube.

DECEMBER, The tenth Month in the Year of *Romulus*, consecrated to *Saturn*. Under the Reign of *Commodus*, this Month was called out of flattery *Amazonius*, in honour of a Courtesan, whom that Prince passionately loved, and had got painted like an *Amazon*; but it kept that Name but during that Emperors Life.

Upon the Kalends of this Month they made a Sacrifice to the Feminine Fortune, because she had appeased *Coriolanus*.

The day of the Nones fell out upon the Feast of *Faunus*, called *Faunalia*, which was solemnized by Countrymen in the Fields, with Games, Mirth and Feasting.

The Eleventh of the Month, or the third of the Ides, they kept the Feast *Agonalia*.

The thirteenth, or the day of the Ides, they celebrated the Feast *Septimontium*, which was instituted upon the inclosing the seventh Mount within the compass of the City of *Rome*.

The seventeenth day of the Month, or the sixteenth of the Kalends was the Feast *Saturnalia*, of which more afterwards in its place.

In this great Feast was comprehended the Feasts called *Sigillaria* & *Angeronalia*.

The two and twentieth they solemnized the Feast *Lararia*, in honour of the Gods *Lares*.

The three and twentieth, they made a Feast called *Laurentinalia*, in honour of *Acca Laurentia* the Wife of the Shepherd *Faustulus*.

At the latter end of the Month they had the *Juveniles Ludi*, and the Country-people kept the Feast of the Goddess *Vacuna* in the Field, having then got in their Fruits and sown their Corn.

DECEM-PEDA, A Peach *ten foot long* to measure Land. It was called in Greek *Sexactes*.

DECEM-VIRI, Ten Magistrates chosen at *Rome*, to govern the Commonwealth instead of Consuls, with an absolute Power. They were created upon this occasion.

The Tribunes of the People having observed for a very long time, that the Magistrates did always favour the Nobility to the prejudice of the People, demanded an equality of Laws for both. *Tarentius* or *Tarentilius Arza*, A. 29. *ab urb. cond.* shew'd himself very zealous in this Affair, and proposed the famous Law,

D E C

called after his Name *Tarentilla*, which was the occasion of so many Troubles and Divisions in *Rome*. This Law ordered among other things, that five Magistrates should be created, as *Livy* says; or ten, as *Dionysius Halicarnassicus* tells us, to moderate and keep the Consular Authority in favour with the People. The Senate oppos'd this Law; yet it was received afterwards. Three Deputies were immediately sent into *Greece* to fetch the Laws of *Solon*, and to inform themselves of the customs of the Commonwealth of *Athens*, and other the best forms of Government of *Greece*; for hitherto the *Romans* govern'd themselves by their own Customs. These Deputies acquitted themselves of their Trust with great fidelity and exactness. At their return the Senate created ten Magistrates to govern the Republick, and to examine the Laws of *Solon*, which being approved of by the Senate, and agreed by the People, were engraven upon twelve Tables of Brass, and called them therefore the Laws of the twelve Tables, or the Decemviral Laws.

The first difficulty they met with in the Election of the *Decemviri*, was whether they should be all taken out of the Patrician Body, or some of them out of the Body of the People; the Patricians carried it this time; and at their Election they were empower'd to quit their Office whenever they should think fit.

They began to perform the functions of their Office *A. ccxii ab urbe condita*, and did govern with such moderation and equity, that the *Romans* thought they lived still in the golden Age of their Fathers; but the following Year the *Decemviri*, inticed by the sweetness of an absolute Power, made an ill use of their Authority; so that *Appius Claudius* one of them, having murdered *Lutius Sicius Dentatus*, a valiant *Roman* Soldier, and ravish'd *Virginius*, a Maid of an extraordinary Beauty, the *Decemviri* were banished, and their State forfeited. They were called the ten *Tarquins*, because of their Tyrannical Government. And the People were so exasperated against them, that they demanded them that they might burn them alive. Then the Consular Government was resumed, and the *Decemviratus* lasted but two Years.

DECEM-VIRI, *Sc. Litibus judicandis*. Ten Judges established to administer Justice in the absence of the Prætors, when busied in foreign Wars. Their office became afterwards common; for the making Sale of Goods, called *Subhastationes*, because they set up a Pike in the place where the Sale was made. *Theophilus* speaking of it says, *Sed quid vetat appellatione Decem-virorum intelligi qui litibus judicandis & hacta præstant.*

D E

D E C

DECENNALIA FESTA, Festivals, that the Emperors in the declining times of the Empire, kept every tenth Year, by offering Sacrifices to the Gods, and bestowing Largesses upon the People.

DECIMATIO, A punishment that the Romans used to inflict on the Soldiers, who had quitted their Post, or raised a Mutiny in the Camp, or behaved themselves cowardly in the Fight; which was practised thus: The General assembled the whole Camp, then the Tribune brought to him those that were guilty, and impeached them, and reproached them with their cowardly Actions and Baseness in the presence of the whole Army; then putting their Names into an Urn or a Head-piece, he drew five, ten or twenty of them, according to their Number; and the fifth, the tenth or the twentieth was put to the Sword, and the others were saved; and this was called *Decimare*.

DECIMARE, A word of the ancient Roman Militia, who to punish whole Legions, when they had failed in their Duty, made every tenth Soldier draw Lots, and put him to death for an example to the others.

DECIMÆ, The tenth part of the Fruits of an Estate, or other like portion of Goods, which differs according to the custom of places. They vowed formerly the tenth part of the Booty got at the taking of a Town, or the Spoils of the Enemies to their Gods, as *Juno, Apollo and Hercules*.

Censorinus c. 1. de die Nat. says that the ancient Romans, being perswaded that they held every thing from the Liberalities of the Gods, not excepting their own life, offered them a portion of their Servants, Fields, Towns, and consecrated them also their Heirs, to give them thanks for their Health.

After a famous Victory, *Camillus* declared, that he had promised and vowed to *Apollo* the tenth part of the Booty, *Apollini se decimam vovisse partem cum diceret Camillus, Pontifices solvendum religione populum censerent*: These are the words of *Livy*, who says besides, that *Camillus* protested that he had vowed the whole tenth part, and therefore they must include in it even the ground of the Town that he had took, and its Territory, *urbis atque agri capti decimam, quæ ex ipsa voto continetur*.

This Historian relates still the vow of the holy Spring *Ver Sacrum*, that the Senate and the Roman People made in a very dangerous time, when they were afraid of the *Carthaginians* and the *Gauls*. By this Vow they obliged themselves to offer in Sacrifice to *Jupiter*, the whole increase of their Flocks and Herds, which that Spring should produce. *Quod vir attulerit ex Suillo, Ovillo, Caprino, Bovino grege, Jovi feri*. *Pliny* observes that the Romans ne-

D E C

ver tasted of their Wine, or other Fruits of the Earth, before their Priests had offered the *Primitiæ* or first Fruits thereof in the Temples.

The *Greeks* were not less religious than the Romans. *Herodotus* tells us, that *Craesus* when *Cyrus* had taken the Capital City of his Kingdom, advised him to place a Guard at the Gates, lest some part of the Booty might be carried away, before the tenth of it should be offered to *Jupiter*.

The same Author relates in another place, that the *Greeks*, after the famous Victory of *Salamina*, consecrated the first Fruits of the Spoils to the Gods, and among others, three Ships taken from the *Phœnicians*.

Dionysius Halicarnassensis says, that *Hercules* having subdued *Spain* and *Italy*, promised to bestow the tenth part of the Booty for Sacrifices. And that *Tarquinius Priscus* had vowed to build a Temple to *Jupiter, Juno* and *Minerva*, if he got a Victory over the *Sabines*. *Tarquinius Superbus* performed the Vow of his Great Grand-Father, and bestowed upon that Magnificent Building the tenth part of the Spoils he obtained at the taking of the Town of *Sinuffe*.

Diogenes Laertius in the Life of *Solon*, introduces a Letter of *Pisistratus* to *Solon*, wherein he says that the *Athenians* laid aside the tenth part of their Revenues for Sacrifices, publick Wants, and the Charges of War.

Plutarch proposes this Question, Why at Rome many rich Persons consecrated to *Hercules* the tenth part of their Estate? and he answers, that it might be because *Hercules* himself consecrated to Rome the tenth part of the Oxen of *Geryon* which he was carrying away; or because he made the Romans free of the Tythes they paid before to the *Tuscan*; or because they thought that *Hercules*, who lived very soberly, was pleased that rich men would retrench some part of their superfluities.

DECIUS MUS, A Roman Consul, who fought a Battle against the *Latins*, and devoted himself to death, to save the Roman Army. This great Man seeing his Soldiers cowed, and the Roman Legions lost ground, sent for *M. Valerius* the High Priest, who being clothed with his Gown edged with purple colour, called *Prætentia*, he put both his Feet upon a Dart, his Head covered, and holding up his Right Hand, pronounced his Vow aloud, the High Priest uttering the words, which he repeated after him: *Janus, Jupiter, and Fathers Mars and Quirinus, Bellona, Lares, Domestick Gods, Gods Indigeti, whose power is extended over us and over our Enemies; and ye, Infernal Gods, I call upon you, I adore you, vouchsafe*

' safe to bless the endeavours of the *Romans*, and give them the victory : Strike their Enemies with fear and death ; wherefore I devote my self to the Gods of Hell and to the Earth, and with me the Enemies Legions and their Confederates. Having thus spoken, he got on Horseback, and spur'd on his Horse through the thickest Battallions of the Enemy. This Action raised the courage of the Legions, and gave an opportunity to the other Consul *Manlius* to defeat the Enemy, and obtain a full victory.

DECUMANA PORTA, The back Gate in the Camp of the *Romans*.

DECUMATES AGRI, Lands called *Server*, manured by the meanest sort of the *Gauls*, now called the Dukedom of *Wurtemberg*.

DECURIO. An Officer in the *Roman* Army, who commanded ten Troopers : for *Romulus* having at first divided the *Roman* people into three Tribes, he appointed at the head of each Tribe a Colonel to Command it, and afterwards divided each Tribe in ten *Curia*, or Companies, and appointed a Centurion or Captain to Command a hundred men, and a *Decurion* to command ten men.

DECURIONES MUNICIPALES. A Court of Judges or Councillours, who representing the Senate of *Rome* in the free Towns. They were called *Decuriones*, because in the times they sent *Roman* Colonies into the conquered Towns, they chose ten men to make up a Senate, and a Court of Councillours, called *Civitatum Patres Curiales* ; *Honorati Municipiorum Senatores*, and their Court, was called *Curia Decurionum*, and *Minor Senatus*.

They were chosen almost with the same ceremonies as the Senators. And were to be five and twenty years old, with a Revenue of two hundred and twenty five pounds Sterling per Annum. This Election was made at the Kalends of *March*. Then the *Duum-viri* assembled for that purpose the Court of the *Decurions*, with the Judge of the Province, and were elected by the majority of Votes. The *Decurion* then chosen paid his welcome to the whole Body in Money, or a Present, which was more or less according to the custom of the place, as we learn by the Emperor *Trajanus* to the young *Pliny*, who had consulted him about that Duty of Entry. The Emperor answers him, that there was no general rule establish'd upon that account, and that every one must follow the custom of the place. *Ulpianus* tells us, that the Money was equally divided among the *Decurians*.

Their office was to take care of all that was for the benefit of the Town, and the Revenues of the Commonwealth. Some of this Revenue was bestowed for the re-building of the

Walls, and other publick Edifices, and the rest for maintenance of learned men. They pronounced Sentences called *Decreta Decurionum*, with two D. D. at the top of them.

DEDICATIO Templi, and **DEDICARE Templum**. The Dedication of Temples ; we shall here inform you by whom it was made, and with what ceremonies.

When a Temple was built, it was to be dedicated to some Divinity, and the Dedication thereof belonged to some great Magistrate, at Consuls, Prætors, Censors, *Decem-viri*, *Duum-viri*, Vestal Virgins, and the High Priests in the time of the Commonwealth, or the Emperors during the Monarchical Government. The Temple built by *Tarquinius* in honour of *Jupiter Capitolinus*, was dedicated by the Consul *M. Horatius Pulvillus*, An. 247, some time after the *Romans* had expelled the Kings. The Temple of *Mars*, consecrated in the War against the *Gauls*, was dedicated in the year 365 by the *Duum-viri*, appointed for the keeping of the Book of the *Sybills*.

The Dedication was to be authorized by the Senate and the people, according to the Law *Papyria*, made by *Puppius* Tribune of the people ; and the College of the Pontiffs was to give their consent to it, as *Livy* and *Tully* tells us.

These things being exactly observed early in the morning, the College of the Pontiffs, and other Orders met, with a great Crowd of People, and many persons of note at the appointed place. They surrounded the Temple with Garlands of Flowers ; the Vestal Virgins holding in their hands branches of Olive-tree, sprinkled the outside of the Temple with Lustral or Holy-water ; then the person who consecrated the Temple drew near the Gate with a Pontiff at his side, to shew him the ceremonies, and tell him the Prayers that he was to make, holding with one hand the side-post of the Gate, and then said thus, *Ades, Ades*, for example *Luculle, Dum dedico Templum hoc, ut mihi præcatis, postemque teneatis*. This ceremony was expressed with these words, *Postem tenere*, or apprehendere.

Then the Pontiff holding the Ceremonial in his hand, pronounced aloud the form of the consecration, which the consecrating person repeated after him ; and the ceremony was expressed by these words, *Solemnia verba præcunte Pontifice effari*.

Afterwards they consecrated the Court of the Temple by sacrificing a Beast, the inwards whereof were laid on an Altar of Green Turf, *lustrabatur arena, extra super cespitem reddebantur*.

Then,

D E C

Then the consecrating person came into the Temple with the Pontiffs, and took the Statue of the God and Goddess to whom the Temple was consecrated, and anointed it with Oyl, and laid it on a Pillow rubbed with Oyl, *in templo ipsum quoque prius unktionis dedicatum una cum ara & pulvinari collocatur.*

After all the ceremonies were over, the Temple was called *Auguston*, i. e. *Augurio Sacrum*, and the person who had consecrated it, might have an Inscription containing his name, his qualities, and the year of the consecration for upon the Temple, as we may see in the following Inscription.

*Nunc. R. Et Minerva. Sal.
Cura. Cohort.
III. Bruttia Arva, Et Fl.
Felix. Praefect.
Ex voto Posuit L. M.
Dedecavit Kalend Decemb.
Gentiano & Basso
Cosr.*

Tacitus relates the Dedication of the Capitol that was made by *Vespasian's* order, *Annal.* l. 4.

In clear and serene weather, they surrounded the Temple with Garlands and Holy-bands, and made those Soldiers whose names were of good omen, go into the Temple, carrying in their hands branches of such Trees as were acceptable to the Gods. The Soldiers were followed by the Vestal Virgins, attended by young Children of both Sexes, whose Parents were still alive, and sprinkled the place with Spring and River-water. Then the *Praetor* offered the ordinary Sacrifices of the purification, and having laid the inwards of the victims upon Greens, pray'd *Jupiter*, *Juno*, and *Minerva*, and the other Gods, protectors of the Empire, to bless a work that mens piety was consecrating to their glory. Then immediately he toucht the Holy-bands, that were tied to the Rope, which held the first Stone; and the Priests, and Magistrates, with the whole Senate, the Equestrian Order, and the greatest part of the people hoisted up the Stone in the air with loud acclamations, till it was laid on its foundation, where they threw presently many pieces of Gold and Silver, and Metal as it came out of the Mine.

As for the consecration of Christian Churches, some ascribe this institution thereof to *Pope Clement*, others to *Felix*, who was *Pope* in the time of the Emperor *Aurelianus*, and some others to *Sylvester* in *Constantinus's* time. However, that institution is very ancient, being practis'd in imitation of the de-

D E L

dication of the Temple of *Jerusalem*, which God had commanded, and in remembrance of the same, the *Israelites* kept a Feast every year called *Encenia*.

DEFENSOR *Civitatis*. The most considerable Magistrate after *Consuls* and *Duum-viri*. He may be called *Syndick*, as he is named in the *Roman Law*, *Defensores*, says *Arcadius*, quos *Graeci* *Syndicos* appellant, pro *Republica* agebant & convocabantur.

This Magistrate was chosen out of the number of the Citizens, by the *Decurion* and the Priesthood, then his Election was confirmed by the *Praefectus Praetorio*, who deliver'd him his Letters Patent. This office was first for five years, but afterwards it was reduced to two years.

The Duty of this place was to protect the people both in Town and Country, and to judge of their differences. He had two Officers under him to put his Sentences into execution, and prevent the peoples mutinying, having power to imprison those who should be the authors of any Sedition.

DEJANIRA. The Daughter of *Oeneas* King of *Etolia*, who married *Hercules*; but she was the cause of his death, having sent him by *Licas* a garment that *Nessus* the Centaur had presented her, which was dyed with the blood of the Serpent called *Hydra*, that *Hercules* had killed: for as soon as he had put it on he fell mad, and threw himself into a bonfire he had made in the Mount *Oeta*, where he was presently consumed by the flames. *Dejanira* hearing this misfortune, slew herself with her Husbands Club.

DEIDAMIA. The Daughter of *Lycomedes* King of *Seyro*. In the Court of this King *Thetis* had his Son *Achilles* brought up in a Girls habit, to preserve his life, for the Fates said that he should dye in the siege of *Troy*. *Achilles* begot a Son by *Dridamia* called *Pyrreus*, because his father was called *Pyrreus* all the time of his disguise.

DELATOR. An Informer of a capital crime or conspiracy, who discovers the whole matter to the King or Magistrates. *Tacitus* writes, that Informers were very common at *Rome*. These secret accusers, the plague of families, in the time of *Tiberius*, instead of being suppressed by punishments, were encouraged by rewards; for the most famous were esteemed sacred and inviolable persons, and the others were left by *Tiberius* to the vengeance of the people.

DELOS. The Island *Delos*. *Neptune* received an order from *Jupiter* to stop this floating Island, which had been separated from *Sicily* by stormy weather, that *Latona* who was in labour might lye in there. *Juno* being

ing highly provoked banished her out of Heaven, and the Earth swore that she would not receive her; wherefore there remained no other place for her, but only that Island, which was not bound by the Oath of the Earth, because it was not then in the World. *Latoia* was therefore received there, and delivered of Twins *Apollo* and *Diana*, the fairest Children of *Jupiter*, as *Lucian* tells us.

DELPHI, A City in *Baotia*, near Mount *Parnassus*. There *Apollo* had a Magnificent Temple, enrich'd with Presents, that were sent thither from all parts. In this Temple was a Priestess called *Pythia* or *Pythiassa*, inspired by *Apollo*, who gave out Oracles, sitting on a little three-legged Stool, called *Tripos* or *Corinna*, because it was covered with the skin of the Serpent *Pytho*; wherefore *Virgil* says, *Nec te Phœbi Corinna fefellit*, i. e. *The Oracles of Apollo have not deceived you.*

DELPHINUS, A Dolphin, a great Sea-Fish, with a crooked Back, pleasant to the Eyes, of a changeable Colour, according to the several Motions of his Body, which is covered with very thin Scales. He is a great Friend to Man, as *Lucian* gives us to understand in the Dialogue between *Neptune* and the *Dolphin*. *Nept.* I love you *Dolphin*, for continuing your Love and Affection towards Mankind. *Dolph.* No wonder, *Neptune*, we have a kindness for Men, since we were Men our selves once. *Nept.* In good earnest, I bear *Bacchus* a grudge for having thus Metamorphiz'd you after his Victory. He might in my mind, have contented himself, with subduing you, as he did other People. But pray tell me the adventure of *Arion*. Now as for *Melicertes*, I know you waded him over to *Corinth*, when he was tumbled down with his Mother from off the *Sicionian* Cliffs. *Dolph.* As *Arion* was very much beloved by *Periander* for the excellency of his Art, he dwelt commonly with him; but when he was become very rich, the Toy took him in the Crown, to return into his own Country, to make a figure there with his Riches. But after he was imbark'd in a Ship, the Seamen and people without Faith and Humanity, resolved to throw him overboard, that so they might have his Wealth. But he first of all desired them to suffer him to make his Funeral Oration, and to sing an Elegy on his Harp, then flouncing into the Ocean, with all the best things he had, the *Dolphin* throng'd about the Ship, allured by the Charms of his Harmony, saved him, and I my self carried him upon my back, as far as *Tenarum*.

Pindar, *Hærodotus* and *Pliny*, relate the great Affection *Dolphin*s bear to Men; and tell us, that they brought back the Body of *Hæstad*,

who was murder'd in the Temple of *Neptune*, and thrown into the Sea; and received *Telmachus* the Son of *Ulysses*, who fell into the Sea playing on the shore: Wherefore, ever since, his Father wore the figure of a Dolphin in his Scutcheon and Signet; and for that same reason *Lyophron* in his *Cassiana* gives him the surname of *Δελφινισμῶδες*, because he was a flat-noted Man like the *Dolphin*s, which *Pliny* calls *Simos*.

DEMOCRITUS, A Philosopher who laugh'd at Men and Humane things; and said, that there was nothing solid, and all was Vanity, that a Man was but a concourse of Atoms, and the Toy of Destiny or Fortune.

DEMONAX, A Philosopher of the Isle of *Cyprus*, of an Illustrious and Rich Family, but his Mind being yet above his Fortune, he forsook all his Wealth to give himself to Philosophy. He studied first Humane Learning, then Philosophy, but embrac'd no particular Sect, and yet taking what was good in every Sect, he never determined which of them he valued the most. He disput'd modestly, hated Vice, bore no ill will to vicious Men, but took care to cure them as Physicians do Diseases, without being angry with his Patients; for he thought that to err, was natural to Man, but forgiving and correcting was the property of a Wise-man, and warn'd his wealthy Friends never to trust to the uncertainty of Fortune, neither to be proud of their Wealth, which was often the share of Fools, and encouraged the others to suffer patiently the miseries of this Life, because neither Men nor Miseries could last long; and that Custom softens the greatest hardships, and inur'd Men to pain. At last, seeing he was fallen into want, he voluntarily starv'd himself with hunger. The *Athenians* buried him very honourably at the publick Charge.

DENARIUS, A Roman Penny, to the value of seven-pence-half-penny of English Money. The *Romans* having for a long time used brass Money, which they call *As* quasi *As*, or *Libra* and *Pondo*, because it was a pound weight, began to coin Silver, *A. 485. ab urbe cond.* and coined first the *Denarius*, which was marked with the Letter *X*, because it was worth ten *Asses*, and divided into two *Quinarii* marked with *V*, which were subdivided into two *Sextantis*, marked with these three Letters *HS*.

In the latter times of the Common-wealth, the Emperors reduc'd the Roman Penny to the weight of a *Drachma*, viz. eight in an Ounce; for 'tis certain, as *Pliny* and *Livy* say, that before that time, it weigh'd more; for at first they coined six, then seven *Denarii* out of an Ounce.

But there is a difficulty arising from what is said before, that the Roman Penny was

D E R

worth ten *Asses*; for *Vitruvius* says, that it was of the value of sixteen *Asses*. To explain this difficulty, we must understand, that formerly at *Rome*, each *Ass* (ten whereof made up a *Roman Penny*) weighed twelve Ounces; and that afterwards, in the time of the first Punic War, the Common-wealth being then in debt, it was thought fit to lower the Coin, and reduce the *Ass* to two ounces, and since that time in the War of *Hannibal* the *Asses* were reduced to one ounce; but at the same time the value of the *Roman Penny* was regulated, and then went for sixteen *Asses* instead of ten, which was the value of the old *Roman Penny*, as *Festus* and *Pliny* tells us: And this resolves the Difficulty that arises from what *Vitruvius* says.

DENDROPHORI, The College of the *Dendrophori* is often mentioned in the Ancient Marbles. Yet 'tis not well known what kind of Men the *Dendrophori* were. The Learned are divided upon this account; *Salmassius* in his Commentaries upon the Life of *Caracalla*, written by *Spartianus* says, that the *Dendrophori* were those persons, who, in the Processions made in honour of the God, carried Branches of Trees in their Hands, according to the Etymology of the word *δενδροφορὸς*, i. e. Tree-bearer; wherefore the Epithet of *Dendrophorus* was given to the *Silvan God* in an old Inscription cited by *Gruter*, because this God is commonly represented carrying a Branch of a Pine-tree, in the Processions made in honour of *Bacchus*. And we see often, in *Bass-relievs*, where the *Bacchanalia* are represented as men carrying little Shrubs or Branches of Trees.

The Title of the *Theodosian Code* seems to favour this Opinion in the 20th Law. 'Tis just, says the Text, that all the Places that the *Dendrophori* and other Religious Men among the *Pagani* have possessed, and were appointed for their Feastings and distribution of Money, be applied to the Revenues of our Houses, having banished the Error that instituted them. According to this Text *Dendrophori* was not a Name of a Trade, but of a religious or superstitious Order. However, most of the Learned are of a contrary opinion, which seems very probable, and say, that the *Dendrophori* were Men, who bought Timber for the War and Warlike Engines: Wherefore they were commonly joined in the same Company with those who made the Engines called *Fabri*.

DERCETO, The Mother of *Semiramis*, she was represented half Man and half Fish, as *Diodorus Siculus* expressly speaks. But *Lucian* in his *Dea Syria* divides her Body otherwise. *Semiramis*, says he, founded that Temple in honour of her Mother *Derceto*, whose Image

D E U

I have seen in *Phœnicia*, being that of a Woman from the middle upwards, whose lower parts ended in a Fish's Tail. The transformation of *Derceto*, the Mother of *Semiramis*, into a Fish, is a very famous Fable. *Ovid* mentions it in his *Metamorphosis*.

DESIGNATOR. A Master of Ceremonies in Funeral Pomps; or a *sworn Cryer*, who ordered all things at Funerals, either relating to the Parade, or the Habits of that Ceremony. *Ulpianus* says, that this Officer was a noted Man, receiving his Office from the Prince, and was attended by two Lictors and other Officers in Mourning Dresses. *Horace* makes mention of him *Epist.* 7. l. 1.

Designatorem decorat Lictoribus atris.

They not only furnish'd all that was necessary for the Funeral, but undertook the Funeral Games and Spectacles, says *Tertullian*.

DESULTORES and **DESULTORII**, Men who leap from one Horse to another, at the Horse-races of the Games called *Circences*. From hence the *Latins* proverbially speaking, call inconstant and wavering men, *desultorie nature homines*.

DEUCALION, A *Scythian*, the Son of *Prometheus*, who reigned in *Thessalia*, in the time of a great Deluge: For the *Greeks* relate, that the first Men being cruel and insolent, without Faith, Hospitality and Humanity, perished all by that Deluge, the Earth issuing out abundance of Water, which swell'd up the Rivers, and with the excessive Rains caused an overflowing of the Sea, which covered the Earth with Water. *Deucalion* alone remained, having got safe into an Ark with his Family, and two Beasts of every kind, who freely followed him into the Ark both wild and tame, without devouring one another, nor doing him any harm. Thus he floated till the Waters were retired, then re-populated Mankind, by throwing stones behind him, which were changed into Men. *Pyrrha* his Wife did the like, and threw Stones behind her, which were changed into Women; this they performed by the advice of *Themis*. The Inhabitants of that Country enlarge the Story with another Prodigy, and say, that an Abyss swallowed down all the Waters; and that *Deucalion* in remembrance of it, erected an Altar and built a Temple, where a very little Hole remains still. Wherefore the Inhabitants of that Country and those of *Syria*, come twice a year to the Neighbouring Sea, where they draw a great quantity of Water, and pour it into the Temple that *Deucalion* built, and this Water runs through the Hole; and the Origine of this Ceremony is still ascribed

bed to *Deucalion*, in remembrance of that Accident.

Ovid says, that *Deucalion* and *Pyrrha* escaped from the Flood, and staid in a little Boat on the top of Mount *Parnassus*, which is above the Clouds and Meteors; that they were both of a perfect Innocency and Holiness; wherefore *Jupiter* seeing that there were none left of all Mankind but those two persons, put an end to the Deluge, and made the World habitable as it was before.

'Tis plain by this account, that *Ovid* knew something by tradition of the Ark of *Noah*, and his singular Justice, and was told of the place where that Ark stood, and the choice of an only Family for the reparation of Mankind. And 'tis no wonder that the name of *Noah* was changed, and that of *Pyrrha* invented by Poets. As for the manner of multiplying afterwards Mankind, it was enough to name a Father and a Mother, a Husband and a Wife. As to the Fable of the Stones thrown behind their back, and their numerous posterity, 'tis a Poetick fancy, to shew with what facility God re-populated the Earth, and the hardness of those Men, who were the first Inhabitants of this new World. *Plutarch* has mention'd the Dove and the Ark of *Deucalion*. *Pindar* says, that *Deucalion* and *Pyrrha*, by an order of *Jupiter*, came down from Mount *Parnassus*, and without any conjugal Correspondence begat a great number of Children made of Stones, because the Greek word *lithos* signifies both a Stone and People; and in so little time, that it seem'd that the Stones were transformed into Men.

Tertius explains this Fable something otherwise; for he says, that *Deucalion* or *Noah* at their coming out of the Ark, set up on one side Stones like so many Altars, according to the number of Men who were in the Ark; and his Wife and other Women set up also on their side, as many Altars as they were in number, to give thanks to God for having escap'd this universal Deluge; and because there was as many Men as Women in the Ark, it was said, that the number was equal on both sides, so many Men according to the number of Stones; and that this multiplication of Stones or Altars, was the cause of the multiplication of Men.

St. Austin affirms, that the deluge fell out during the reign of *Cecrops* at *Athens*, according to what *Eusebius* and *Hieronymus* say; but this Flood of *Deucalion* overflowed but one part of *Greece*. However, the *Greeks* changed the name of *Noah* into that of *Deucalion*, and confounded these two Deluges, that they might ascribe to their Country the glory of restoring Mankind, and re-populating the whole Earth.

DEVERRA, One of the three Divinities, whom the Ancients intrusted with the care of a Woman in Child-birth, as *Varro* and *St. Austin* tells us, left the God *Silvanus* entered the House and troubled her.

DEUS, The Sovereign Being. Here we must explain the word *Dus*. Some derive it from the Verb *Do*, because God gives every thing, and can receive nothing from any Creature whatsoever. Wherefore when they offered Sacrifices, they did not say *dare extra Diu*, but *reddere*, to shew that they only rendered him what he had first given them. Others derive it from the Greek word *θεός*, which signifies fear, because we ought not to draw near him, but with a reverential fear, and many Authors take its derivation from the Verb *θεωω*, i. e. to see and contemplate, because God sees all things, and nothing escapes his sight and knowledge. But tho there are several Opinions and Disputes concerning the Etymology of that word, the Ancients are yet more divided about the definition of the nature of God. *Teales Milesius* said that God was an Intelligence, who had made all things of Water, and was the principle of all the World. *Anaximander* assured, that God was born like the rest of Men. But *Anaximenes* and *Anaxagoras* had more sublime thoughts, for tho they ascribed an Airy Body to God, nevertheless they acknowledged him for an infinite Being, who fill'd up all Imaginary spaces. *Pliny* tells us that God is an Independent Being, who is all Spirit, all Intelligence, all Sight, and all Hearing; and gives motion to all Beings, and is moved by none but by himself. Doubtless, *Pliny* and others, who have called God a Sovereign Intelligence, who fills, sees, knows, rules all things, and has no limits, neither to his power or duration, had that excellent notion from *Plato*.

Seneca speaking of the Poets, who have describ'd *Jupiter* thundering against the wicked, says, that we must not imagine that the Poets thought that *Jupiter* struck men with Thunderbolts; but not being able to express better the punishments that attended wicked Men, they were obliged to persuade them, that God under the name of *Jupiter*, who sees all things, had always Thunderbolts in his hand, wherewith to punish their Impieties.

And though the Ancients left us a ridiculous Genealogy of Gods, yet they did not really believe that there was such a Multitude of Divinities: But they conform'd themselves to the Superstitious Error of the common People, to keep them the better in awe, and hope out of respect to so many Gods. *Pliny* ascribes the multitude of Gods to the weakness of Man's understanding, who was not able to apprehend how only one God could govern

govern so many different parts of the World, wherefore Men fancied that there were many Gods, and that each of them had his peculiar Employment and Function in the government of the World.

And when they made Beasts, Trees and Metals their Gods; they did not believe that they were really Gods (except it were the common sort of People) but observ'd some peculiar Qualifications and Proprieties in them, and for that reason called them Gods.

D I A. No Author tells us who was that Goddess *Dia*, so often mentioned in the Inscription of the *Arvaux's*.

Sebastian Esch of *Basil*, Doctor of Law, says that she was the Goddess *Ops* or *Cybele*, *Saturn's* Wife, the Grand-mother of the Gods, whom the *Greeks* called also *Rhea*. And the might by way of Eminency be called *Dia*, i. e. *Divina*, as the Mother and Queen of other Divinities. From this word *Dea* or *Dia*, is come the name of *Die* in the Province of *Dauphine*, which was called *Dia* or *Dia Vacentiorum*, because the *Vacentij*, who inhabited in its Neighbourhood, especially worshipped that Divinity.

D I A N A. The Daughter of *Jupiter* by *Latona*, who was born in the Isle of *Delos*. 'This is the same Goddess, who was called *Lucina* or *Diana* upon the Earth, and assisted Women in labour, as Poets tell us; the Moon in Heaven; and *Hecate* or *Proserpina* in Hell. Upon this account they ascribed unto her three Heads or three Faces, and she is also called *Triformis*. *Virgil* speaks thus of her;

Tergeminamque Hecaten, tria Virgines ora Dianæ.

And *Diana*, the Moon and *Proserpina* were thus confounded in one single Divinity.

All that was said concerning *Diana*, has respect rather to a Fable than the History, or is rather it self a natural History. Yet *Tully* has spoken of her as an Historian, when he distinguishes three *Diana's*; One born of *Jupiter* and *Proserpina*, who brought forth winged *Cupid*; another better known, born of *Jupiter* and *Latona*; and a third, who had *Upis* for her Father, and *Glauce* for her Mother, whom the *Greeks* call often *Upis* after her Fathers Name: *Diana nem plures; prima Jovis & Proserpinæ; secunda notior, quam Jove tertio & Latonâ natam accepimus; tertiâ pater Upis traditur, Glauce mater; eam Græci sepe Upim paterno nom.ne appellant.* And yet these were probably but the *Diana's* of Greece, in imitation of the *Diana's* of *Ægypt*. For *Diana* was among the Dieties in *Ægypt*, when *Typhois* made war against them, and she changed herself into a Cat, wherefore the *Ægyptians* call'd her *Bubastis*. *Ovid* speaking of these Transformations of the Gods, doth not forget that of *Diana*: *File Jovis Phæbi la-*

uit. *Herodotus* tells us, that there was in the Town of *Bubastis* in *Ægypt*, a Temple of *Bubastis*, called by the *Greeks* *Diana*, and that the *Ægyptians* said that *Diana* and *Apollo* were born of *Dionysius* and *Isis*. *Sanchoniathon* says, that *Saturn* and *Astarte* begot seven Girls, or seven *Diana's*.

Strabo mentions one of the *Grecian Diana's*, whom they called *Britomartis*, and was also named *Disfynna*, from the word *Disfe*.

And *Solinus* affirms, as *Cassaubon* observes, that the Inhabitants of *Crete* called *Diana* by that name, because it signifies a mild and sweet Virgin: *Quod Sermone nostro sonat Virginem dulcem.* *Hesychius* says, that the People of *Crete* called *βριττώ*, that which was sweeter, *τὸ γλυκὺ*. *Cassaubon* is of opinion that the other part of this word comes from *ἐμπῆρις*, i. e. Companion, because a Virgin never forsakes the company of her Mother.

In fine, *Diodorus Siculus* affirms, that the *Cretans*, who introduce the Theology of *Phœnicia* and *Ægypt* into their own Country, said, that *Jupiter* begot *Venus* and the Graces, that *Diana* took care of new born Infants, and *Lucina* prelied over Women in Labour.

She was called *Diana* because she was the Daughter of *Jupiter*, as it is intimated by her Name; for the ancient *Latins* said *Dius* instead of *Jidis*, *Jupiter*: She was named *Delia*, because she was born in the Island of *Delos*. This Goddess made a Vow of Virginity, which she carefully kept; wherefore the Poets called her *Casta Diana*. She was the Goddess of Woods, Hunting and Cross-ways. All the Nymphs are her Companions; but when they married they forsook her company, and were obliged to carry Baskets full of Flowers and Fruits into her Temple to pacify her. The Ides of *August* was a day kept holy in her honour; and it was not then allowed to hunt, because they imagine, that that day she permitted her Hounds, and all things that appertained to her Hunting Equipage to rest; every one crown'd his Hounds, and they lighted Torches in the Forests, where they offered her in Sacrifice an Ox, a Bqr and a white Hind. They presented her still the first Fruits; *Oenus* King of *Ætolia* forgot it, in an offering he made to the Country Gods; which so highly provoked her anger, that she sent the *Calydonian* Wild-boar, who destroyed all his Country. The *Syrians*, says *Lucian*, offered Men in sacrifice upon her Altar. Among all the Temples that were built to her honour, that of *Ephesus* was most remarkable, for its largeness and magnificence. It was 425 foot long, and 220 foot broad, adorn'd with an hundred and twenty seven Pillars of threescore foot high, wrought with so much art, and enrich'd with so much ex-

D I A

cellent carved work, that nothing finer was ever seen : There was a Stair-case to go up on the Temple, made of one intire piece, which was the Wood of a Vine. This Temple was built by the Architect *Cresphion* in sixscore Years time, and was burnt by a profligate Fellow, called *Erostratus*, who by this Conflagration, designed to transmit his Name to posterity, not being able (as he confess'd himself) to do any thing more remarkable. The *Ephesians* built it again, as magnificent as before.

Diana had also a Temple in the Town of *Magnesia*, built by *Hermogenes Alabandinus*, a famous Architect.

This Goddess had another Temple at *Rome* upon Mount *Aventine*, in the Reign of *Servius Tullius*, which was built by the *Romans* and *Latins*, at both their Charges ; and there they met every year to offer a Sacrifice, in commemoration of the League made between both Nations. This Temple was adorned with Cows-horns. *Plutarch* and *Livy* tell us the reason of it, when they relate that *Autro Coratius* a *Sabin*, who had a very fine Cow, was advis'd by a Southsayer to offer it in a Sacrifice to *Diana* of Mount *Aventine*, promising him if he offered that Sacrifice that he should never want any thing, and that the City whereof he should be a Citizen should subdue all other Towns of *Italy*. To that purpose *Autro* came to *Rome*, but a Slave of King *Servius* having acquainted his Master with *Autro's* design, who being gone to purifie himself in the *Tiber*, before he offered his Sacrifice, *Servius* made use of that opportunity, sacrificed the Cow to *Diana*, and hung the Horns in her Temple.

She was commonly drawn Goddess-like, with dishevelled Hair, cloathed with a hairy Gown of purple colour, trimm'd with golden Buckles, which she tuckt up to the very knees. She held a Bow in her Hand, and carried a Quiver full of Arrows on her Shoulder. They also represented her sitting on a golden Chariot drawn with Hinds. *Albricus* the Philosopher in his Pictures of the Gods says, that *Diana* was represented holding a Bow and Arrow, with a Half-moon on her Forehead, and about her a great company of *Dryades*, *Hamadryades*, *Naiades*, *Nereides*, and Chlores of the Nymphs of the Woods, Mountains, Fountains and Seas ; and even Satyrs, who are Country Divinities.

Strabo l. 14. *de descriptione Mundi* relates, that in the Isle of *Icarus* there was a Temple of *Diana*, called *ταυροπόλιον* or *Taurica* ; *Livy* l. 4. Dec. 4. calls it *Tauropolum*, and the Sacrifices that were offered in that Temple *Tauropolia*. However, *Dionysius* in his Book *De situ Orbis* says, that *Diana* was not called *Tauropoli* from the People, but from the Bulls that abound in that Country.

D I E

DIAPASON. This *Greek* word signifies a Chord, which includes all Tones, we call it an *Ottave*, because all its tones are eight in number. *Aristotle* says that the *Greeks* did not call it *Diazo*, i. e. *Ottave*, because the Harp of the Ancients, which included all the tones, had but seven Strings.

DIATONUM, A kind of Song, which proceeds out by tones and semi-tones, and is more natural and less forced than other kinds of Musick.

DIAULON, Is a kind of Race, which was a Furlong in length, and at the end thereof they returned back along the same Course.

DICHALCA, The fourth part of an *Obolus*.

DICTION, A *Roman* Magistrate, who was alone invested with the Consular and Sovereign Authority, and had power of life and death over the *Romans*, he had Lictors walking before him. *Pomponius Lætus* allows him but two ; but *Raphael Volaterranus* says, more likely there were four and twenty Lictors, for each Consul had commonly twelve. This Magistrate was never chosen, but when the Commonwealth was reduced to some great Extremity, either by an unexpected War, or some popular and epidemical Disease, to drive in the Nail, or chuse new Senators. The Consul elected a Dictator by Night upon the Territories of the Commonwealth, and no where else. That Office was for six Months ; at first none but *Patricians* only were admitted to it ; but afterwards they were taken out of the People, and the first who was honoured with that Employment was called *T. Lælius*.

DICTION, The Dictatorship, the Dignity of Dictator, which commonly lasted but six Months, yet the Senate might continue it.

DIDO, or *Else*, the Daughter of *Belus* King of *Tyre*. She married *Sichem*, *Hercules's* Priest, whom *Pigmalion*, *Dido's* Brother, murdered, to possess his Treasure. *Dido* fearing her life, sailed to the Coasts of *Africa*, where she built a Town and called it *Carthage*. *Jarbas* King of *Getulia* would force her to marry him, but she refus'd to consent to it, and had rather kill herself, than stain her former Bed. *Virgil* relates this otherwise in his *Æneid*, but by the account of Chronologers what he said is impossible, for *Æneas* lived 260 Years before *Dido*.

DIES, The Day. The Ancients divided the day into a natural and artificial. They called the natural day that which is measured by the duration of time, that the Sun takes to move round the Earth, which comprehends the whole space both of the Day and Night. And they call'd the artificial day, the duration of that time that is above our Horizon.

D I E

The natural day is also called civil, because several Nations reckon it several ways; some begin it one way, and others another way.

The *Babylonians* began the day with the rising of the Sun.

The *Jews* and *Athenians* began it with the setting of the Sun, and the *Italians* follow them, and begin the first hour of the day with the Sun setting.

The *Egyptians* began it as we do at midnight, and the *Umbri* at Noon.

The day that begins with the rising and setting of the Sun is not equal; for from the Winter-Solstice to the Summer-Solstice, the day that begins with the Sun setting has something more than four and twenty hours: and on the contrary, less from the Summer-Solstice to the Winter-Solstice; but the natural day that begins at mid-night or at noon is always equal.

The artificial day on the contrary is unequal all over the World, except under the Equinoctial Line; and this inequality is more or less, according to the diversity of Climates.

The *Romans* distinguish'd the days into holy-days and working-days: In the one of these followed their Diversions, and the other their Business and Trading; some days were also accounted by them lucky, and others unlucky.

We ought here to observe the general division that *Numa* made of the days called *Fasti* and *Nefasti*; the days called *Fasti* were divided in *Comitiales*, *Comperendini*, *Stati*, *Præliæres*.

Fasti dies were pleading days, at which time the Prætor was allowed to administer Justice; and the word *fasti* is derived from *fari*, i. e. to speak or pronounce: Wherefore the jurisdiction of the Prætor consisted in pronouncing these three words *Do*, *Dico*, *Addico*: On the contrary, *dies nefasti* were no pleading days, at that time there was no Justice administered, which *Ovid* has expressed by these two Verses.

*Ille nefastus erat, per quem tria verba silentur.
Fastus erit per quem lege licebit agi.*

The days called *Fasti* were marked with an *F* in the Roman Kalendar, and the days called *Nefasti* were marked with an *N*.

Paulus Manucius observes that there were three sorts of days called *Fasti*; some were merely called *Fasti*, and those days were entirely spent in the administration of Justice; others were called *Interdici* or *Enterodici*, because one part of those days was employed to offer Sacrifice, and the other to distribute Justice, which was administered from the time that

D I E

the victim was sacrificed, till the inwards were offered upon the Altars of the Gods, during the time they were examining the Entrails, *inter cæsa & porrecta*: and those days are markt in the Kalendar with these two Letters *E. N*. The third sort of days called *Fasti*, were *fasti* in the afternoon, and *nefasti* in the morning, markt in the Kalendar with these Letters *N. P*. *Nefastus priore tempore*, or *priore parte diei*, as we learn from *Ovid*.

*Non toto perstare die sua jura putetis,
Qui jam Fastus erit, mane Nefastus erat.
Nam simul exta Deo data sunt, licet omnia fari;
Verbaque honoratus libera Prætor habes.*

DIES SENATORII. Days that the Senate met about the affairs of the Commonwealth, which were commonly the Kalends, the Nones; and the Ides of the month, except upon extraordinary occasions, for then there was no other days excepted, only those appointed for the Assemblies of the people.

DIES COMITIALES. Days of the meeting of the people, markt in the Kalendar with a *C*. When the Assemblies did not sit a whole day, the Prætor was allowed to bestow the rest of the day in administering Justice.

DIES COMPERENDINI. Days of adjournment. After a hearing on both sides, the Prætor granted time to the Clients, either to inform more fully, or to clear themselves: this adjournment was commonly of twenty days, and was only granted to Roman Citizens, and to summon a Foreigner at Rome.

Macrobii says that this last adjournment was called *Stati Dies*.

DIES PRÆLIÆRES. Days during which it was permitted to engage the enemy. There were also other days called *Iusti*, viz. thirty days that the Romans were wont to grant to their Enemy, after they had proclaimed War against them, and before they entered their Territories, and used any Act of Hostility, to give them time by this delay to come to an agreement, or make satisfaction for the wrong they had done them. *Iusti Dies*, says *Festus*, dicebantur triginta, cum exercitus esset imperatus & vexillum in arce positum.

There were other days called **NON PRÆLIÆRES** or **ATRI**, fatal and unlucky, because of some loss the Romans had suffered during those days, wherefore it was not allowed to engage the Enemy upon such days. The Greeks called them ἀπορροῖς.

'Tis certain that the Ancients accounted some days lucky, and others fatal, and that the *Chaldeans* and *Egyptians* have first made

D I E

observations upon those days, and the *Greeks* and *Romans* in imitation of them, have done the like. *Hesiod* was the first, who made a Catalogue of lucky and fatal days, intituled *ἡμερῶν*, where the fifth day of the month is noted for an unlucky day, because, as he says, the Furies of Hell are walking that day upon the Earth: wherefore *Virgil* tells us in the first Book of his *Georgicks*.

— *Quintam fuge, pallidus Orcus,
Eumenidesque satæ: tum partu Terræ nefando
Cæumque Japetumque creat, Jæruumque Typhaæ,
Et conjuratas cælum rescindere fratres.*

The opinion of *Plato* was, that the fourth day of the month was lucky, *Hesiod* assures that it was the seventh day was fortunate, because it was *Apollo's* Birth-day; and that the 8th, 9th, 11th, and 12th days were also lucky.

The *Romans* accounted also some days lucky and others fatal. And the following days after the Kalends, Nones and Ides were reckoned fatal and unfortunate. And this opinion was grounded upon the answer of a Southlayer. For the Military Tribunes *Vigilius*, *Manlius*, and *Cælius Posthumius*, seeing that the Commonwealth suffered always some loss, presented a Petition to the Senate in the year 363, desiring them to enquire about the cause of these misfortunes. The Senate sent for a Southlayer, called *L. Aquinius*, who being come into the Assembly, they asked him his opinion about the same; he answered, that when *Q. Sulpitius*, one of the Military Tribunes, engaged the *Gauls* with so bad success near the River *Alia*, he had offered Sacrifices to the Gods the next day after the Ides of July; that the *Fabians* were killed at *Cremera*, because they engaged the Enemy upon the like day. After this answer the Senate referred the consideration of the whole Affair to the Colledge of the Pontiffs, and desired them to give their opinion therein. The Pontiffs forbade to engage the Enemy, or to undertake any thing upon the next day after the Kalends, Nones and Ides, as *Livy* reports. Besides these days that were accounted unlucky, there were also some other days, that every particular man esteemed unfortunate in respect to his own person. *Augustus* never attempted to perform any thing upon the day of Nones, others upon the fourth of Kalends, Nones and Ides. *Vitellius* having obtained the dignity of the high Pontiff, made Ordinances concerning Religion upon the 15th of the Kalends of *August*, which were ill received, because of the loss they had suffered upon that day at *Cremera* and *Alia*, as *Suetonius* relates in the life of that Emperor, and *Tacitus* in the second Book

D I I

of his History, c. 24. 'They took for a bad omen, that being made High Priest, he ordained something concerning Religion upon the eighteenth day of July, which is fatal, because of the Battles of *Alia* and *Cremera*.

There was also many other days accounted fatal by the *Romans*, as the day that they offered Sacrifices to the Ghost of deceased persons, the day following after the Ides called *Folcanalia*, the fourth before the Nones of *October*, the sixth of the Ides of *November*, the Holyday called *Lemuria* in May; the Nones of *July*, called *Crapotina*; the Ides of *March*, because *Julius Cæsar* was killed that day; the fourth before the Nones of *August*, because of the defeat of *Canne* that happened upon that day; the Holydays of the *Latins* called *Saturnalia*, and many others recorded in the Kalendar.

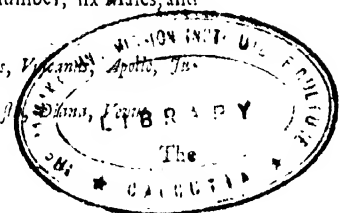
However, some *Romans* slighted these ridiculous and superstitious observations; for *Lucullus* answered to those who endeavoured to dissuade him from engaging *Tigranes*, because upon the same day the *Cimbri* had routed the Army of *Cæpio*, 'I, said he, I will make it of a good omen for the *Romans*. *Julius Cæsar* transported his forces over into *Africa*, tho the *Augurs* opposed his design. *Dion of Syracuse* engaged *Dionysius* the Tyrant, and overcame him one day when the Moon was eclipsed. And so did many others.

DIES FESTI, Holydays. See after *Festum*.

DIESIS, The quarter of a Tone. This word is derived from the Greek *διημι*, i. e. to pass and run through something; the Diesis among Musicians are the lesser parts of a Tone. Wherefore *Aristotle* says, that the Diesis are the Elements of the Voice, i. e. of Tones: However, the *Pythagorians* who are thought to be the inventors of the name Diesis, do not make it so small; they divided the Tone in two unequal parts, the lesser, which we call the Semi-tone minor was called *Diesis*, and the greatest, which is our Semi-tone major, was called *Apotome*.

DII, Gods. The *Romans* made two classes, or orders of their Gods; in the first were ranked the Gods called *Dii majorum gentium*, in the second were the Gods called *Dii minorum gentium*. The Gods of the first order were the most powerful, nobles & potentates, and were called upon under great exigencies. They were twelve in number, six Males, and six Females.

Neptunus, Mars, Mercurius, Vulcanus, Apollo, Jupiter:
Juno, Minerva, Ceres, Vesta, Diana, Cybele.



The Gods of the second order, whom *Ovid* comprehends under the word *Plebs*, were of a much lesser consideration, and had no power but from the great Gods; wherefore they were called upon but in affairs of less moment.

Tully l. 2. *de legibus* makes three orders of Gods. The first order is of Celestial Gods, the second of Demi-Gods or Hero's, who were carried up into Heaven on account of their achievements, and in the third order were those who gave men the power to become themselves Gods.

They divided also the Gods, into Gods of Heaven, Gods of the Earth, Gods of the Sea; in Gods of Forests, Gods of Rivers, and Gods of Gardens.

There is still another division of Gods into Gods called *Consentes*, and Gods elected, in *Deor. Consentes & Elector*. The Gods called *Consentes* are the twelve Gods mentioned before. They had their share in the Government of the Universe, and the chiefest employments in the administration thereof. The Gods elected were eight, whom the Gods called *Consentes* had chosen and entrusted with a share of the government, relying so far upon them. And these twenty Gods, *viz.* twelve Males and eight Females, were adored as the Sovereigns of all the little Gods, who had but small and limited employments in the government of the Universe, are the names of the Gods called *Consentes*, and Gods called elected. JANUS, JUPITER, SATURN, GENIUS, MERCURY, APOLLO, MARS, VULCANUS, NEPTUNE, The SUN, HELL or PLUTO, LIBER: TELUS, CERES, JUNO, The MOON, DIANA, MINERVA, VENUS, VESTA.

The Names of the Gods of the Sea, NEPTUNE, SALACIA, VENILIA, EGERIA, JUTURNA, PORTUNA.

The names of the Gods of Hell, PLUTO, ACHERON and STYX his Wife, PROSERPINA, ÆACUS, MINOS, RHADAMANTHUS, CHARON,, The Three PARCHÆ, the FURIES.

The names of the Gods called *Indigites*, or of the Heroes or Demi-gods, as HERCULES, ÆSCULAPIUS, FAUNUS, CARMENTA, CASTOR & POLLUX, ACCA LAURENTIA, QUIRINUS or ROMULUS.

The names of the Gods called *Semones*, or *Semi-homines*, who had the protection of men during the course of their life.

Those that presided at Births, were the

Goddess MENA or LUNA, for *μήνη* signifies the Moon, or PRIVIGNA JUNO, and JUNO FLUONIA, LUCINA or DIANA, LATONA or PARTUNDA, and EGERIA, who assisted Women in their Labour.

After a Woman was delivered of a Child, three Gods were called upon to preserve the Woman lying in, and preserve her from the God *Silvanus*; *viz.* INTERCINODA, PILUMNUS and DEVERRA. The Child who was born was put under the protection of these Gods, VAGITANUS to preside at his Cries; LEVANA, to take him up; CUNINA, to lay him in the Cradle; RUMINA, to suckle him; POTINA, to give him Drink; EDUCA, to feed him; OSSILAGO, to knit his Bones; CARNEA or CARNA and CARDEA, to take care of his Vitals; JUVENTUS, presided over his Youth; ORBONA was called upon by the Parents, lest she should take away their Children.

When the Child grew up, they prayed to other Gods in his behalf, *viz.* MURCIA, lest he should be idle; STRENUA, to act with vigilancy and vigour; ADEONA and ABEONA, to go and come again, AVERRUNCUS, to put away evil, ANGERONA, to drive away Melancholy; and two GENII, one good and the other bad.

The Names of the Country Gods, JUPITER, the EARTH, the SUN, the MOON, CERES, LIBER, MINERVA, VENUS, PALES, FLORA, POMONA, VERTUMNUS, SEIA or SEGETIA SEGECE, TULLINA, TUTANUS, ROBIGUS, PAN, SILENUS, SILVANUS, TERMINUS, PRIAPUS; and an infinite number of others, as the Gods PENATES and LARES, of whom we will speak severally and in their Order.

DILUVIUM, A Deluge, a general Inundation that God sent formerly upon the Earth to drown both Men and Beasts, to punish their wickedness. For that purpose God opened the Cataracts of Heaven, and preserved only Noah and his Family out of this Deluge, with two of each kind of all living Creatures in an Ark, that he ordered him to build for that purpose.

There has been formerly five Deluges, yet there was but one universal one, sixteen hundred years and more after the creation of the World, in the time of old Ogyges the Phœnicians, as Xenophon tells us.

The second Deluge covered only the Land of Egypt with Waters, and was occasioned by

by an overflowing of the River *Nile*, in the time of *Prometheus* and *Hercules*, and continued but a Month, as we learn from *Diodorus Siculus*.

The third Deluge happened in *Achaia*, in the Province of *Attica*, and lasted threecore days, in the time of *Ogyges* the *Athenian*. *Diodorus* speaks of it in his sixth Book, and *Pausanias* in his *Attica* relates, that in the lower Town of *Athens*, in the way that leads to the Temple of *Jupiter Olympius*, there was a hole seen in the ground a foot and a half wide, and thro' that hole the Waters of the Flood were sunk, wherefore it was a custom among the People, to throw every year into that hole, a kind of an offering made with Wheat-Flower and Honey.

The fourth Deluge was in *Thessalia* in *Deucalion's* time, and continued a whole Winter, as *Aristotle* tells us in the first Book of his *Meteors*.

The fifth hapned about the *Ostia* of the River *Nile* in *Egypt*, in the Reign of *Proteus*, and about the time of the *Trojan War*.

But Poets confound these Deluges, and say, that the Universal Deluge was in the time of *Deucalion*, the Son of *Prometheus*, who escaped alone with his Wife in a Boat on the top of Mount *Parnassus* in *Phocis*.

Lucian seems to countenance this opinion of the Poets in the *Dea Syria*. 'The most common opinion (says he) is, that *Deucalion* of *Scythia* is the founder of this Temple, (he means the Temple of *Syria*;) for the *Greeks* say, that the first Men being cruel and insolent, faithless and void of Humanity, perished all by the Deluge, a great quantity of Water issuing out of the bowels of the Earth, which swell'd up the Rivers, and forc'd the Sea to overflow, by the assistance of Rain and violent Showers, so that all lay under water: only *Deucalion* remain'd, who escaped in an Ark with his Family, and two of each kind of all living Creatures, that followed him into the Ark, both wild and tame, without hurting one another. He floated till the Waters were withdrawn, then populated the Earth again. They added another wonder, that an Abyss opened of it self in their Country, which swallowed up all the Waters; and that *Deucalion* in memory of that Accident, erected there an Altar and built a Temple. A Man may still see there a very small Cliff, where the Inhabitants of that Country, with those of *Syria*, *Arabia*, and the Nations beyond the *Euphrates*, resort twice a year to the Neighbouring Sea, from whence they fetch abundance of Water, which they pour into the Temple, from whence it runs into that Hole; and the Origin of this Ceremony is likewise attributed

to *Deucalion*, and instituted in commemoration of that Accident.

This is what Holy Scripture informs us concerning the Universal Deluge. 'The wickedness of Men being great in the Earth, at last the day of Punishment came. And the Lord commanded unto *Noah* to put in the Ark all sort of Provisions, and take two of each kind of unclean Animals, and seven of the clean Animals, viz. three Males and three Females to preserve their Specie upon the Earth, and one more for the Sacrifice after the Flood should be over. This being done, *Noah* shut up himself in the Ark, the seventeenth day of the second Month of the Solar Year, (which was the nineteenth of April according to our computation) with his three Sons and their Wives. It did rain forty days and forty nights. And God opened the Cataracts of Heaven, and the Fountains of the Deep; and the Waters increasing during an hundred and fifty days, (the forty Days above-mentioned being included) were fifteen Cubits higher than the top of the highest Mountains. And all flesh died, both Men and Beasts, and none escaped but those that were in the Ark. The hundred and fiftieth day the waters abated, by a great wind that the Lord raised, and the twenty seventh of the seventh Month, to reckon from the beginning of the Flood, the Ark rested upon a Mountain of *Armenia*; *Hieronymus* calls it Mount *Taurus*, because the River *Araxes* ran at the foot thereof. Others grounding their Opinion upon a more ancient Authority, tell us, that the Ark rested upon one of the *Gordian* Mountains; and *Epiphanius* says, that at his time they shew'd yet the remainds of the Ark. Many *Arabian* Geographers and Historians are of this Opinion. The first day of the tenth Month the tops of the Mountains appeared. And *Noah* and his Family went out of the Ark the twenty seventh day of the second Month (the twenty ninth of April according to our account) by the command of the Lord, as he went in before by the same order.

DIOCLETIANUS, Born in *Dalmatia*, of a mean Parentage, and Slave to *Annianus* the Senator. His great ability in War and Government raised him to the Throne. And as soon as he had obtained the Sovereign Power, he put *Aper* to death, to make good the prediction of an old Witch, who had foretold him that he should be a great Man, when he had kill'd the fatal Wild-boar (for till that time he was but a Wild-boar Hunter;) nevertheless this Prediction was to be understood of *Aper*, *Maxentius's* Father-in-law, for *Aper* signifies in *Latin* a Wild-boar. This Emperor raised a most violent Persecution against

D I O

gainst the Christians, and was both ambitious and cruel. His folly grew to such an excess, that he ordered that the People should adore him like a God, and should kiss his Feet: a new thing, never required of them by his Predecessors, who were only saluted after the manner of Consuls.

His Vices blasted the Glory of his Life, and his great ability, which might otherwise render him famous, either in Peace or War. From a Soldier of Fortune, he raised himself to the greatest Dignity in the World, and maintained it with much Glory, and left it with as much greatness of Soul.

When his Colleague endeavour'd to persuade him to take again the Purple, he talked to him of the Lettices of his Garden of *Salona*, and no Man was ever able to remove him from the retirement he had chosen. He died in a very strange manner, for he felt dreadful pains all over his Body, which was falling to pieces, and stunk to horribly, that no body was able to come near him, and he was a terror to himself. After his death *Licinius* plac'd him among the number of Gods after the usual manner.

DIOGENES, A Cynick Philosopher, who called himself the Citizen of the Universe, the Physician of the Soul, and the Herald of Liberty, promising himself that he could persuade men to leave their pleasures. *Lucian* introduces him speaking in his Dialogue of the Sects of Philosophers expost to Sale, delivering the Epitome of his Doctrine. 'You must be audacious, impudent, snarl at all Mankind, and find fault with every thing; for that is the compleat way to be admired: Let your Speech be rude, your Tone the like; your Looks stern, and your Mien barbarous; in short, your whole deportment wild and savage. He did wear an old patched garment, with a Staff and a Bag, and dwelt in a Tub, which he tumbled in the day-time, lest he should remain idle.

DIOMEDES, King of *Ætolia*, 'the Son of *Tydeus*, and fair *Deiphile*, the Daughter of *Adrastus*, King of *Argos*. He went to the Trojan Wars with *Achilles*, and was killed by *Ulysses*, as they were coming back together, after they had stoln the *Palladium*. After his Death his Servants were changed into Birds called *Diomedæ Aves*, mentioned in *Pliny* l. 10. c. 44.

'I won't omit, says he, the Birds of *Diomedes*, whose Feathers are white, and the eyes like fire. There are some of them found in an Island of *Apulia*, where *Diomedes* was buried.

DIOMEDES, King of *Thrace*, who ex-ol'd all persons who came into his King-

D I R

dom to be devoured, by four Horses that he fed with Blood and Mans Flesh. *Palaphatus* tells us, that *Diomedes* was the first man that bred Horses, and spent all his Estate about it, wherefore these Horses were called *Anthropophagi*, i. e. Men-eaters, and this gave occasion to the Fable that *Diomedes* Horses were fed with Man's-Flesh. *Philostatus* affirms, that these four Creatures were four Mares, or four Daughters of *Diomedes*, who were very lecherous, and consumed the Estates and the Health of all men that were in love with them. *Hercules* slew him, and gave his Corps to be eaten by his own Horses.

DIONYSIUS, An Epithet given to *Bacchus*, for *Jupiter* to preserve *Bacchus*, whom he had begot of *Semele*, from jealous *Juno*, transformed him for a time into a He-goat, and *Mercury* carried him to the Nymphs, who inhabited the Neighbourhood of the Town of *Nysa* in *Asia*, to nurse him up. Wherefore he was surnamed *Dionysius* from *Διός*, i. e. *Jupiter*, and *Νύσα Νύσα*. This we learn of *Lucian* in his Dialogues of the Gods, where *Mercury* talking with *Neptune* about young *Bacchus*, whom *Jupiter* placed in his thigh, to compleat his time, and was just now delivered of him. 'I have carried him, says 'he, to *Nysa*, to be brought up by the 'Nymphs inhabiting there, who have nam'd 'him *Dionysius*, from the name of his Father, 'and their own Country.

DIONYSIA. The Feasts of *Bacchus*. See *Orgia* and *Bacchanalia*.

DIOSCORIDES. A Greek Physician of *Anazarba*, who came to *Rome*, and obtained the freedom of a Citizen. He got particularly acquainted with *Licinius Bissus* an illustrious Roman; and took the name of *Pedacius* or *Pedanius* of the Family *Pedania*, as *Lambecius* observed in his Commentaries upon the Library of the Emperour; and he has left us some Books of the nature of Plants, and verue of Metals.

DIPHILUS, An able Architect, but a slow Workman; from whence comes the Latin Proverb, *Diphilo tardior*, to represent a very slow man, who does not finish his work.

DIRÆ. The Furies of Hell, called also *Eumenides*. Poets mention three of them, viz. *Tisiphone*, *Megara* and *Alecto*, whom they represent with fiery eyes, their heads attired with Serpents, and holding Iron Chains in their hands, and Scourges with burning Torches to punish guilty Consciences.

DIRCE. The Wife of *Lycus* King of *Thebes*, whom he married after he had divorced *Antiope*. *Zethus* and *Amphion* tyed her to the tail of a Horse and dragged her about, but the Gods out of compassion turned her into a Mountain. There

There was another of that name, who preferred herself in Beauty to *Pallas*, wherefore she was transformed into a Fish.

DIS, The God of Riches, also called *Plutus*. He is represented lame and blind; wherefore when *Jupiter* sends him to any person, he arrives there but very late, and often when there is no want of him: But when he returns, he goes as fast as the wind, and men are amazed to lose the sight of him so soon. And if Riches come to men sleeping, he don't walk then upon his own Legs, but he is carried away, and then 'tis not *Jupiter* who sends him; but *Pluto*, who is also the God of Riches, as 'tis intimated by his name, for he makes great Riches pass from one hand into another: And being blind, he often misses his way; but he turns so often up and down, and on every side, that he meets some one or another who takes hold on him. Wherefore he enriches but very few just men; for being blind, how can he find a just man, who is a thing so scarce to meet with? but the wicked being in great numbers, he easily met with them.

DISCORDIA, Discord. The Ancients have made Discord a mischievous Divinity. *Aristides* represents her with dreadful and fiery eyes, a pale countenance, black and blue lips, wearing a Dagger in her bosom. *Jupiter* banish'd her out of Heaven, because she sowed divisions among the Gods. She caused the ruin of *Troy*, for being angry that she was not invited with the other Gods to the wedding of *Thetis* and *Peleus*, she threw a Golden Apple into the Banqueting room, which fell at the feet of *Venus*, *Pallas* and *Juno*. *Mercury* took it up, and observed that there was written about it, *'Tis for the fairest*. The three Goddesses fell out presently among themselves, each of them pretending that it belonged to her, and had not *Jupiter* commanded them silence, they would have come to blows. Yet he would not decide their quarrel, and referred them to *Paris* the Son of *Priam* to be judged by him, who gave it for *Venus* the Goddess of Beauty; whereupon *Juno* grew angry, and in revenge thereof, destroyed *Troy* and the *Trojans* together.

— *Sæva memorem Junonis ob iram;*

Who remembered the judgment that *Paris* had pronounced in the behalf of *Venus*.

DISCUS, A quoit which Gamesters used in ancient exercises. It was a round thing of Metal or Stone, a foot broad, which they threw into the air to shew their skill and strength. *Discus* was also a round consecrated Shield, made to represent a memorable

deed of some of the Heroes of Antiquity, and to keep it in remembrance thereof in a Temple of the Gods, where it was to be hung up.

DIVORTIUM, Divorce between a Husband and his Wife.

At first Divorce was rare among the Romans. *Romulus*, says *Plutarch*, made many Laws, but the most rigorous of all was, that which forbade the Wife to forsake her Husband, and allowed the Husband the liberty of forsaking his Wife, in this three cases. If she has made use of Poyson to kill the Fruit of her Womb, if she has put another Child upon him instead of his own, and in case of Adultery. If the Husband dismissed his Wife upon any other account, he was bound to give her part of his Estate, and the other part was consecrated to *Ceres*; and then he was obliged to offer a Sacrifice to the Gods called *Manes*. *Leges etiam quasdam talis Romulus, inter quas videretur est illa quæ mulieri maritum relinquendi potestas admittit: viro autem ejicere uxorem conceditur, si veneficio circa prolem usa fuerit, aut alienam pro sui subdidisset, aut adulterium commississet. Si quis alius de causâ repudiasset conjugem, ejus mariti bona partim uxoris cederent, partim Cereri sacra forent, atque Divis Manibus rem sacram facere tenebatur.*

The Law of the twelve Tables permits Divorce upon the fore-mentioned causes, and prescribes some rites that are to be observed in that case, the neglect whereof made it void. It was to be made in the presence of seven Roman Citizens, all men of ripe age. *Divortia septem civibus Romanis puberibus testibus adhibitis postea faciunt aliter facta pro infectis habentur*, says the *Lex Julia*.

The Husband took the Keys of his house from the hands of his Wife, and sent her back with these words, *Res tuas tibi habeto*, or *Res tuas tibi agito*, i. e. what is your own take it again. *Tully* says in his *Philippick*, *Tragi factus est, minime illam suas sibi res habere dixit ex duodecim tabulis, clavis ademit, exegit*. He is become an honest man, he has bid this lewd Creature to take what was her own again, and has took the Keys from her, and put her away.

Though the Laws allowed Divorce, yet it was not put into practice at Rome till the year 70, when a certain person named *Semius Carvilius Ruga*, in the time of the Consulship of *M. Pomponius*, and *Cælius Papirius*, or of *M. Attilius* and *P. Valerius* put away his Wife for barrenness.

DODONA, A Town of *Chaonia*, famous for the Forest, where the Oaks spoke by the Oracle of *Jupiter*, called *Dodonæus*. *Aristotle* (as *Suidas* relates) says, that there were two Pillars at *Dodona*, and upon one

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thereof a Bason of Brass, and upon the other a Child holding a Whip, with Cords made of Brass, which occasioned a noise when the Wind drove them against the Bason.

Demon (as the same *Suidas* relates) says, that the Oracle of *Jupiter*, called *Dodoneus*, is compassed round about with Basons; which, when they are driven one against the other, communicate their motion round about, and make a noise that lasts a while. Others say, that the noise proceeded from a founting Oak, that shook its Branches and Leaves when it was confuted; and declared its Will by the Priests called *Dodonei*.

Poets tell us that the Ships of the *Argonauts* were built with Timber fetched out of the *Dodonean* Forest, wherefore they spoke upon the Sea, and pronounced Oracles.

There was in the Town of *Dodona* a Fountain, the Waters thereof, though very cold, yet would light a Torch lately put out, when dipt in 'em. *Lucretius* ascribes this effect to the hot Vapours, that issued from the great quantity of Brimstone which is in the veins of the Earth; and some others ascribe it to the Antiperistasis of the great cold, that condensed the heat remaining still in the Torch, and thus lighted it again.

DOLABRA, The Pontifical Ax, to knock down the Victim in Sacrifices.

DOMITIANUS, The twelfth Emperor of *Rome*, Son to *Vespasian*, and *Titus's* Brother. During his Father's life he gave himself to Poetry, and made great progress in it; and *Quintilian*, *Pliny* and *Silius Italicus* commend him for the same. At his first coming to the Empire, he shew'd much modesty and justice, making many good Laws, and forbade the making of Eunuchs. He renewed the *Lex Julia* against Adulterers, forbade the use of litters to publick Women, and deprived them of the right of Inheriting. To these Vertues was joined a great Magnificence and Liberality, giving to the People several very costly Games and Shews, but soon after he discovered his cruel and lascivious temper, which he had hitherto hidden. For he kept company with his Niece, as if she had been his lawful Wife. His Vanity was not less than his Incontinence, he took upon him the Name of God and Lord, and was proud of having that Title given to him in all Petitions presented to him. The People were obliged to comply with the fantastical Impiety of a Man, who was not then capable of hearing reason. The Poets of his time, and especially *Martial* were not sparing of his Praises; and their Verses are still shameful Testimonies of their Flatteries of a Prince, who deserved so little the name of God, that he was unworthy of bearing the Name of Man.

D O M

He renewed the Persecution that his Father had begun against Philosophers, who were obliged to disguise themselves, and fly away into Foreign Countries. As for the Christians he cruelly persecuted them, and banished *St John* the Evangelist into the Isle of *Patmos*, after he was miraculously come out of a great Kettle full of boiling Oyl, wherein this Tyrant had ordered him to be cast. His design was to ruin utterly the Christian Religion; but a Man named *Stephen*, made free by *Clement* the Consul, delivered the Church and Empire of this cruel Persecutor. *Suetonius* relates, that the day before his Death, he said, that the next day the Moon should be bloody for him in the Sign of *Aquarius*. The Senate pull'd down his Statues, and razed out all the Titles he had usurped, and Men out of a base compliance had bestowed upon him. The greatest part of the day he passed in his Cloister, killing Flies with a golden Bodkin, Wherefore it was said that he was always alone, and that there was not so much as a Fly with him. He built a Temple to the Goddess *Health*, having escap'd the danger that he had run at the coming of *Vitellius*.

DOMUS, This word is commonly taken for all sorts of Houses, either Magnificent or Ordinary; but 'tis often taken by Writers to intimate a fine House of some great Lord, or Palaces of Princes, as it appears by these Verses of *Virgil*, speaking of the Palace of *Dido*.

At Domus Interior regali splendida lora.

These great Houses were built with much Magnificence, and were of a vast extent; for they had many Courts, Apartments, Wings, Cabinets, Bagnio's, Stoves, and a great many fine Halls, either to sit at Table, or to transact matters of consequence.

Before these great Houses there was a large place or Porch, where Clients and Persons giving attendance to great Men, waited till it was day light, to be admitted to make their Court. 'Tis to be supposed that this Porch was covered, for the conveniency of Persons, who were sometimes waiting very long before they were admitted.

There was a second part to these Houses, called *Cavum-Edium* or *Cavadium*, it was a great large Court, inclosed with Rows of Houses.

The third part was call'd *Atrium interius*, i. e. in general the whole inside of the House. *Virgil* has took this word in *Vitruvius's* sense, when he said, *Apparet Domus intus, & atria longa patiscunt*; for 'tis plain that *Virgil* means by the word *Atria*, all that may be seen in the inside of a House when the Doors are opened.

opened. There was a Porter waiting at the *Atrium*, called *Servus Atrienfis*. Within this place there were many figures; for the *Romans*, who passionately loved Glory and Praises, raised every where Trophies and Statues, to leave Eternal Monuments of their great actions to posterity, not only in the Provinces, which they subdued to the Empire, but also in publick places, and their own palaces at *Rome*.

There were painted or engraven Battles, Axes, bundles of Rods, and the other badges of the Offices that their Ancestors or themselves had possessed, and Statues of Wax or Metal, representing their Fathers in *Basso relievo*, were set up in Niches of precious Wood or rare Marble. The days of their solemn Feasts, or their Triumphal Pomp, these Niches were opened, and the Figures crowned with Festoons and Garlands, and carried about the Town. When some persons of the Family died, these Statues accompanied the Funeral Parade; wherefore *Pliny* says, that the whole Family was there present from the first to the last.

Besides, there were great Galleries in these Houses, adorned with Pillars, and other works of Architecture, and great Halls, Closets for Conversation and Painting, Libraries, and Gardens neatly kept.

These Halls were built after the *Corinthian* or *Aegyptian* order. The first Halls had but a row of Pillars set upon a Pedestal, or on the Pavement, and supported nothing but their Architrave, and cornish of Joyners Work or *Stud*, over which was the Ceiling in form of a Vault; but the last Halls had Architraves upon Pillars, and on the Architraves of the Ceilings made of pieces joined together, which make an open'd Terras, turning round about.

These Houses had many apartments, some for men, and others for women; some for Dining-rooms called *Tridinia*, others for Bed-chambers named *Dormitoria*; and some others to lodge Strangers, to whom they were obliged to be Hospitable.

Ancient *Rome* was so large, that there were eight and forty thousand Houses standing by themselves, being so many *Insula*, and these Houses were very convenient, because they had a light on every side, and doors on the Streets, and not exposed to the accidents of fire. But this must be understood of *Rome*, that was re-built by *Nero*, after he had reduced it himself (as 'tis thought) into ashes.

The *Greeks* built after another manner than the *Romans*; for they had no Porch, but from the first door they entered into a narrow passage; on one side of it there were Stables, and on the other there was the Porters Lodge;

at the end of this passage there was another door, to enter into a Gallery supported with Pillars, and this Gallery had Piazza's on three sides.

Within the *Greek's* houses there were great Halls, for the Mistresses of the Family, and their Servant Maids to Spin in; in the Entry both on the right and left hand there were Chambers, one was called *Thalamus*, and the other *Antithalamus*. Round about the Piazza's there were Dining-rooms, Chambers and Wardrobes. To this part of the House was joyned another part, which was bigger and had very large Galleries, with four Piazza's of the same height. The finest Entries and most magnificent Doors were at this part of the House. There were four great square Halls, so large and spacious, that they would easily hold four Tables, with three Seats in form of Beds, and leave room enough for the Servants and Gamesters. They entertain'd in these Halls, for 'twas not the custom for women to sit amongst men. On the right and the left of these Buildings there were small apartments, and very convenient rooms to receive the chance Guests; for among the *Greeks* wealthy and magnificent men kept apartments, with all their conveniencies to receive persons who came far off to lodge at their Houses. The custom was, that after they had given them an entertainment the first day only, they sent them afterwards every day some Present that they received from the Country, as Chickens, Eggs, Pulse and Fruits; and so the Travellers were lodged as they had been at their own House, and might live in these apartments privately and in all liberty.

These apartments were paved with Mosaic or inlaid Work. *Pliny* tells us, that the Pavements that were painted and wrought with art come from the *Greeks*, who called them *λιδόσπειρα*. These Pavements were in fashion at *Rome*, during the time of *Sylla*, who got one made at *Præeste* in the Temple of *Fortune*. This *Greek* word *λιδόσπειρα* signifies only a Pavement of Stones, but the *Greeks* meant by that word those Pavements made of small Stones of several colours, inlaid into the Cement, representing different Figures by the variety of their colours and order.

This Pavement was not only used for paving the Courts of Houses and the Halls, but also in Chambers, and wainscoting the Walls, and these kind of Pavements were called *Musæa*, *Musæi* and *Musæos*, because ingenious works were ascribed to the Muses, and that the Muses and Sciences were thereby represented. The word *Mosaic* is derived from the *Latin* word *Masæum*, but not from *Mosæ* nor the *Hebrew*.

D O M

Here we must explain two difficulties, *viz.* whether the *Romans* had formerly Chimneys and Privies in their Houses.

'Tis certain, that in former ages men had Chimneys in their Kitchens; but 'tis doubtful whether they had any in their Chambers, for their Chambers were warmed only by some Pipes that conveyed a warm vapour from a Fire made of a kind of Coals that burn without making any Smoak, called by *Suetonius*, *Miseni Carbores*. Yet we read several things which seem to persuade us that they had Chimneys in their Chambers.

Suetonius tells us, that the Chamber of *Vitellius* was burnt, the Chimney having took fire *Nec ante in Prætorium radiit, quam flagrante tricinio ex conceptu camini*. *Horace* writes to his Friend to get a good fire in his chimney.

*Dissolve frigus, ligna super foco,
Largereponens. Od. 9. l. 1.*

Tully writing to his Friend *Atticus*, tells him, *Cumino Luculento, tibi utendum censeo*. And *Vitravius* speaking of the cornishes that are made in Chambers, give warning to make them plain and without Carver's work in places where they make fire. However, in those ages if they had any chimneys like ours, they were very rare. *Blondus* and *Salmuth* say, that chimneys were not in use among the Ancients; but *Pascirollus*, and many others affirm the contrary. Wherefore, without deciding absolutely the question, 'tis most certain they had Kilns to warm their Chambers, and other apartments of their Houses, called *Fornaces vaporaria*; and Stoves called *Hypocausta*. *Philander* says, that the Kilns were under ground, built along the Wall, with small Pipes to each story to warm the Rooms. They had also Stoves that were removed from one Room to another; for *Tully* writes that he had removed his Stove, because the Pipe thro which the fire came out, was under his Chamber, *Hypocausta in alterum apodyterii angulum promovi, propterea quod ita erant posita, ut eorum vaporarium, ex quo ignis erumpit, esset subiectum cubiculo*.

The *Romans* did not only make use of Wood to warm their rooms, but also of the Beams of the Sun, which they gathered in some Kilns, as we do with our Burning-glasses. This Kiln was called in *Greek* ἡλιοκαμινός, and in *Latin* *Solarium*, or *solare vaporarium*, and it was not allowed to plant Trees, that might be a hindrance to the gathering of the Beams of the Sun, as *Ulpian* says.

It doth not appear, neither by the writings or buildings that remain of the Ancients, that they had Privies in their Houses. And what they call *latrinas* were publick places,

D R A

where the persons who had no Slaves went to empty and wash their Pans, and these persons were called *latrina* from *lavando*, according to the *Ætymology* of *M. Varro*; for *Plautus* speaks of the Servant-maid, *que latrinam lavat*, who washes the Pan. And in this place of *Plautus*, *latrina* can't be understood of the publick Houses of Office, which were cleansed by Pipes under the ground, which carried the Waters of the *Tiber* to these places, and 'tis likely that *Plautus* made use of the word *latrina*, to insinuate that *sella familiaris erat velut latrina particularis*.

The Publick Necessary Houses for the day were for the conveniency of the People in several places of the Town; and were called *Sterquilina*, covered and full of Spunges, as we learn of *Seneca* in his Epistles: As for the night, they had running Waters thro all the Streets of *Rome*, and there they threw all their ordure; but rich men used Pans, which the Servants emptied into the Sinks, that carried all their Waters into the great Sink of the Town, and from thence into the *Tiber*.

DONARIA, Gifts and Presents offered to the Gods, and hung up in their Temples.

DONATIVUM, A Gift and Largest in Money, which the Emperors bestowed upon Soldiers, to get their affection and votes in time of need.

DRACHMA, A *Dram*, a kind of weight, composed of two Scruples, and each Scruple of two *oboli*; and so a *Dram* was six *oboli*. As for the proportion that the *Dram* of the *Greeks* did bear with the Ounce of the *Romans*, *Q. Remmius* in his Poem of *Weights and Measures*, makes the *Dram* the eighth part of an Ounce, which is not much different from the Crown of the *Arabians*, which weighs something more than the *Dram*.

The *Dram* and the *Roman Denarius* were of the like value, so that the *Dram* may be worth about Sevenpence Halfpenny of *English* Money.

DRACONARIUS, The Dragon-bearer, the standard of the *Roman* Infantry, the head whereof was drawn in Silver, and the rest of the Body was of Taffery, hung up at the top of a Pike, fluttering in the Air like a Dragon, and out of it hung down great Bands with tufts of Silk at the end.

DRACO; A Dragon, so called from *δρακω*, to see plain, to be clear-sighted; and for his watchfulness this Animal is dedicated to *Minerva*. 'Tis said that he loves Gold, wherefore a Dragon watched the Golden Fleece at *Colchos*, and the Golden Apples of the Garden of the *Hesperides*; and 'tis reported,

D R U

ported that the Dragon of *Pallas* dwelt near *Atheni*, because the *Athenians* did wear their Hair tuckt up with Tresses of Gold.

DRUIDÆ, The Priest of the Ancient *Gauls*. Thus *Cæsar* speaks of them *l. 4. of the Wars of the Gauls*.

The *Druides* of the first Order are 'Overseers of the worship of the Gods and Religion, and have the direction of both 'Publick and Private Affairs, and teaching 'of Youth. If there is any Murther or Crime committed, or Suit at Law about an Inheritance, or some other Dispute, they decide it, ordaining Punishments and Rewards; and when a Man won't stand to their Judgment, they suspend him from communicating in their Mysteries. And those who are so excommunicated, are accounted wicked and impious, and every Body shuns their Conversation; if they are at law with other Men, they can have no Justice, and are admitted neither to Employments nor Dignities, and die without Honour and Reputation.

All the *Druides* have an High Priest, who has an absolute Power. After his Death the most worthy among them succeeds him, and if there are many Pretenders to his Office, the Election is decided by Votes, and sometimes by force of Arms. They met every Year in the Country of *Charres*, which is in the middle of *Gaul*, in a place consecrated and appointed for that purpose, where those who are at Law, or at Variance met from all places, and stand to their Decisions.

'Tis thought that their Institution came from *Britain*, and those who will have perfect knowledge of their Mysteries, travell'd into that Country. They never follow the War, and are free from all Taxes and Slavery, wherefore many get into their order, and every one puts in for a place among them for his Son or Kinsman. They must learn by heart a great number of Verses; for it is forbid to write them, either to exercise their Memory, or lest they should profane the Mysteries in publishing them; wherefore they remain sometimes twenty Years in the College. In other things they make use of writing in *Greek* Characters. One of the chiefest points of their Theology is the Immortality of the Soul, as a profitable Belief, that inclines Men to Virtue by contempt of Death. They hold *Misempsychosis*, and have many Dogma's of Theology and Philosophy, which they teach their youth.

Diodorus Siculus joins the *Druides* to Poets in the Authority of pronouncing like Sovereign Judges, about Controversies of Private Men and States, and disbanding the Armies ready to engage. *Lucian* tells us, that they were

D U U

the Authors of the Doctrine of the Immortality of the Soul, which made the *Gauls* undaunted Men, having a generous contempt of Death, which was in their opinion, but a very short passage to an Immortal Life.

The Origine of the word *Druides* is derived from the *Greek*, *Drūs*, i. e. an Oak, because they commonly met in the Forrests, where they began their Sacrifices with the Mistletoe of Oak, that their youth gathered the first day of *January*.

DRYADES, The Nymphs of the Woods.

DRYOPE, A Nymph of *Arcadia*. *Homer* says, that *Dryope* kept company with *Mercury*, who begot upon her God *Pan*; *Lucian* on the contrary, in the Dialogue between *Pan* and *Mercury* tells us, that he is the Son of *Penelope*, the Daughter of *Icarus*, whom *Mercury* ravish'd in *Arcadia*, having transform'd himself into a He-Goat to surprize her: Wherefore *Pan* was born with Horns, a Beard, a Tail, and the Feet of a She-Goat.

DUCENARI, The Receivers of the hundredth penny, a Tax that was paid to the *Roman* Emperors.

DUUM-VIRI SACRORUM, The *Duum-viri*, or the two Magistrates, whom *Tarquinius Superbus* created at *Rome*, a Dignity that was a kind of Priesthood. This Office was set up upon this occasion: *Tarquinius* having bought of an unknown Woman three Books of Verses, which were thought to have been written by the *Sybil* of *Cuma*, he named two Magistrates or Commissaries for the Books of Religion, and all their Duty was to keep these Books, and consult them in some cases, about what was to be done for the good of the State.

DUUM-VIRI MUNICIPALES, These two Magistrates were in the free Towns, what Consuls were at *Rome*. They were chosen out of the Body of the *Decurions*, on the Kalends of *March*, but did not enter upon their Office until three Months after their Election, that the People might have time to inquire if they were duly elected, and in case of an undue return, they chose others. They took the Oath, that they would serve the City and Citizens well and faithfully, and were allowed to wear the Robe called *Prætexta*, edged about with Purple, and a white Tunick or Jerkin, as *Juvenal* tells us, *Satur 5*. They had Officers who walked before them, carrying a small Switch in their Hands. Nevertheless, some of them assumed the privilege of having Lictors carrying Axes and bundles of Rods before them, as we learn of *Tully* in the Oration against *Rullus*, *Ausebant Lictores non cum bacillis, sed ut hic Prætoribus ante eum cum facibus ducebant*.

After

D U U

After they had taken possession of their Office, it was a custom to make a distribution among the *Decurions*, and have some Shew of Gladiators represented before the People. This Office was commonly for five years, wherefore they were called *Quinquennales Magistratus*. Their Jurisdiction was of a great extent, as we may see in the Treatise of *Pancirollus* c. 8.

DUUM-VIRI NAUALES, Commissaries for the Fleet. These Commissaries were created in the Year 542, at the request of *M. Decius* Tribune of the People, when the Romans were at War with the *Sammites*. The Duty of their Office was to take care of the fitting of Ships, and ordering the Seamen who were aboard.

DUUM-VIRI CAPITALES, The *Duumvirs*, surnamed *Capitales* or Judges in Criminal Causes. It was lawful to appeal from their Sentence to the People, who only had power to condemn a Citizen to die. Some of these Judges were established at Rome and other free Cities; who were taken from the body of the *Decurions*, and had a great Authority and Power; for they took care of the Prisons, and were Members of the Publick Council. They had two Lictors walking before them.

E.

E Is the fifth Letter of the Greek and Latin Alphabet. The Greeks call it *ἐπίλδν*, and the Latins *E*.

We find this Letter in the Medals of *Antoninus* surnamed *Pius*, to mark the fifth Year of his Reign.

The Latins have several pronounciations for this Letter. First, they have a long and open E, like the *ἦτα* of the Greeks, which for that same reason is often doubled, as in Medals and upon Marbles; *Feelix*, *Seedes*, &c. The second E of the Latins is a short and closed E, as the *ἐπίλδν* of Greeks: And these two different E's are distinctly observed in Ancient Authors. *E vocalis*, says *Capella*, *duarum Græcarum vim possidet. Nam cum corripitur E Græcorum est, ut ab hoc hoste, cum producitur Eta est, ut ab hac die.*

But there is yet a middle pronounciation between the E and the I. Wherefore *Varro* observes that they said *veam* instead of *viam*? and *Festus* observes that the *me* instead of *mi* or *mihi*; and *Quintilian* tells us, that an E was put instead of an I in *Minerva*, *Leber*, *Magister*, instead of *Minerva*, *Liber*, *Magister*. *Livy* wrote

E C H

Sebe and *quæse*. And *Donatus* says, that because the affinity of these two Letters, the Ancient Authors said *Heri* and *Here*, *Mane* and *Mani*, *Vespero* and *Vespere*, &c. Wherefore we read in the ancient Inscriptions *Navæbus*, *æmetet*, *ornævet*, *cepet*, *Deana*, *mereto*, *soledas*, and the like. And from thence comes the change of these two Vowels in so many words, either in the Nominative Case, as *Impuber* and *Impubis*, or the Accusative, as *pelvem* and *pelvim*; or the Ablative, as *navæ* and *navi*, and the like names of the third Declension, and in the second, as *Du* instead of *Dei*.

The Latins also write E instead of A, wherefore *Quintilian* says, that *Cato* wrote indifferently *dicam* or *ditem*, *faciam* or *faciem*. And doubtless this is the reason why A was so often changed into E, either in the præterit, as *Facio*, *feci*; *Ago*, *egi*; *Jacio*, *jeci*; or in the compound Verbs, as *Arceo*, *coerceo*, *Damno*, *condemno*; *Spargo*, *aspergo*; from this also it comes that they said *balare* instead of *belare*, as we see in *Varro's* writings; and that we meet with so many words written with an E for an A in Ancient Authors Books, and old Glosses, as *Defestigari* instead of *defastigari*; *Varr. Effigi* instead of *affigi*, *Charis. Expars* instead of *apers*. *Imbarbis* instead of *Imberbis*. *V. Glof. Inars* instead of *iners*. *V. Glof.*

It must be still observed, that the E has some affinity with the O, for the Latins have made of *tego*, *toga*; of *adversum*, *advorsum*; of *vertex*, *vortex*; *accipiter* instead of *accipitor*, as *Festus* says; *hemio* instead of *homo*; *ambe* and *ambes* instead of *ambo* and *ambor* in *Ennius's* writings; *exporrellus* instead of *experrellus*. This is also the reason why there are so many Adverbs in E and in O, *verè* and *verò*; *cuiè* and *cuiò*; *nimiè* and *nimiò*; *rare* and *raro*; in *Charisius's* writings, and the like.

Likewise the E has an affinity with the U; wherefore they said *Diu* instead of *Die*; *Lucu* instead of *lucè*; *Allux* instead of *allex* the great Toe; *Dejero* instead of *dejuro*; *Neptunus* instead of *Nuptunus*, à *nubendo* *scram*, i. e. *operiendo*, as says *Tully*.

EACUS. See **ÆACUS**.

EANUS, instead of **JANUS**, as *Tully* calls him.

ECASTOR. By *Cassor's* Temple, an Oath of the ancient Romans, which may be rendred into English by truly, indeed, certainly.

ECHO. A Nymph of the air, who fell in love with *Narcissus*, but being slighted by him, she retired into the Grotts, and hollow places of the Mountains, where she pined away to a Skeleton, having nothing left but her voice. When we read in *Virgil*, *vo-*
cisque offensa resultat imago, or in *Horace*, *Cujus*

resinet jocosa nomen imago: or in Claudian,

*Tunc silva, tunc antra loqui, tunc vivere fontes,
Tunc sacer horror aquis, adisque effunditur E-*
ccho.

Clarius, & deſæ ſpirant præſagia rupeſ.

When we read, I ſay, theſe fine paſſages of the Poets, we can't but conceive this repeating of the ſound and voice in the like manner, that we have told before, which has given occaſion to *Ovid* to feign that it was a Nymph who being ſaln in love with *Narciſſus*, and having made love to him ineffectually, was turned into a voice and ſound.

*Inde lateſ ſilvis, nulloque in monte videtur,
Omnibus auditur; ſonus eſt qui vivit in illâ.*

EGERIA, See ÆGERIA.

EGISTUS, See ÆGISTUS.

ELÆOTIESIUM. A place where they kept Oyl and Wax mixt to anoint the Wreſtlers. This mixture was alſo called *Ceroma*, and did not only render the members ſlippery and leſs fit to take hold on, but alſo more nimble and fit for Exerciſes. *Vitr.*

ELECTRA. The Daughter of *Agamemnon*, and Siſter to *Oreſtes*, who killed his Mother *Clytemneſtra*, to revenge the death of his Father *Agamemnon*, whom *Clytemneſtra* had murdered in revenge of *Polyxenes* her Daughter, ſacrificed by him.

There was another woman of that name, the Daughter of the *Ocean* and *Tethys*, and *Atlas's* Wife, whoſe Daughter had by *Jupiter*, *Dardanius* the founder of *Troy*. *Aratus* in his *Phænomenon* ſays, that ſhe is one of the ſeven *Pliades*, who hld herſelf, leſt ſhe ſhould ſee the deſtruction of *Troy*.

ELECTRIDES, The Iſlands of the *Adriatick* Sea, which are at the mouth of the River *Po*, where Poets feigned that there grew Trees diſtilling Amber

Lucian ſpeaks thus of theſe Iſlands, in the Treatiſe of the Amber or the Swans.

'Hearing when a youth, that all along the *Eridanius* grew Trees diſtilling Amber, which was the tears of *Phaeton's* Siſters, who had been turned into Poplars, and ſtill lamented his diſaſter, I imagined if I ever travelled that way, I would ſpread my Garment underneath to catch that precious Liqueur, but ſailing lately on that River, and not ſeeing any of thoſe Trees on the Banks, where the name of *Phaeton* is not ſo much as known, I aſked our Waterman when we ſhould arrive at thoſe places ſo famous among the Poets. They ſell a laughing at my ſimplicity, and wondered any were ſo inſolent, as to retail and ſpread about ſuch ſhams. They added,

'that if their Country afforded any ſuch Trees, as produced ſo great a Treafure, they would not wear out their lives in rugging at the Oar, ſince they might enrich themſelves in a moment. This nettled and put me very much out of countenance, in that I had thus ſuffered my ſelf to be ſo childiſhly cull'd by the Poets, and I regretted theſe things, as if I had really loſt them.

Strabo l. 5. affirms that theſe *Elætrides* Iſlands are not to be found, and that all that Poets ſay upon this matter, was but a fiction of their own brain.

ELEGIA. An Elegy, or a mournful Poem. The verſes of a Latin Elegy are by turns *Hexameters* and *Pentameters*.

Quintilian accounts *Tibullus* to be the firſt Latin Poet for writing Elegies; but the younger *Pliny* gives the preference to *Propertius*.

ELEMENTA, the Elements, Phyſical Principle, whereof all the natural Bodies are compoſed. The ancient Philoſophers, as *Pythagoras* and *Ariſtotle*, allowed four Elements, viz. the Fire, the Air, the Water and the Earth. *Cortes* and the Moderns allow but three.

Plutarch in the firſt Book of the Philoſophers opinions, ſays, that *Empedocles* admits of four Elements, which he calls Gods. *Thales* was the firſt who taught that Water was the principle of all things. *Heraclitus* of *Ephesus* ſaid, that it was Fire. *Democritus* and *Epicurus* his Follower were for the Atoms, called inviſible Bodies.

The *Pythagoreans*, beſides Water and Fire, allowed ſtill Air and Earth for principles of all things.

ELENCUS, The God of Liberty and Truth, mentioned in *Menander's* Comedies, as we learn of *Lucian* in his *Apophrades*, or the bad Grammarian.

ELEUSIS, A City of *Attica*, not far off from *Athens*, where *Elenſius* reigned, who received *Ceres*, when ſhe was ſeeking for *Proſerпина* her Daughter, who had been ſtolen away. This Goddeſs in reward of her kindneſs, helped his wife in her labour, as *Lactantius* ſays, and ſucced the Child called *Triptolemus*, with Divine Milk. When he was grown up a man, ſhe taught him to ſow Corn: wherefore the Inhabitants of *Eleuſis* kept Holy Feaſts called *Theſmophores*, or *Cereales*, in honour of this Goddeſs.

Solinus relates, that there is in that Country a Fountain of very quiet Waters, which are yet moved with the ſound of the Flute, as if they were pleaſ'd with Harmony.

ELEUSINA SACRA, The Myſteries of *Eleuſina*, which were inſtituted by the Inhabitants of the City of *Eleuſis* in *Greece*, in

E L Y

honour of the Goddess *Ceres*; no Man was admitted to these Mysteries, but only Women, who took all immodest Liberties among themselves, which they kept very secret.

ELEUTHERIA, Feasts celebrated in *Greece* every fifth Year in Honour of *Jupiter Eleutherianus*, i. e. *Protector of Liberty*. The *Greeks* instituted these Feasts, after the defeat of three hundred thousand *Persians*, whom *Mardonius* brought against *Greece*.

There were still some other Feasts called *Eleutheria*, celebrated by the *Samians* in honour of the God of Love.

ELISA, Otherwise called *Dido*, the Daughter of *Belus King of Phenicia*, v. *Dido*.

ELYSII CAMPI, * *The Elysian Fields*, so variously spoken of by ancient Writers. *Elysium* is doubtless an *Hebrew* or a *Phenician* Word, which signifies a place of Delight and Joy.

All the Nations have made themselves a Paradise and a Hell; the *Phenicians* shew'd example to the *Egyptians* and the *Greeks*; and 'tis very likely that the Meadow, mentioned by *Diodorus Siculus*, in the description he has left us of the *Egyptians*' Funerals, was the *Elysium* Field of *Egypt*, which he placed about *Memphis*, very near the *Acherusian Lake*, which is surrounded with most delightful Meadows. *Homer* says that dead Men inhabit these Meadows, because 'tis the *Egyptians* Burial place, who carry the Corps of the Dead over the *Acherusian Lake*. *Pratum sista mortuorum habitatio, est locus prope Memphim juxta Paludem, quam vocant Acherusiam, circa quam sunt prata amantissima. Apposita autem dicit Homerus mortuos sisti in locis Halitare, quoniam maxima Aegyptiorum funerationes ibi peraguntur; mortui per lacum & fluvium Acherusiam transfretantur.*

Besides these *Elysian* Fields, *Homer* speaks of some others, which are in a very remote Country; and if we believe what *Strabo* says, they are in *Spain*. And *Proteus* King and Prophet of *Aegypt* foretold to *Menelaus*, 'that the Gods will send you to the *Elysian* Fields, where is *Rhadamanthus*, and where Men live very pleasantly; there falls neither Snow nor Rain, and there is no Winter, but *Zephyrs* cool Men with their sweet breath.

Strabo applies this description to *Spain*, and affirms that the Fortunate Islands are so called, because they are in the Neighbourhood of *Spain*.

Diodorus Siculus has made a description of them, which is yet extant.

Horace speaks of these Islands, famous for their Riches.

*Ereptum Stygiis fluctibus Aecum
Virtus & favor, & lingua potentiam*

E L Y

Varum divitiibus consecrat insulis.

Hesiod placed the Heroes in the Isle of the Blessed, which lies in the Ocean; therefore the ancient Geographers have placed an *Elysian* Field and a River *Lethe* there.

The *Phenicians* found abundance of Riches in *Spain*, and that it was a very pleasant Country, wherefore they called it a Paradise.

But after the Fortunate Islands were discovered, and the Treasures of *Spain* were almost wasted, there they placed the *Elysian* Fields, and called those Islands the Isles of the Blessed. *Plato* gave that name to the Paradise or Dwelling-place of Just Men. *Helychius* discovers some other places, that were accounted the abode of Felicity, *Elysium*, *Beatorum Insula*. Some Authors say that this place is in *Egypt*; others in the Isle of *Lesbos*, and many others in a place stricken with a Thunderbolt, and inaccessible to Men.

Dionysius, who has made the description of the World, mentions the white Island in the black Sea, called also the Isle of the Heroes, where *Achilles* and the other Heroes dwell since their death, by the favour of *Jupiter*, who rewards Virtue.

Italy had also her *Elysian* Fields, as *Virgil* relates in the 6th Book of the *Aeneid*, where he places the *Elysian* Fields in *Italy*, and says, that *Aeneas* went to see them, and there met *Anchises* his Father.

Plutarch places the *Elysian* Fields in the Moon. And when *Helychius* said that some Writers thought the *Elysian* Fields were in a place inaccessible to Men, because of the Thunderbolts and stormy weather, it seems that he makes allusion to the Terrestrial Paradise mentioned in the Holy Scripture, from whence *Adam* was driven away after his Sin, and the entry whereof was guarded by a Cherubim, armed with a Flaming Sword.

Pindarus makes a very fine description of the Paradise and Happiness of just Men. But he seems to allow two Paradises for just Men; and the most excellent of these Paradises is granted to them after they have kept their Innocency during three several Lives, and in three several Bodies.

Statius is also for two Paradises, one in Heaven, and the other in the *Elysian* Fields upon the Earth.

Lucian has left us a very pleasant description of the *Elysian* Fields, which may be deservedly inserted here.

'We were conducted to the City of the Isle of the Blessed, to assist at their Feasts, we were ravished at our entrance to see a City of Gold, and Walls of Emerald, the
Pave-

E L Y

' Pavement all in-laid work, of Ebony and Ivory. The Temples of Rubies and Diamonds, with great Altars raised upon one single precious Stone, on which Hecatombs were seen to smok. They have seven Gates all of Cinnamon, and a Moat of sweet scented Lustral Water, a hundred yards broad, which was only as deep as was necessary to bath in at ones ease. Yet they have publick Baths of admirable Artifice, wherein they burn nothing but Faggots of Cinnamon. The Edifice was of Cryстал, and the Basins or Bathing Tubs great Vessels of Porcelain full of Dew. Now the Blessed have no Body, and are palpable; yet they drink and eat, and perform the other natural functions; they never grow old, but remain continually at the Age they dye in, being that old Men there recover their Beauty and Vigour. Of all the Seasons they know none but the Spring, and feel no other Wind but *Zephirus*, but the Earth is covered with Flowers and Fruits all the Year long, which are gathered every month, and they are said to bear twice in the Month called *Minor*: Their Ears, instead of Corn, are loaded with little Loaves like Mushrooms. There are three hundred sixty five Fountains of fresh Water, and as many of Honey, and four hundred of sweet Oyntment, but smaller than the others, with several Rivers of Milk and Wine. They keep their Feasts without the City in the *Elysian* Fields under the shade of a Wood, which surrounded it, there they sat upon Beds of Flowers, and have their Meat brought by the Winds. They are at no pains to make Garlands, for the little Birds, which hop round singing, scatter Flowers upon them, which they have pillaged in the neighbouring Meadows; they never cease singing during the Meal, and rehearsing curious fine Verses. Their Dances are compos'd of Boys and Virgins, and their Musick-Masters are *Eunomus*, *Arion*, *Anacreon*, and *Stesichorus*. When they have finished their Songs, appears a second Quire of Musicians, composed of Swans and Nightingales, which with the Zephirs make up a most pleasant Comfort. But what furnishes most to the felicity of the Blessed is, that there are two Springs, the one of Laughter and the other of Joy, of which each Man drinks a whetting Brusher, before he sets down to Table, which renders him gay and cheerful all the rest of the day.

ELPENOR, One of *Ulysses's* Companions, whom *Circe* turned into a Hog, and being restored to his former shape, fell down along a Stair-case, and killed himself.

ELYSIJ CAMPI, See before, after *Elisa*.

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EMPEDOCLES, A Philosopher and a Poet of *Agigentum*, who wrote Verses concerning natural things. He taught that nothing living ought to be eaten, and that the seat of the Soul was not the Head nor the Heart, but the Blood; and because he wore brass Slippers, *Lucian* calls him in jest *Mr Slipperman*. He cast himself into the mouth of the burning Mountain *Aetna*. *Dio-genes Laertius* ascribes his Death to pride and presumption, that the People finding him no where, might conceive he was taken up into Heaven; other Writers ascribe it to Melancholy, and some others to a meer Accident. *Lucian* in his *Icaromenippus*, introduces *Menippus* speaking thus to *Empedocles*. 'Being at a great loss upon this account, says he, *Empedocles* appear'd to me black like a Collier, as if he had been just then disemboqued out of Mount *Aetna*. I retired at first, thinking it was a Fantome, or some Daemon of the Lunar-Globe, but he re-incouraged me, by telling me his Name, and informed me, how the smoak which came out of that burning Mountain had carried him up thither, where he now dwelt, and skipt up and down feeding upon Dew..... This having said, he vanished out of my sight, after I had promised to make him, at my return, effusions upon the tunnel of my Chimney, and to invoke him three times at the New-Moon; for which he thanked me, and answered like a true Philosopher, that he had not done it for Reward, but only for the love of Virtue.

EMPOUSA, An ancient Fantome, and an excellent Dancer, as *Lucian* says. *Eustathius* tells us, that it was a frighting Hobgoblin dedicated to *Hecate*; and this Fantome turn'd herself into several shapes, as *Scrias* and *Aristophanes* report. And was called *Empousa*, because she walked only upon one foot. Some Writers assure that it was *Hecate* herself, or one of the *Lamiae* or She-Devils.

ENCHALABRIS, A kind of a Table that the Priest set up, whereupon the Victim that was killed, was stretched out to view its Inwards.

ENCHALABRIA, The Vessels wherein they put the Inwards of the Victims after they were viewed.

ENCELADUS, The Stroutest of the Giants, who, according to the Fable, made war against the Gods. *Jupiter* struck him with his Thunderbolt, and threw Mount *Aetna* upon him, having his Body half burnt, as *Virgil* tells us after *Homer*.

*Enna est Enceladi semi-usum fulmine corpus,
Urgeri mole hac.*

E P H

He was the Son of *Tartarus* or *Abyssus* and the Earth.

ENDYMIO, A Shepherd, who was stolen away by Night in a deep Sleep, and made King of the Lunar-Globe, according to the Fable, as *Lucian* tells us.

But the truth is, that *Endymion* gave himself much to the contemplation of the Moon, to observe her changes and motions, and improved so far in that study, that it was reported that he had lain with her.

Some Writers tell us that *Endymion* was a very just King of *Elis*, who obtained of *Jupiter* to sleep for ever.

Some others say, that *Endymion* loved much to Sleep, whereupon arose that Proverb of a sleepy and slothful Fellow; *Endymionis somnum dormit. He sleeps like Endymion.*

ENEAS, See *Aeneas*.

ENNIUS, An Ancient *Latin* Poet born at *Tarentum*, or in *Calabria*. He had written several Books, whereof some Fragments are yet Extant. His stile was harsh and unpolished.

ENTÆUS, A prodigious Giant, the Son of the Earth, who was threescore Cubits high. He inhabited the Wilderness of *Lybia*, and dwelt in a Cross-way, where he committed many Robberies, and obliged Men who passed that way to wrestle with him. But at last he met with *Hercules*, as he was coming from the Garden of *Hesperides*, who took him up into the air, and strangled him with his Arm, having observed that his strength renewed every time he threw him on the Earth his Mother. *Entæus* is the Emblem of Voluptuousness, and *Hercules* of Reason, which overcomes Sensuality. *Superata tellus Sidera aonat*, says *Boetius*; and the greatest Victory that a Man can obtain, is to overcome Voluptuousness. And *Scipio* ordered the following words to be engraved upon his Tomb.

Maxima cunctarum Victoria, victa Voluptas.

ENYALIO, A God of the *Sabins*, called by them and the *Romans*, *Quirinus*; 'tis not well known whether it be *Mars*, or some other Divinity bearing an equal sway with him. They danced sacred Dances in his Temple.

EOLUS, See *Aeolus*.

EPEUS, The Son of *Endymion*, who was an excellent Engineer among the *Greeks*, and among other warlike Engines, invented the Battering Ram or Raven, to beat down the Walls of the Towns: *Virgil* says, that he made the Horse that was carried into *Troy*.

EPHEBEUM, A place for young Boys in *Greece*. For *Habe* in *Greek* signifies *ripe-age*, which is at fourteen Years, and this

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is the time that the Boys begun 'to wrestle and exercise themselves: and all the Interpreters agree, that the *Ephebeum* was a place for these Exercises, and *Vitruvius* establishes this opinion, when he says that it was a place where was many Seats.

EPHEMERIDES. Registers or Day-Books calculated by Astronomers, to mark the state of Heaven every day at mid-day, i. e. the place where all the Planets meet at noon; and these Journals are made use of draw Horoscopes or Celestial Schemes.

EPHESTIO, A Favourite of *Alexander* the Great, whom he ranked among the Gods after his Death, and those who refused to acknowledge *Ephesion* for a God, were guilty of a high crime against *Alexander*; for he had not only been at the charges of many Millions for his Funeral Pomp, but the Cities had built Temples and Altars in his honour; and there was no greater Oath taken but by his name, and to ridicule these things was a crime deserving death. For the Courtiers, to flatter the Passion of *Alexander*, told him many tales and visions; that *Ephesion* had appeared to them in a dream; that he cured men who called upon him; relating false Oracles, and acknowledging him for their Protector; wherefore *Alexander*, having his ears continually battered with these discourses, at last believed them, and applauded himself that he could make a God, which was a greater thing than to be a God himself. And there were then many good men who fell into his displeasure, because they would not comply with his passion, or shew'd some distaste for this madness. Captain *Agathocles* had been exposed to be devoured by Lyons, because he had shed tears at *Ephesion's* Grave, as if he had been Mortal, had not *Pordicas* took his Oath by the Gods, and especially by *Ephesion*, that this new God had appeared to him while he was a hunting, and had bid him to report to *Alexander* that he should pardon *Agathocles*, for having shed tears at the remembrance of his Friend, and that he was to take pity of humane infirmity.

EPHESUS, A City of *Asia*, very famous for the Temple of *Diana*, which was accounted one of the seven wonders of the world. This City was built by the *Amazons*, and then augmented by *Androclus* the Son of *Codrus*.

Asia was two hundred years about the building of the Temple of *Diana*, and all her Provinces had contributed towards the charges of that great design. This City was from all times much given to Magical Arts, and there were spells publicly sold. *Eustathius* observes that there were spells engraven on the Feet, the Girdle, and the Crown of the Statue of *Diana*.

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EPHORI. Overseers of the Commonwealth, or *Lacedemonian* Magistrates, like the Tribunes among the *Romans*, their office was to restrain and curb the authority of the Kings of *Sparta*.

They were chosen five in number, thirty years after the death of *Lycurgus*, during the reign of *Theopompus*, to be Ministers and assistants to the Kings in the administration of Justice. But their Authority grew so great, that they attempted to reform their Kings and punish them, as they did in the person of *Archidamus*, whom they fined, because he married a woman of little size. And they imprisoned *Agis*, as *Pausanius* relates.

EPICHARMUS, A *Pythagorean* Philosopher, who first invented Comedies, and has left us some rules concerning the same.

EPICTETUS, A Stoick Philosopher, born at *Hierapolis* in *Phrygia*, Slave to *Ephroditus*, *Nero's* Favorite, who comprehended all Philosophy in these two words, bear and forbear, and was so much esteemed that *Lucian* says, that his Lamp, though it was but Earthen-ware, was sold for 3000 *Attick* Groats, which is about 92 Pounds of *English* Money.

This Philosopher lived till the time of *M. Antoninus*, and has left us a Manual, which seems rather the work of a Christian than of a Stoick Philosopher, speaking so well of the contempt of Riches, Sobriety, and submission to the Will of God. *Arianus* his Disciple has published four Books of his Sayings or Sentences, wherein he shews that he had much improved under so good a Master.

EPICURUS, A famous Philosopher; Author of the *Epicurean* Sect. He was Disciple both to *Democritus* the great laughter, and *Aristippus* a very debauched man; and was, says *Lucian*, more impious and debauched than all of them together, yet good company and a lover of Feasting. He placed the chief Felicity in pleasure and voluptuousness of mind, which brings tranquility to the Soul and Body.

EPIDAUROM, A City of *Sclavonia*, now *Ragusa*. This City was consecrated to *Æsculapius*, and the *Epidaurians* built him a magnificent Temple, wherein the Statue of that God was set up, made of Gold and Ivory of *Trasimedes's* work, an excellent Sculpto of that time.

EPIMENIDES, A Philosopher and a Poet of *Creta*, who stopt the Plague with a Sacrifice of Sheep, which he offered to the unknown God of the *Athenians*, mentioned by *St Paul*. 'Tis said that he fell asleep in a Cave, where he slept seven and fifty years.

EPIMETHEUS, The Son of *Japetus*. Brother to *Prometheus*, who had forbid him

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to accept of any present from *Jupiter*. But *Pandora* came to him from *Jupiter*, and presented him with a Box, wherein all the evils of Nature were inclosed. At the opening of the Box all these evils flew out and filled the Earth with Diseases and Calamities, and there remained nothing but hope only at the bottom of the Box.

EPITAPHIA, Epitaphs, Inscriptions set on the Tombs of the dead, or the Marbles of the Sepulchers.

The *Greeks* set on only the name of the dead, with these Epithets, *Good man*, or *Good woman*, *Good morrow*.

ΝΙΚΟΝ ΖΗΝΩΝΟΣ.

ΧΡΗΣΤΕ ΧΑΙΡΕ.

Nicon the Son of Zenon.

Good man. Good morrow.

ΟΥΡΜΠΙΑΣ.

ΧΡΗΣΤΗ.

ΧΑΙΡΕ.

Olympia.

Good woman,

Good morrow.

Pausanius observes that the custom among the *Sicyonians* was to set on the Tombs only the name of the persons, with the word of greeting *ΧΑΙΡΕ*: yet the *Greeks* added often to their Epitaphs the words *ΧΡΗΣΤΟΣ* and *ΗΡΩΣ*, tho' all the Men for whom these Epitaphs were written, were not Heroes, as this word signifies

The *Athenians* set on only the name of the dead, with the name of his Father and Tribe.

The *Romans* added at the top of their Epitaphs *Dis Mambus*, which was sometimes expressed only by Halves.

DIS. MAN. And very often with two Letters *D.M.* and the Roman Natives wrote their Epitaphs in *Greek*, *Θ. Κ. i. e.* *ΘΕΟΙΣ. ΚΑΤΑΧΘΟΝΙΟΙΣ*, as in the following Inscription.

Θ. Κ.

ΙΟΥΑΙΩΝ ΑΛΚΑΙΩΝ ΠΑΤΡΙ

ΕΤΣΕΒΗΣΤΑΤΩ

ΙΟΥΑΙΩΝ ΑΑΜΠΡΟΚΑΗΣ

To the Gods Manes.

To Julius Alcaeus his Father

very Pious,

Julius Lamprocles has dedicated this Monument.

This Epitaph and the like are of *Romans* who inhabited *Greece*, or of *Greeks* living at *Rome*; and 'tis not likely that the Natives of *Greece*

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Greece, and especially, those who lived before they were Subjects to the Romans, dedicated thus their Tombs to the Gods *Manes*. The Romans were also used to introduce their Dead, speaking in the Epitaphs.

C. JULIUS C. L.
BARNÆUS.
OLLAM EJUS SI QUI
VIOLARIT,
AD INFEROS NON RECIPIATUR.

C. Julius Barnaus, Freed-man of Caius, lies here, if any Man prophanes his Urn, don't let him be admitted in Hell.

Sometimes their Epitaphs were full of moral Expressions, adorned with fine Carving-work and Architecture, which not only served for an Ornament to their Monuments, but also for an Instruction to posterity, by the Attchievements they represented, and the moral thoughts thereby suggested.

EPULONES, Ministers of the Sacrifices of the Gods. *Pomponius Latus* relates their History, taken out of a Passage in *Cicero's Oratore*, viz. 'The Pontiffs not being able to attend all the Sacrifices that were offered at Rome, upon the Altars of so many Gods who were ador'd there, ordain'd three Ministers whom they called *Epulones* to attend the Holy Feast at the Solemn Games. He adds, that this Priesthood was very ancient, tho' no Man can tell exactly the time of the Institution thereof. *Livy* tells us, that it was instituted in the year 553, during the Consulate of *Fulvius Purpurio* and *Marcellus*, and that there were but three created upon the motion of *T. Romuleius*. The priviledge of wearing the Gown edg'd with Purple like the Pontiffs, was granted to them. Afterwards their Number was increased to seven, to whom *Julius Cæsar* added three more to make up the number of ten. Their Duty was to furnish Banquets for *Jupiter*, and the other Gods of his Retinue, at their publick Sports, or at the Birth of Emperors; wherefore these Officers were called *Epulones*, and the Banquet *Jovis Epulum*.

Jupiter was there lying upon a Bed, with a Pillow under his Head, and *Juno* with *Minerva* sitting at his sides. The Sacrifice being over, the Gods were served as if they were able to eat; the *Epulones* performed that Function for them.

EPULUM, A Banquet, a holy Feast prepared for the Gods; their Statue was commonly laid upon a Bed, and they were served as if they had been hungry; but this was the Function of the Ministers of the Sacrifice, called for that reason *Epulones*.

ERATO, One of the Muses, who ruled amorous Poësie.

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ERATOSTHENES, A *Cyrenean* Philosopher, Scholar to *Aristo* and *Callimachus*, Library Keeper at *Alexandria* to *Ptolomeus Evergetes* King of *Egypt*. He was besides, a Grammarian, a Poet, a Philosopher, and was called for his Learning, the second *Plato*. He was also skilful in Astronomy, and the first Man who corrected some mistakes of ancient Astronomers; he died in the 82 year of his Age.

ERATOSTRATUS, A Man of *Ephesus*, who set on fire the Temple of *Diana*, to perpetuate his Name to posterity. The *Ephesians* to disappoint him, under severe penalties, forb'd the mentioning his Name.

EPHREUS, A God of Hell, born of the Chaos and Darkness. 'Tis also the Inferior part of the Earth, from the *Hebrew Ereb*, i. e. *vespera*, *nox*. Poets take him for Hell, and *Virgo* for a River of Hell.

ERISICTHON, A *Thessalian*, who desl'nyed a Forest consecrated to *Ceres*, and was therefore so cruelly punished by Famine, that having consumed all his Wealth, he was obliged to sell his Daughter *Metra*, who having obtained of *Neptune* the ability of transforming herself, she sold herself a great many times, to get Money for the maintenance of her Father; but her cunning was at last discovered, and *Erektion* forced to eat his own Flesh.

ERICTEUS, The sixth King of *Athens*, brought up by *Minerva*. He had a Daughter called *Creusa* of an extraordinary Beauty, whom *Apollo* enjoyed, and begot a Son by her called *Janus*. *Erekteus* married her to *Xipheus*, who had no Children by her; wherefore he had his recourse to *Jupiter*, to desire of him a worthy Successor to reign in his room after his death. *Apollo* by an Oracle rendred upon the *Tripos* at *Delphi*, ordered him to take for his Son the first Man he should meet; and by chance, or rather by the care of his Wife *Creusa*, he met the young *Janus*. *Erekteus* took him to be his Son, and brought him up like the Son of a King. But *Janus* touch'd with an eager desire of reigning, forsook *Athens*, and went into *Italy*. The Historical and Poetical Dictionary on the contrary says, that *Erekteus* had some Daughters, who grew mad, and precipitated themselves, for having against the order of *Minerva* open'd the Chest, wherein the Serpent born of the Seed of *Vulcan* was lock'd up; but *Tully* in his Oration for *Sextius* says, that these Princesses were very brave, and died for the defence of their Country.

ERICTON, The Fourth King of *Athens*, born of the Earth like his Predecessors, as the *Athenians* say. Some Writers tell us, that he was born of the Seed of *Vulcan* spilt on the

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the ground. He first found out the use of Coaches, to hide the deformity of his feet, which were like the feet of a Dragon.

ERIDANUS, The River *Po* in *Italy*. *Phaeton* fell into this River when *Jupiter* struck him with a Thunderbolt. *Apollonius* of *Rhodes*, in the fourth book of the *Argonauts*, relates this Fable. They entred far off into the River *Eridanus*, where *Phaeton* being struck on the Stomach with a Thunderbolt fell half burnt off the Sun's Chariot into a Lake, the Waters whereof cast forth a vapour so infectious, that no Bird can fly over it without dying. Round about it, how swift soever be the Lake, are the *Heliades* his Sisters turned into Poplars, and their Tears : o f. wing Amber. But all this is fabulous, as *Lucian* tells us. See *Elærides*.

ERINNYES, The name of one of the Furies of Hell, and sometimes common to them all, who torture guilty Consciences on the Earth and in Hell, *ἐριννῖδες, discordia mentis*. Notwithstanding 'tis more likely that this word is derived from *ἐρῆν, male facere*. The three Furies were, *Tiphonia, Megaera, and Megara*, and draw their etymology from the Greek *τισιφονίη, τίσιν φόνος, ultio caritatis: ἀλκμή, quæritatēscia, μέγαιρα, odiosa*.

Pausanias says, that the Goddesses called *Sereres*, whom *Hesiod* calls *Erinyes*, had a Temple at *Athens* near *Areopagus*, or Judgment-Hall. *Æschylus* the Poet is the first who had described them with hanging Serpents. *Virgil* has follow'd this Idea. And *Homer* had mentioned the *Erinyes* before *Hesiod*, and in some place he has described them as the revengers of the wrong done to the poor.

ERYMANTHUS, A Mountain in *Arcadia*, inhabited by a huge wild Bear, that wasted the Country, whom *Hercules* carried away alive upon his Shoulders.

ERYPHILA, The Wife of *Amphiarus* and Sister to King *Atræus*, who for a Bracelet of Gold given her by *Polynices*, discovered to him the place where her Husband was hid, because he was unwilling to go to the *Theban* Wars, where he knew he should dye, according to the Oracle. But being acquainted with the covetousness of his Wife, he commanded his Son *Alcæon* to murder his Mother as soon as he should hear of his death, which he performed according to his Father's orders.

ERYTHREA, The Name of one of the *Sibyls*, born in the City of *Erythrae* in *Ionis*, where she delivered her Oracles. She lived in the time of the War of *Troy*. *Penssella* relates, that the Senate of *Rome* sent Ambassadors to *Erythrae*, to fetch the Verses of this *Sibyl*. *Eusebius* in the life of *Constantine* tells us, that *Constantine* repeated some Acro-

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stick Verses of this *Sibyl*, mentioning the coming of the Son of God, and the Day of Judgment. 'Tis asserted, that *Tully* had translated these Verses into *Latin*; and *St Austin* affirms, that he had seen them written in Greek, being in number twenty seven, recorded by *Sixtus Senensis*.

ERYX, A Mountain of *Sicily*, from this word is derived

ERYCINA, An Epithet given to *Venus*, because *Ericus* built her a Temple on the top of Mount *Erix* in *Sicily*.

ESCHYLUS, A writer of Tragedy. *Dionysius* the Tyrant bought his Table-book, wherein he had writ his excellent Tragedies, to the end that he might therewith mend his own.

ESCULAPIUS, See *Æsculapius*.

ESQUILINUS, The Mount *Esquilinus* inclosed by *Servius* in the City of *Rome*. This Mount was also called *Esquilinus*, because *Ramulus* mistrusting the *Sabinus*, set Centries upon it for his Guard; it was still called *Cæsius*, *Oppius* and *Septimius*, because it contained some little Hills called by those names.

ETEOCLES, Born of the Incest of *Oedipus* and *Jocasta* his Mother. *Eteocles* having deprived his Brother *Polynices* of the Royalty of *Thebes*, tho an agreement was made between them, that they should reign yearly by course, *Polynices* retired to *Argos*, where he married the Daughter of King *Atræus*, and then returned with an Army to bring *Eteocles* to reasonable terms. *Jocasta* their Mother attempted in vain to make them friends: they prepared on both sides to engage: *Tiræias* a South-sayer, declared that the Victory should remain to the *Thebans*, if they offered *Monæceus* the Son of *Creon* in sacrifice to *Mars*, whereupon *Monæceus* sacrificed himself. The Armies engaged, *Eteocles* and *Polynices* killed one another; and *Jocasta* seeing that they were both slain, murdered herself.

ETESII, mild Northerly winds arising every year after the Summer-solstice, at the rising of the Dog-star, which blow for six weeks together, to cool the air from the heat of the Dog-days.

EVANDER, King of *Arcadia*, the Son of *Carmenæ*, who for his Eloquence was esteemed the Son of *Mercury*. Having by chance slain his Father, he forsook his Kindom, and by the advice of his Mother, (who was a Prophetess) retired into *Italy*, from whence he drove out the *Aborigines*, and possessed himself of their Country, where he built a Town upon Mount *Palatinus*, which he called *Palatæum*, from the name of his great Grand-father.

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EVANGELUS, A rich Citizen of *Tarentum*, who attempted to get the prize at the *Pythian Games*, and because he was neither strong nor nimble enough to dispute the prize of the Race, he endeavoured to obtain that of Musick. Wherefore he came to *Delfi* at the persuasion of his Flatterers, and presented himself at the Games dressed in a Gown of Golden Linnen, and crowned with Laurel, the Leaves whereof were of Massy Gold, and the Fruit composed with great Emeralds. His Harp was also made of Gold, set off with precious Stones, and adorn'd with the Figures of *Orpheus*, *Apollo*, and the *Muses*. At this sumptuous apparel the whole Company was struck with admiration, and they conceived great hopes to see and hear wonderful things; but when he came about to sing and play upon his Harp, instead of wonders that were expected from him, they heard but a pitiful shrill voice, which he was never able to bring in tune with his Harp, and to accumulate misfortunes, when he attempted to strike the strings of his Harp a little harder, he broke three of them. The whole company fell a laughing, and the more willingly, because they were well pleased with another Musician who had plaid before him: Then laughing being turned into anger, the Presidents of the Games ordered that he should be whipp'd off the Stage, and being all over bloody he was forced to cross the Scene, taking up the Ornaments of his Harp, which fell down under the lishes.

EVERGETES, i. e. *well doing* or *Benefactor*. The Greeks called by that name, Men who had done some considerable Kindness to their Country: Wherefore so many Kings were proud of the Epithet *Evergetes*.

'Tis no wonder then, if the Greeks, who were naturally inclined either to Flattery or Satyr, according to the good or bad usage they had received, were used to bestow this Title upon their Kings. *Demosthenes* says, that being deceived by the counterfeited Virtue of *Philip* of *Macedonia*, they called him *Benefactor*. *Antigonus*, surnamed the Tutor and Giver, was by consent of all the Greeks called *Evergetes*. The Emperor *Julian* says, that the Titles of Saviour and Benefactor of the Country were formerly bestowed upon the River *Nile*, because of the Fertility that its overflowing brings every year to *Egypt*. And at the birth of *Osiris* a voice was heard, says *Plutarch*, proclaiming that *the great and well-doing King Osiris was born*. Wherefore the Elogy of *Evergetes* flattering the Ambition of Princes, became afterwards a Surname, affected by a great many of them, to distinguish them from those, who were called by their Name.

The Kings of *Syria* have very much affected this Epithet, as we see in their Medals. *Alexander Eupator Evergetes*, *Demetrius*, *Philometor Evergetes*, *Philippus Evergetes*. *Antiochus* King of *Pontus*, the Father of *Mithridates* the Great, surnamed *Eupator*, is also called *Evergetes* in *Strabo* and *Jippian*. The Kings of the *Parthians* have followed their Example, as it appears by the Medal of *Arxanes*, where he is named King of Kings, *Just*, *Evergetes* and *Philhellenes* or *Lover of the Greeks*.

After the Romans had subdued Greece, the Greeks gave the same Titles to the Roman Emperors. And *Philo* the Jew, in imitation of them, gives the Titles of Saviour and *Evergetes* to the Emperors *Augustus* and *Caligula*. The Romans bestowed the same Titles upon *Vespasian* at his return from *Judea*, and upon *Constantine*, after he had obtain'd the Victory over *Maxentius* the Tyrant.

EUMELUS, An excellent Musician of *Elis*, who was admired by all the Spectators at the *Pythian Games*, and proclaimed Victorious, tho' he was ill-clothed, and had but an old fashioned Harp.

EUMINIDES, The Furies of Hell, Daughters to *Atchion* and *Nox* or to *Pluto* and *Proserpina*; respected by the Ancient Heathens, as Executors of the Vengeance of the Gods against wicked Men. They were represented with Heads dressed with Serpents, having Fire in their Eyes, and a fierce Countenance, holding in their Hands burning Torches.

They had a Temple at *Cosyns* a Town of *Atchais*. See *Erimys* and *Furie*.

EUMOLPIDES, The Priests of the Goddess *Ceres* and *Eleusina*, a City of *Attica*. They were called *Eumolpides* from *Eumolpes* their Ancestor. This *Eumolpes*, Nephew to the King of *Thrace*, was ordained Pontiff to celebrate the mysteries of *Ceres*, by *Eristheus* King of *Athens*, and *Eleusina*, and became so powerful by this Priesthood, that he made War against the Prince who had bestowed it upon him. They were both killed in this War, and their Children made a Peace, on condition that the dignity of Priesthood should remain for ever to the posterity of *Eumolpes*, and the Royalty to *Eristheus's* Offspring. The sacred Rites in honour of *Ceres*, were accounted so Holy, that they were called by way of pre-eminence, *Mysterus*, and were kept so secret, that scarce any account of them has reached us.

EUNUS, A Slave born in *Syria*; who not being able to bear any longer the misfortune of his condition, played at first the Enthusiast, and pretended to be inspired by the Goddess of *Syria*, and sent by the Gods to procure Liberty to the Slaves. And to get credit

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credit among the People, he put in his mouth a Nut full of Brimstone, and set it cunningly on fire, and blew softly through the same, and thus cast Fire out of his Mouth, to the great amazement of the People. Two thousand Slaves and other simple Men, pressed with Misery and drawn in by his juggling Tricks join'd themselves to him, and in a short time he was at the head of fifty thousand Men, and defeated the Roman Prætors; but *Perpetua* reduced them by hunger, and all those who escaped death were nailed upon the cross.

EVOHE, An Epithet given to *Bacchus*, in the celebration of his Mysteries (this word signifies *Merry Companion* and *Good Son*.) *Jupiter* gave him this Epithet for a Reward, because he help'd him to defeat the Giants.

EURIPUS, A narrow Sea between *Eubœa* and *Bœotia*, that ebbs and flows seven times in four and twenty hours. *Aristotle* is said to have drowned himself in this Sea, because he could not find out the cause of its ebbing and flowing so often.

The Canals of Water which surrounded the Circle at *Rome*, where the Sea-fights were represented, were also called *Uripes*.

EUROPA, The Daughter of *Agænor* King of *Phœnicia*, whom *Jupiter* ravished for the sake of her Beauty; for being one day come down with some other Virgins to divert herself on the Sea-shore, *Jupiter* came and play'd about her in the shape of a Bull, that was so fair and handsome, that she had a mind to get upon his back, seeing he was so mild that he let her stroke him. But so soon as he had got this fair Lady upon his back, he run into the Sea, and swam towards *Greece*. The poor Lady aham'd, took hold with her hand on one of his Horns, to keep herself fast, and with the other hand she made fast her Veil that was tossed up by the wind, and turned her Head toward the shore, where she saw the other Virgins stretching out their arms to her. The Sea immediately grows calm, the Winds kept in their breath, a thousand *Cupids* came fluttering about her, without dipping their Wings in the water, but only their Toes. Some of them carried in their Hands the Wedding-Torch, the others sung the Hymen-Song, and were followed by the Sea-Gods, the *Nereides* half naked riding upon Dolphins, and waited on by the *Tritons*, who were playing about. *Neptune* and *Amphitrites* march'd before, representing the Father and the Mother of the Bride. *Venus* was carried by two *Tritons* in a Sea-shell, and was spreading Flowers upon this fair Virgin.

This Spectacle lasted from the shore of *Phœnicia*, till *Creta*, where as soon as *Jupiter* was landed, he took again his former shape,

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and holding his Mistress by the Hand, he led her into the *Disfœan* Cave.

Some are of opinion that she gave her name to this part of the World that we call *Europa*; but others say, that this name came from *Europus*, who was one of the first Kings that reigned there.

EURUS, A Wind called by the *Greeks* *Apeliotes*, blowing from the Equinoctial East.

The *Roman* Mariners call it *Subsolanus*, and is represented black all over, having a flaming Sun upon the Head, because the *Ethiopians*, who inhabit towards the rising Sun, are black. Cartari in his Images of the Gods.

EURYDICE, The Wife of *Orpheus*, who flying from *Aristeus* King of *Arcadia*, who attempted to ravish her, on a Serpent, and died of his Sting. *Orpheus* to recover her went to Hell, and with his Musick charm'd *Pluto* and *Proserpina*, who granted him his Wife, upon condition that he should not turn his Head to look on her till he saw the light. But he failed, and so lost his Wife for ever.

EURYLOCHUS, The only Man of *Ulysses's* Companions, who tasted not of *Circe's* enchanting Cup, and escaped being turn'd into a Swine.

EUTERPE, One of the nine Muses, the inventor of the Flute, and other Musical Instruments. *Ex. S. C. i. e. ex Senatus consulto*, which signifies by a Decree of the Senate.

EXAUCTORATI, *Viz. Milites*, Soldiers discharged from going to the Wars.

EXCOMMUNICATIO, *Excommunication*, excluding Men from participating of the Mysteries, and cutting them off from Communicating with Men of the same Religion. The Excommunication was practiced among *Pagans*, and was declared by their Priests, with the usual Ceremonies in such cases. The Excommunicated Persons were forbid to be present at the Sacrifices, and to enter in the Temples in the presence of the Gods; then they were delivered to the Devilish Spirits and the Furies of Hell, with some Imprecations expressed by these words, *Sacris interdicere, Divis deponere, Exsecrare*: And because this was a dreadful Punishment, therefore it was inflicted only upon wicked Men hardened in Crimes. And the She-Priest *Theans* the Daughter of *Mennon* was highly commended, for refusing to excommunicate *Alcibiades* at *Athens*, tho' the People had ordered her to do it. And the Priests called *Eumolpides*, on the contrary, were blamed for the performance of the same. *Plato* l. 7. of the *Laws*, forbids all Priests of both Sexes to excommunicate any body, but after a diligent enquiry into the case, and to do it but at the last extremity, and according to the *Laws*.

We have an illustrious Example of an Excommunication among the *Romans*, in the person of *M. Crassus*, as 'tis related by *Plutarch* in his Life; for *Atellus Tribune* of the People, not being able to stop his Journey into *Syria* against the *Parthians*, he run to the Gate, out of which *Crassus* was to go out of the City, and set in the middle of the way, a Chafing-dish with a great fire in it, and when *Crassus* drew near, he threw some Perfumes in it, and pronounced Curses against him, with dreadful Imprecations, and called upon some Gods, whose names only served to fright Men, and so Excommunicated him.

The *Romans*, says *Plutarch*, did hold this Ceremony of Imprecation to be very ancient, but they put it in practice but very seldom.

The most rigorous punishment inflicted by the *Druides* among the *Gauls*, was the Excommunication, as we learn of *Cæsar*, l. 6. 'When a Man, says he, speaking of the *Druides*, won't submit to their judgment, they exclude him from partaking of their Mysteries. And those who are struck with that Thunderbolt, are accounted wicked and impious Men; every one shuns their meeting and conversation; if they have any business, they have no justice done them; they are not allowed to possess any Office or Dignity, and dye without Honour and Reputation.

When an excommunicated Man came to repent, and had his Wickedness in horror, and beg pardon of the Gods for the same, he went to the Priests to be restored again, then the Priests, after a strict Examination restored him to his former condition. And this Action was called *Resacrare*, or *sacris restitueret qui execratus fuerat*.

But if a Man died during the time of his Excommunication, and before he had repented of his Crime, and was restored again, after his death the Priests made a solemn service to the Gods called *Manes*, to beg of them that his Soul might be set at rest in Hell.

EXCUNEATI, Those who had no place in the Amphitheater, and were standing in the Corners thereof to see the Games.

EXECRATIO, See *Excommunication*.

EXEDRÆ, Halls with many Seats, whereupon the Philosophers, Rhetoricians and Men of Learning sat, when they met for discourse or disputing. This Greek word is variously interpreted by Writers. *Alexander ab Alex.* says, that it was an open Gallery in form of Boxes. *Accursius* takes this word for a Window, but it signifies literally, a place where many People are sitting upon Seats made soft. It seems that *Phlander* was of this opi-

nion, when he says that the *Exedra* of the *Greeks* was a place like that which is called a *Chapiter*, in the Cloisters of Religious Houses. And *Vitruvius Cap. 9. l. 7.* speaks of the *Exedra*, as if they were places open and exposed to the Sun.

EXPIATIO, Expiation. When Men had their recourse to Temples, Altars and Prayers, it was look'd upon as the beginning of the expiation of a Crime. *Homer* relates the Discourse of *Phœnix* to *Achilles*, to exhort him to forgive, because the greater and mightier the Gods are, they are also the more merciful and more inclined to pardon, when it is begg'd by Prayers; for the Prayers are the Daughters of *Jupiter*, who disarm, in favour of the Petitioners, and oblige him to send the Goddesses of Revenge against the Men who won't be reconciled.

Ovid thinks it very odd, that our Crimes that are never inexpiable in respect to the Gods, should be unpardonable in respect to Men; and that *Augustus* would not forgive him a fault that God himself had pardoned him, because he sincerely repented of it; and that the Fault he committed was more grievous to him, than the banishment he suffer'd for the same.

*Sæpe levans pœnas, ereptaque lumina reddunt,
Cum bene peccati pœnituisse vident.
Pœnitet, ô, si quid miserorum creditur ulli,
Pœnitet & factis torquor ipse meo!
Quinque sit exilium, magis est mihi culpa dolori,
Esque pati pœnas, quam inruisse, minus.*

Then according to this Poet, Crimes were expiated, either with temporal pains which God sends to Men, or with grief and repentance of the guilty Soul, and a pure love for Justice, which makes men fear the Crime more than the Punishment which attends it.

Herodotus reports, that a *Phrygian* Prince of the Royal Blood, yet unfortunate, came to the Palace of King *Cræsus*, to desire him to purge him by Sacrifice, which *Cræsus* perform'd, according to the usual Ceremony of the *Lydians*, which was very like the Ceremony used by the *Greeks*, in cases of Expiation.

Dionysius Halicarnassæus says, that the people pardoned young *Horace* the murder of his Sister, but that the King of *Rome* ordered, that he should be purged with all the Expiations prescribed by the Laws of the Pontiffs, in cases of involuntary murder. Then he relates the Ceremony of the Expiation: 'Altars were set up, one to *Juno*, the other to *Janus*; they offered Sacrifices, and young *Horace* went under the Yoke.

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This Writer speaks still of another Expiation, when after a Fight between the Citizens, they were obliged to purify the City, before they offered Sacrifices.

Here are many kinds of Expiations for Men and Cities, to abolish Murther, and to prepare Men for Sacrifices; they had still other Expiations to purge the Natives of the Country and the Foreigners: For the Scholiast of *Aristophanes* says, that they instituted small Mysteries to purify Foreigners, because the great Mysteries were not to be communicated to them. *Diodorus Siculus* observes, that *Hercules* was admitted to the Mysteries of *Ceres Eleusina*.

Plutarch says, that *Theseus*, in imitation of *Hercules*, was purified, because he had committed many Murthers. The Mysteries of the Expiations were brought from *Egypt* into *Greece*.

These mysterious Expiations were attended with Fasting; wherefore *Clement* of *Alexandria* says, that when those who were only taught the principles of these prophane Mysteries, answered the questions asked them, they affirmed that they had kept themselves fasting: *Symbolum mysteriorum Eleusiniarum*, (*jejunarii*.)

Continency was also observed in these Expiations; wherefore *St Hierome* says, that the Priests made use of Hemlock, to keep themselves more easily continent.

But the most common Expiation, was that of ablutions; and this plainly shews, that all these Ceremonies of the *Gentiles*, were copied out of the Ceremonies of the *Hebrews*.

There is nothing more common in the Poet's Writings, both *Greek* and *Latin*, than the washing of Hands, and even the whole Body before the offering of Sacrifice, and to make libations to the Gods.

Sophocles, in his *Oedipus*, *Tyrannus* affirms, that the Crimes, both voluntary and involuntary, were expiated in Waters.

Euripides in his *Hyppolitus* introduces this chaste Lord, saying, that he thinks himself defiled, because he was tempted to commit a Crime, and that he must wash his Ears for the same.

Aeneas in *Virgil* desires his Father *Anchises* to carry his *Dii Penates*, because he had defiled himself with Blood and Slaughter in the defence of *Troy*, and was not yet purified.

——— *Donec me flumine vivo
Abluero.*

The *Greeks* had learnt these Laws of Expiation and Purification of the *Egyptians*, and the *Egyptians* of the *Hebrews*.

EXQUILINUS, See *Esquilinus*.

F.

F, The sixth Letter of the Alphabet, and the fourth Consonant, 'tis pronounced *effe*, and its pronunciation is extended to the words derived of the *Greek* that begins with *Ph*. *Covarruvias* says, that this Letter is the same with that which the *Greeks* call *Digamma Eolium*, because it was formed with two *Gamma's* one over the other. And that the Emperor *Claudius Caesar* prescribed that the Letter *F* turned upside down, should serve for an *V* Consonant, which may be observed still in old Inscriptions, as *forus*, *servus*; *Eale*, *vale*. In the Civil Law two *ff's* joined together signify *Digest*. This Letter among the *Latins* signified in number 40. *Sexta quaterdenus gerit hæc quæ distat ab Alpha*.

And when there was a tittle over it, it signified 40 thousand.

This Letter is pronounced like *Phi*, but not with so hard an aspiration, as *Terentianus* tells us; wherefore *Tully* jeers a *Grecian*, who instead of *Fundanius* pronounced *Fundanius*, i. e. with an aspirate *P*. However, in the decay of the Language, these two Letters were promiscuously taken one for another, as we may see in the Antient Glosses, *Falanx* instead of *Phalanx*.

F A B A, A Bean, a kind of Pulse. Formerly they made use of Beans to gather the Votes of the People, and for the Election of Magistrates. A white Bean signified absolution, and a black Bean condemnation. There was also a Precept of *Pythagoras*, ordering to forbear eating of Beans. This Precept was variously interpreted, and some are of opinion, that Men should forbear Trials and Verdicts, which were then brought by throwing Beans in the Urn. *Lucian* introduces *Pythagoras* himself, handling this matter in the Dialogue of the *Philosophers expos'd to publick Sale*: for after he had said, that he eats nothing of what had life, but of all other things except Beans; they ask him for what reason, and he answers, because they have something that is divine: First, they resemble the privy parts, which you will easily observe, if you take but one that is green, and shell it from its husk or cod: besides, being boiled, and exposed to the Moon, for a certain number of Nights, they turn into Blood; but what is most considerable, they make use of them at *Athens* in election of Magistrates.

FABARIA, A Sacrifice made with Bean-Flower and Bacon, offered upon the Kalends of June on Mount *Calianus*.

FABER, A general Latin word, signifying a Workman, as we read in the Ancient Monuments. *Faber Argentarius* a Goldsmith: *Faber Ferrarius*, a Smith or a Blacksmith: *Faber Tignarius*, a Carpenter: *Faber Eburarius*, the worker in Ivory, a Table-maker: *Faber Navalis*, A builder of Ships: *Faber Balneator*, a Keeper or Builder of Baths. And *Plautus* taxing a Man with making counterfeit Money, says ingeniously, *Tace tu faber qui plumbos nummos cudere soles*. The Greek word *τέκτων* answers to the Latin word *Faber*; wherefore, those who said that *Joseph* was rather a Smith than a Carpenter, don't observe that the word *τέκτων*, made use of in the Original, doth not determine the signification rather to a Smith than a Carpenter: And *Hesychius* explaining this word, says, that it signifies all kind of Workmen; wherefore the vulgar Translation of the Bible, renders the Text of St *Matthew* thus, *Nonne hic est fabri filius*. *Hippocrates* one of the most Ancient Writers of the Greeks, speaking of Carpenters who saw Timber, he calls them *τέκτονες*.

FABIANA FAMILIA, The *Fabian* Family, Illustrious among the *Romans*, which has given many great Men to the Commonwealth. This only Family, under the command of *Fabius Celo*, made war against the *Vesentes*, and lost 306 Men in a Engagement at *Cremera*. This Family obtain'd eleven several Consulats next after one another; from whence you may conjecture that they were able to make up a great Army, with the addition of their Friends, Clients and Freedmen.

The *Vesentes* having drawn the *Fabians* into an Ambuscado, defeated them, took and plundered their Camp, and of the whole *Fabian* Family left alive only one young man, fourteen Years old, the Son of *M. Fabius*, and the Off-spring of all the *Fabians*, who were since so serviceable to the Commonwealth, and particularly *Fabius* surnamed *Maximus*; who seeing *Rome* divided in two Factions, divided the People in four Tribes of the City, and by this means took away from the People the Authority of bestowing Offices, upon those who gave them the most, and of whom they expected greater rewards. This *Fabius* thoroughly routed *Hannibal* with a prudent flowiness, and repaired the losses that the *Romans* had suffered by the Arms of *Hannibal*, whereupon he was called *Cunctator* the delayer, because he did only keep *Hannibal* close, and incamped to his own advantage, without engaging him; wherefore *Ennius* said.

Unus cunctando qui nobis restituit rem.

Q. Fabius Rutilianus, Colonel of the Horse, engaged the *Samnites*, during the absence and against the order of the Dictator *Papyrius*, and routed them. The Dictator prosecuted him, and would have him be punished with death, though the Senate interceded for him; but at last *Papyrius* granted him his life, at the request of the People, speaking thus to him. 'Live thou, *Fabius*, said he to him, more glorious in this universal Love that the *Roman* people shews thee, than the Victory which thou hast obtained over the Enemy. And grant the Gods, that thy bad Example be not prejudicial to the State.

C. FABRICIUS LUSCUS, Who was sent against *Pyrrhus*. This Enemy of the *Roman* People attempted to bribe the Loyalty of *Fabricius*, and made him very advantageous Proposals; but *Fabricius* being a generous *Roman*, though needy, stood always firm to his Country. Then *Pyrrhus's* Physician came secretly to him, and proffered him his Service to poison his Master; but this Proposal struck him with such horror, that he sent back this perfidious Servant to *Pyrrhus*; who admiring the generosity of the Consul, set at liberty all the *Roman* Prisoners, taken at the defeat of *Livinus*. And *Fabricius* also sent back all the Prisoners, who were taken from *Pyrrhus's* Army. The Nations called *Bruti* and *Lucani*, having besieged *Turnum* in *Calabria*, *Fabricius* marched directly to them, to force them to raise the Siege; but while he was considering which way he should attack the Enemy in their Intrenchments, a young man appear'd at the head of the Legions with a Ladder in his Hand, encouraging the Soldiers to scale the Rampart; whereupon the Soldiers followed him without the order of their General, took the Rampart by storm, and drove away the Enemy. After the Victory, the Consul being inform'd of what had been done, sent to look for this unknown Man, to honour his Valour, but he could never be found. Whereupon the *Romans* fancied that *Mars* himself had assisted them. After the death of this great Man, his Daughters were married at the charges of the Commonwealth, because he was poor.

FABULA, A Fable. *Aphthonius* the Sophist says, that the Poets were Authors of the Fable, which is a Story made on purpose to instruct Men, being an Image fit to represent the Truth. The Fable is called *Sybirica*, *Ciliciana* and *Cypriana*, from the several Countries of the Men, who were the Inventers thereof.

The Historians having no other aim but the Instruction of Men, thought that the Fable was very fit to teach, not only young Men, but also to instruct all sorts of Persons, who being always Men, have also, during all the time of their Life, some remainders of Infancy, and will have Instruction it self be a diversion to them. Wherefore, when the Authors of the Fable related Histories, or unfolded the Mysteries of Nature, or taught moral Precepts, they intermixed always something of the Fable with the Truth.

Plutarch has bestowed the whole beginning of his Treatise, of the manner of reading Poets, to shew that the Fable was very conducing to the instruction of Men, both young and old, when 'tis handled to the purpose.

Clement of Alexandria observes, that this way of folding and unfolding the Truth with Fables, is very proper to awake and whet the Wit, and inflame Men with the love of Divine and Moral Truth.

Plutarch tells us, that the Egyptians wrapped up the Mysteries of their Philosophy in Fables and Riddles; and had *Sphinxes* at the Gates of their Temples to unfold them; and that the *Pythagoreans* understood the Unity by the name of *Apollo*, and the number two by the name of *Diana*; the number seven, by that of *Minerva*; and the Figure Cube by *Neptune*; to shew that the Fables were the Images of the Philosophical Truths, that were of great moment amongst the Egyptians and *Pythagoreans*.

Salustius the Philosopher says, that the Fables have somewhat of Divine, because they are made use of by Poets, who are animated with a divine Spirit, and by the Philosophers, the Pontiffs, and the Gods themselves in their Oracles. That the first use of Fables is to awake the mind, and raise it to the unfolding of the meaning thereof; and he compares the Fable to the Divinity, who exposes some of his Excellencies to the sight of all Men, and keeps some others hid, which are discover'd but by Contemplation.

Then this Philosopher distinguishes many kinds of Fables; some that have relation to the Divinity, as when *Saturn* devoured his Children; the meaning thereof is, that God, who is the suprem Intelligence, keeps in his bosom all his operations: Some others are concerning Nature, as when *Saturn*, i. e. Time, devours all his Productions and Temporal Natures. The others belong to the Soul, who gets into herself all her operations like *Saturn*. And the fourth kind of Fables concerns the Body, wherefore the Egyptians said, that *Saturn* was the Element of the Water. In fine, there are mixt Fables made up of the foregoing.

We must not look upon Poets as upon meer Tale-bearers, but as Historians, who adorned the ground of their History with many pleasant Fictions, to render it more diverting to the Reader. And 'tis a false prejudice to think that Poetical Narrations have nothing of Truth. Learned Men assert the contrary opinion, for 'tis upon a solid ground of a true History, that Poets have wrapped up in their Poems, some Stories that were not true, but likely.

Polybius, *Strabo*, and many other Historians affirm, that the ground of the *Iliad* and *Odyssey* of *Homer* is a true History, appearing to be so by the Ancient Historians.

Poets have intermixt the Fable with the Truth, to adorn their Narrations, and yet this ornament it self is grounded upon some Truth.

The most remarkable Writers, who have handled moral Fables, and introduced Beasts and Trees speaking, were *Aesop* among the Greeks, and *Phaedrus* among the Latins.

Philostratus in his Image of the Fables, relates in what manner *Aesop* received of *Mercury* the Gift of writing Fables. *Aesop*, says he, being a Shepherd, was often feeding his Flocks near a Temple of *Mercury*, wherein he entered sometimes, and offered to the God some Milk, Honey-combs and Flowers, earnestly begging of him some Beams of Wisdom. Many others met also in the same Temple, to the same purpose, and made him considerable Presents. *Mercury*, to express them his gratitude for their Piety, bestowed upon them the gifts of Sciences; some of them he endowed with the gift of Astrology, others with Eloquence, and some others with the gift of Poetry and Music. But he forgot *Aesop*. Yet having a mind to reward him, he granted him the gift of writing Fables, because he remembered, that being still in his Cradle on the Mount *Olympus*, the Hours who nursed him up, told him the Fable of an Ox that had spoke to a Man, and had inclined him to desire the Oxen of the Sun.

Phaedrus in the third Book of his Fables, dedicated to *Utybius*, speaks thus 'Now I will declare in few words, to what purpose Fables were invented. Man being in slavery and dependency, because he durst not utter his Mind, made use of these fabulous Narrations, to declare the thoughts and agitations of his Soul, and secured himself from Censure with these pleasant Stories.

F A B U L I N U S, The little God *Fabulinus*, to whom Men offered Sacrifices, when their Children began to speak. The God of Speech.

F A M

F A C T I O, Factions distinguished by Colours, *Gruter* in his Inscriptions mentions four chief Factions; viz. *Ruffatam*, the Red; *Prasnam*, the Green; *Venetam*, the Blue; *Albatam*, the White. 'Tis thought that the Ancients intended thereby, to represent the four Seasons of the Year, when Nature puts on new Cloaths; each Faction or Troop of Horse representing one of the Seasons with his Colour: The Green represented the Spring; the Red, the Summer; the Blue, the Autumn; and the white the Winter, covered with Snow and Ice. *Domitianus* says, *Suctonius* added to these four Factions, the Gold and the Purple, i. e. two new Troops, who went by the name of their Colours.

These Factions in the Games, grew sometimes so hot one against the other, that they came to Blows. *Zonoras* tells us, that at *Bizantium* in *Justinian's* time, two Factions conceived so factious an emulation one against the other, that forty thousand Men of both sides were killed on the spot.

Calgula took a great fancy for the green Colour, and had his Horse *Incitatus* put among them.

F A L C I D I U S, A Roman Tribune, Author of the Law called *Falcidia*, so remarkable in the Roman Law. This Law was made sometime before the Empire of *Augustus*, during the *Triumviratus*.

By the Law *Falcidia*, it was ordered that Men should dispose by their last Will, but of the three parts of their Estate, and were bound to leave the other fourth part to their lawful Heir. And if they transgressed against this Rule, the Heir deducted the fourth part of each particular Legacy, to make up the Sum adjudged to him by this Law.

F A L E R N U M, A Country in *Campania* near *Capua*, abundant in excellent Wine, so much commended by *Horace* and others.

F A M A, Fame. *Ovid* has left us a description of Fame, and the Graces that commonly attend her, and represents her wonderful Palace, surrounded with a thousand reports, true or false.

*Missaque cum veris passim commenta vagantur
Millia rumorum.*

Credulity, Error, false Joys, Fears, Suspicions and Seditious commonly meet here.

F A M E S, Hunger. Poets have very ingeniously described Hunger, and in particular *Ovid*, who hath left us her Image in the eighth Book of his *Metamorphoses*, under the shape of a tall lean Woman, with a dreadful Countenance, and hollow Eyes, her Body transparent out of leanness, lying upon the ground and feeding upon Grass. *Virgil* places her

F A S

abode at the entry of Hell, with Griefs, Tears, Diseases and Old Age.

*Luctus & ultrices posuere cubilia Curae,
Pallentesque habitant Morbi, tristisque Senectus,
Et male-juada Fames.*

F A N N I U S, A Roman Consul, Author of the Law *Fannia*, whereby the charges of publick and private Feasts were fixed, and Excesses and Superfluities forbid.

F A N A, Temples consecrated by the Pontiffs, pronouncing certain words, *Fantur*.

F A N U S, A God of the Heathens, protecting Travellers, accounted also the God of the Year. The *Phenicians* represented him, says *Macrobius*, under the Figure of a Snake, with his Tail in his Mouth.

F A R O N I A. See *Feronia*.

F A S C E S, These Fasces were Axes fastened to a long Staff, tied together with a bundle of Rods, which the Officers called *Lictors*, carried before the great Roman Magistrates,

Romulus was the first who instituted Fasces, to inspire a greater respect and fear in the mind of the People, and to punish Malefactors. *J. Lictor expedit virgas.*

When the Magistrates, who by right had these Axes carried before them, had a mind to shew some deference for the People, or some person of a singular merit, they sent back the *Lictors*, or bid them to lower the Fasces before them, which was called *submittere Fasces*. For that same reason the Consul *Publicola*, a great Politician, being ready to make a Speech to the Roman People, sent back his *Lictors*; *Fasces*, says *Livy*, *Majestati populi Romani submitit*. And *Pompey* the Great, coming into the House of *Possidonius* the Philosopher, when he was at the Door, sent back the *Lictors* in honour of *Possidonius's* Learning.

F A S C I N U M, A Man's Yard. At the Wedding the Bride sat upon the Knees of a naked *Priapus*, to prevent by that Ceremony, charming and bewitching.

F A S T I, The Roman Calendar, wherein all days of Feasts, Games and Ceremonies were mark'd. The six last Books of the *Fasts* of *Ovid* are lost. See *Calendarium*.

Fasts were also Table-Books, whereupon they wrote the Names of the Consuls, and the most memorable things that were transacted in the Commonwealth. The Consuls gave also some small Pocket-books of Silver or Ivory, wherein their Names were written, as *Sidonius Apollinaris* says, speaking of the Consulship of *Asterius datique fasti*.

F A T

FASTI DIES. During these days the Romans were allowed to sue at Law, and the Prætor to pronounce these three words, *Do, Dico, Abdico.*

FATUA. See *Fauna.*

FATUM. *Fate, Destiny.* It was represented as of a Goddess, treading upon the Globe of the World, because all that is contain'd in it, is submitted to her Laws. She holds in her hand a Vessel, or the fatal Urn, wherein (as Poets say) all the names of mortal men were deposited. The Heathens complained in their Epitaphs, of the malice, envy and cruelty of the Fates, that were inflexible, and could not be moved with tears. It can't be objected that the Latin word *Fatum* is not of the feminine gender, and therefore the Destiny should not be represented by the figure of a Goddess, for we see that many Divinities, as *Venus*, the Moon and *Bacchus* were accounted both male and female. And this seems to have been taken from the opinion of the *Stoicks*, who maintain'd that the Gods were of both Sexes.

And the *Greeks* themselves, who were Authors of the *Roman* Superstitions, called Destiny by a feminine name, *μαρτυρην* as we learn of *Phurmutus* in his book of the nature of the Gods. "Destiny, says he, is that which disposes and rules all things according to the order of an eternal principle. There is a Golden Medal of *Dioclesian*, engraven in *Pignori*'s observations upon the Images of the Gods, where the Destinies are represented on the reverse thereof by the figures of three women: *Procopius* tells us, that the Temple of *Janus* was built at *Rome* in the Market-place near the three Destinies, called by the *Romans* *Parcæ*. This Writer, like *Apuleius*, confounds the *Parcæ* with the Destinies.

The Ancients reckoned the Fates to be three in number, because, said they, all things that are under Heaven have their beginning, progress and end. Wherefore these same Fates are represented by three different female terms, *i. e.* by three Women, represented only with half-bodies like the terms, as we may see by the following Inscription.

FATIS
Q. FABIVS
NISVS
EX VOTO.

For the terms were the Gods of bounds, and the Fates sets bounds to our Life, and put an end to all our undertakings.

Lucan in many places of his Books has confounded Fortune with Fate.

Ovid introduces *Jupiter* speaking to *Venus*, and telling her, that 'tis to no purpose to at-

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tempt to break the decrees of the three *Parcæ*, which are immutable and eternal, and rule all things that are done.

——— *Sola insuperabile fatum,
Nata, movere parvæ? Intres licet ipsa sororum
Tellus trium, cernes illic molimine vasto
Ex ære, & solido rerum tabularia ferro;
Quæ neque concursus cæli, neque fulminis iram,
Nec metuunt ulla tuta atque æterna ruinas.
Invenies illic incisa adamantæ perenni
Fata tui generis: legi ipse animoque notavi.*

Lib. xv. *Metam.*

But this Poet and all others have plainly expressed that the will of *Jupiter* is Fate. For we must distinguish the fable of the three old Sisters called the *Parcæ* (which was but a Poetical fancy) from the univ. sal opinion of all Poets. *Tully* rejects the Fate of the three Sisters, which is a fate of Superstition, and tells us, that Fate is the eternal truth, and the first predominant cause of all Beings. Wherefore the Idolaters represented the Hours, and the *Parcæ* placed upon the head of *Jupiter*, to shew that the Destinies obey God, and that both hours and time are at the disposal of his will. *Pausanias* says to this purpose: *In Jovis capite Horæ & Parcæ consistunt; Fata enim Jovis parere & ejus nutu temporum necessitudines describi nemo est qui nesciat.* And he speaks thus somewhere else of *Jupiter* surnamed *Ματαιότης*, *Parcaum Dux*, not only as knowing the resolutions of the *Parcæ*, but also as being their Master.

Plutarch tells us, that these three Goddesses called *Parcæ*, are the three parts of the World, *viz.* the firmament of the fixed Stars, the firmament of the wandering Stars, and that great space of the Air from the Moon to the Earth; the concatenation of all the bodies and causes contained in these three parts of the world, makes this Fate in a manner bodily, producing natural effects according to the common course of Nature: but this is not perform'd without some Divinity, who is like the soul of the world, and moves it by himself, and the Intelligences whom he has set therein, and to whom he has given his order, and are the intellectual Fate.

Diogenes Laertius affirms, that *Zeno* said that *Jupiter*, God, Fate and Intelligence were all the same thing. 'Tis also the opinion of *Epictetus* and many other ancient Philosophers.

FAVISSÆ. *Festus* by this word understands Cisterns to keep water in. But the *Favissæ* in the Capitol were Cellars under ground, or dry Cisterns, where they laid up old decay'd Statues, and other things that were grown out of use. *Favissæ, locum sc. appellabant in quo erat aqua inclusa circa templum;*

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sunt autem qui putant Favissas esse in Capitolio cellis cisternisque similes, ubi reponi erant solita ea quæ in templo vetustate erant facta inutilia. Aulus Gel. l. 2. c. 10. tells us, that Servius Sulpitius a Lawyer, wrote to Marcus Varro, to inquire of him, what was the meaning of these words *Favisse Capitolina*, which he had observed in the Books of Censors, but was not able to understand them. Varro sent him word, that he remembered that Q. Catulus, to whom the care of repairing the Capitol was committed, having a mind to lower the ground that was about the place, could not perform it because of the *Favisse*, which were like dry Cisterns, where they laid up old Statues and broken Vessels, and other things appointed for the service of the Temple, *Id est cellas quasdam cisternas, quæ in arâ sub terrâ essent, ubi reponi solent signa vetera quæ in eo Templo collapsa essent.*

FAUNA FATUA, Sister and Wife to Faunus, and a Deity of the Romans. Laëtantius speaking of her says, l. 1. c. 22. 'Faunus instituted infamous Sacrifices to Saturn his Grand-father in the Latin Country, and rendered divine honours to his Father Picus, and his Sister and Wife Fatua Fauna: And C. Bassus tell us, that she was called Fatua, because she foretold Women their destinies, as Faunus did to Men. Varro tells us, that this Fatua was so chaste, that no Man saw her nor heard of her, but her own Husband. Wherefore Women Sacrifice to her in private, and call her the good Goddess.

Faunus in Latio Saturno Juv. avo nefaria sacra constituit, & Picum patr. in inter Deos honoravit, & sororem suam Fatuam Faunam eamque conjugem consecravit, quam C. Bassus Fatuam nominatam tradit, quod mulieribus fata canere consuevisset, ut Faunus viris. Eandem Varro tradit tantæ pudicitie fuisse, ut nemo eam, quoad vixerit, præter virum suum mas viderit, nec nomen ejus audiverit. Idcirco mulieres illi in operto sacrificant & bonam Deam nunciant.

If Fatua never saw any other Man but her Husband, as Laëtantius relates after Varro, this certainly must be the reason why the Romans gave her the Name of the good Goddess.

Justin says, that Fools were called *Fatui*, because they behave themselves like *fatua*, when she was transported with prophetic fury.

The good Character that Laëtantius and Varro give of Fatua's Chastity, doth not agree with what Plutarch relates in his Roman Questions, when he says that she was given to drinking. Arnobius relates the same of her, in his sixth Book upon the report of Sextus Claudius.

FAUNALIA SACRA, Festivals kept the 5th of December in honour of Faunus, where

F A U

the Country People leaving off work, danced and were merry.

FAUNUS, The Son of Picus, the first King of the Latins. This Faunus is sometimes confounded with Pan, and it seems that Ovid himself makes no distinction of them; however, Dionysius Hallicarnassensis says, that Faunus the Son of Mars reigned in Italy, when Evander landed there, and that the Romans made him afterwards one of the Tutelar Gods of the Country. The same Historian says somewhere else, that in progress of time the common opinion was, that Faunus was that wild God, whose voice was heard by night in the Forests, and frightened the People. Whereby it doth appear that he ascribes panick fears to Faunus, and makes but one God, both of Faunus and Pan.

Eusebius reckons up Faunus among the Kings of the Aborigines, an ancient People in Italy, for he accounts the number of them thus, Janus, Saturnus, Faunus, Latinus. Notwithstanding the Latins made him a Genius, and a God uttering Predictions, and this agrees with his proper name. For Faunus is derived from *φαῦν*, *fari, loqui*, and his Wife was named Fatua from the same origine a *fatu*, as *vates* comes from *παῖδες*, *φαῦν*, *φῆν*.

Pan and Faunus were likely but one and the same, seeing that the name of Pan is the same with that of Faunus in the Hebrew Tongue; for Pan in Hebrew signifies Fear; and Pan, *foun* is the same thing.

Aurelius Victor is of the same opinion.

Virgil make Faunus a God of Oracles and Predictions.

*At Rex sollicitus monstris, Oracula Fauni
Fatidii genitoris adit, &c.*

FAUNI, Called also Satyrs, Pans and Silvans, were formerly taken for Genij and Demi-Gods, inhabiting Woods and Mountains; (according to the common opinion) were the Sons of Faunus, King of the Aborigines in Italy. They were represented with small Horns on their Head, and pointed Ears, and the rest of their Bodies like Goats. The Country People worshipp'd them, and offered them Goats in Sacrifice. These Demi-Gods were only the Gods of the Latins, and were unknown to the Greeks.

FAVONIUS, The West-wind, that blows from the Equinoxial Line of the West, i. e. from that place where the Sun sets in the time of the Vernal Equinox. The Greeks call it Zephyrus, i. e. *bringing life*, because it revives and renews Nature in the Spring.

FAUSTA, Sister to the Emperor Maximianus, and second Wife to Constantine the Great. She fell in love with Crispus her Son-in-

in-Law, and accused him of having attempted her Virtue, because he refused to yield to her impure desires. The Emperor provoked to anger, put him to death, without inquiring any further after the accusation of his Wife. But a while after the Imposture being discovered, *Constantine* ordered her to be smothered in a hot Bath.

FAUSTINA, The Wife of *Marcus Aurelius*, who taking occasion from her Husband's kindness, to lead a lewd life. Her Husband prudently winked at it; yet he cannot be excused, for raising to the greatest Employments in the Empire, those who defiled his Bed: Whereupon the People passed many Jeers upon him. And those who were zealous for the service of their false Gods, were ashamed to see *Faustina*, the lewdest of all women, rank'd amongst the Divinities, served by Priests, and worshipped in a particular Temple like *Pallas*, who was accounted a Virgin.

FAUSTULUS, *Numitor's* Shepherd, who saved *Remus* and *Romulus*, two Children of *Rhea* the *Vestal*, whom *Amulius* her Father had exposed on the River *Tyber*, and brought them to *Acca Laurentia* his Wife, who brought them up secretly.

FEBRIS, A Fever, an Ague, a Disease, proceeding from an excess of heat and drowth in the blood and humours, which communicates it self from the Heart to the whole Body, through the Veins and Arteries, and is known by a violent beating of the Pulse. The *Romans* put her among their Divinities, and built her a Temple. Poets banish'd the Diseases into Hell, as *Virgil* has done.

——— *Primis in faucibus Orci*
Pallentes habitant Morbi ———

But the ignorant People place them among the Divinities. *Clemens* of *Alexandria* speaks thus of them. 'The *Romans* offered Sacrifices to *Hercules* the Fly-driver, the Fever and Fear; *Romani Herculi muscarum depulsi, & Febri ac Pavori sacrificant*: And *St Austin* says, that Felicity is received among the Divinities, and joined with *Priapus*, *Cloacina*, Fear, Paleness, Fever, and many others, that cannot be adored without Crime.

Whereupon *Lactantius* tells us, that 'tis a strange depravation to confound these Gods and Evils together, though they pretend that some Gods are honoured for help, and others are respected lest they should do harm.

FEBRUA, A Goddess who presided over women's Terms. This word is derived from the Latin word *Februus*, i. e. to purify, to purge

FEBRUARIUS, *Februus* the second

Month of the Year, under the protection of *Neptune*. This Month is not found in the Calendar of *Romulus*, the Year being then composed but of ten Months only; but during the reign of *Numa Pompilius*, the Calendar was reformed for the first time. *Numa* had discoursed very particularly with *Pythagoras* concerning Astronomy, and made use of what he had learn'd of him, to make this reformation, and followed very near the order kept then by the *Greeks* for the distribution of time. Yet the common Years of the *Greeks* were but of 354 days; however, *Numa* made up his Year of 355 days, that it might be an odd number, out of a superstition of the *Egyptians*, who accounted even numbers to be fatal. Wherefore he took a day out of each of these six Months, *April*, *June*, *Sextilis*, *September*, *November* and *December*, that *Romulus* had made up of 30 days, that they might be but 29, leaving to the other Months the 31 days they had before. Then adding these six days to 51, which was wanting to the Year of *Romulus*, which was 304 days, to make up his Year 355 days; he made 57 days of them, which he divided in two other Months, and placed them before the Month of *March*, viz. *January* of 29 days, and *February* of 28. He did not much matter that the number of days of this last Month was even, because it was appointed for the Sacrifices that were offered to the Infernal Gods, to whom this fatal number seem'd agreeable. He called this Month *Februarius* because of the God *Februs*, who presided over the Purifications, or because of *Juno* surnamed *Februa*, *Februata* or *Februalis*; for in this Month the *Lupercalia* were celebrated in honour of her, where the Women were purified by the Priests of *Pan Lycaus*, called *Lupercals*.

And to make this more establish'd and perpetual, *Numa* made use of the 45 intercalary days of the *Greeks*, and distributed them every two Years, and at the end of the two first Years, there was a Month of 22 days set before the Feast called *Terminalia*, which was kept the sixth of the Kalends of *March*, i. e. the 24th of *February*; and after the two other Years, the three and twenty remaining days were set at the same day; so that in the space of four Years, the whole intercalation of 45 days was made, and was even with that, which was practiced by the *Greeks* in their *Olympiads*. This interposed Month every two Years, was called by the *Romans* *Mercedonius* or *Februarius intercalaris*. See *Annus*.

At the Calends or the first day of this Month, was kept the Feast of *Juno Sospita* who had a Temple on Mount *Palatine*, near the Temple of the Grand-mother of the Gods. The same day was solemniz'd the Feast of

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the Wood of Refuge called *Lucaria*, which *Romulus* had instituted, that he might People his new Town. And that day they sacrificed in the Temples of *Vesta* and *Jupiter*, surnamed the Thunderer, to whom a Sheep of two years old was sacrificed in the Capitol.

This day there were also Sacrifices offered to the dumb Goddess, or the Goddess of Silence. See *Muta Dea*.

There was still upon this day another Ceremony observed, called *Charistia*, because all the Kindred of the same Family having the foregoing days perform'd the Service for the dead, made among themselves a Banquet of Charity, whereby they put an end to all Differences and Controversies that might be amongst them. As we learn from *Valerius Maximus*, lib. 2. c. 1. *Convivium etiam solenne Majores instituerunt, idque Charistiam appellaverunt, cui præter cognatos & affines nemo interponebatur, ut si qua inter necessarias personas querela esset orta, inter sacra mensa tolleretur.*

On the 21 or the 22 was kept the Feast of the Bounds, called *Terminalia*, in honour of *Terminus* the God of Bounds. The Ceremony of this Feast was performed in the Country upon Stones used for Bounds, and were accounted by them as so many Gods; they offered them some Wheat Cakes, with the first Fruits of the Fields, and sacrificed no Victims, lest they should shed Blood upon the Stones, for the Bounds must be set by a mutual agreement. See *Terminalia*.

Some Writers tell us, that on this day was celebrated the Feast of new Wine, called *Vinalia priora*, and was different from that which was kept in *Augusti*. See *Vinalia*.

The 24th a Feast called *Regifugium*, or the King's Flight, was solemnized in remembrance of *Tarquinius Superbus*'s Flight out of Rome. See *Regifugium*.

The 27th was a Feast called *Equiria* in the Field, solemnized with a Horse-Race.

The 28th the Games of the Bulls were represented in remembrance of the defeat of *Tarquinius* by the Romans.

FECIALES, A College of twenty Persons of Quality, skill'd in Affairs of State, instituted by *Numa Pompilius*, as *Plutarch* says, or by *Tullus Hostilius*, or *Ancus Martius*, as some others tell us, the Duty of their Office was to make Peace or proclaim War. The Greeks called them ἐπινομοῦντες, i. e. Keepers of Peace. *Feciales*, says *Festus*, a faciendo, quod belli pacisque faciende pene eas jus esse.

They did not suffer them to take up arms, till there was no hope of Agreement and Peace, *Primum de pace experiebantur*: Wherefore they went themselves to the Nations, who had done the wrong and injury to the Romans, and endeavoured to persuade them by Arguments to submit to Reason, and

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make amends for what they had wrongfully done.

If they were not prevailed upon by their Arguments, they called the Gods to witness their just demands, and declared War, throwing a Dart half burnt upon their ground, and some Grass, in the presence of three Antient Men, uttering withal many Imprecations against them. The Romans durst not undertake a War contrary to the opinion of these Men, for *Livy* tells us, that the Consul *Sulpitius* consulted them about the War that he intended to declare against King *Philip*; *Consulti Feciales à Consule Sulpitio, quod bellum indiceretur Regi Philippo.*

But if the Enemy yielded to their demands, they granted them peace, which they ratified by the sacrificing a Hog, which they struck with a Stone, repeating a certain form of Prayers, related by *Livy*, in the Treaty of Peace concluded between the *Albani* and *Romans*. The *Patrus* the chief of this College spoke thus: *Audi, Jupiter; Audi, Pater Patrate populi Albani; Audi tu populus Albanus, ut illa palam prima postrema, ex illis tabulis ceræve recitata sunt sine dolo malo, utique ea hic hodie rectissime intellecta sunt, illis legibus Populus Romanus prior non deficiet: si prior defexit publico consilio, dolo malo; in illo die, Jupiter, populum Romanum sic ferito, ut hunc ego porcum hic hodie firiam, tantoque magis ferito, quanto magis potes pollesque.* Having pronounced these words, he struck the Hog with a Stone, and the *Albani* did the like on their side.

FELICITAS, Felicity, a Heathen Divinity. She was the Daughter of *Hercules*, as *Euripides* and *Pausanias* say, and deserved Divine Honours, because she sacrificed herself for the *Athenians* against the *Lacedæmonians*, according to the answer of the Oracle.

Publick Felicity had many Altars and Temples at Rome, as it appears by *Roman* Historians, and was called *Faustitas*, especially in relation to private Felicity. In this sense *Horace* speaks of her, when he says,

*Tutus bos etiam rura perambulat,
Nutrit rura Ceres, almaque Faustitas.*

St Austin speaks of this Goddess in the 4th Book of *Civitate Dei*, c. 18. and shews that Felicity is the same with good Fortune, and that the Romans acknowledged themselves, that Felicity, Virtue and Victory were neither Gods nor Goddesses, but only Gifts of God, seeing that they demanded them of *Jupiter*. Wherefore if we consider what they meant by adoring Felicity, Virtue and Victory like Divinities, it is nothing else but the adoring the supream Divinity, as the dispenser of these great favours.

Felicity

Felicity was represented like a Divinity sitting on a Throne, holding with her right Hand *Mercury's Wand*, and with the left a Horn of Plenty, with this Motto *Felicitas Publica*, as we see in a Medal of the Empress *Julia Maemæa*. *Lucullus* built her a Temple at Rome, and *Julius Cæsar* began another, which *Lepidus* finished.

The Ancients represented Felicity holding a Cup in her right Hand, and a Scepter in the left, as appears by the Medals of *Adrian* and *Alexander Mammeæ*. But Moderns represent her under the Figure of a blindfold Lady, holding up a Sword with one hand, and a pair of even Scales with the other.

FERALIA, The Feast of the dead, noted in the Calendar on the 21st of February, viz. on the 9th of the Calends of March, tho' *Ovid* puts it on the 17th of February, or the 13th of the Calends of March. This Feast was instituted to render the last Honours to the Dead, and pacify their Ghosts called *Manes*. *Æneas* is accounted the first Author of this Feast, and *Numa* the Inventor of all the Ceremonies performed therein. This Feast was kept during eleven days in this manner. The Kinsmen and Acquaintance of the Dead went to their Graves, and turned round about them, making their Prayers; then they prepared an Entertainment upon a great Stone, called *Silicernium*; and this Feast was commonly served with Honey, Wine and Milk, they spread Flowers, and burnt Frankincense and other Perfumes, according to the Quality of the deceased: *Silicernium*, says *Donatus*, *cana qua infertur Diis Manibus, quod eam silentes cernant*, or *quod epulæ*, says *Servius*, *ponerentur super nudam silicem*.

The Antients were perswaded that the Souls of the dead suffered no pains in Hell during the eleven days, that the subterranean Gods were invoked upon their account, but were allowed to walk about their Graves, and feed upon the Feast prepared for them.

During this time Marriages were forbidden, and the Temples of other Divinities shut up, because they fancied that the Ghosts were walking, and that all was then profane. This *Ovid* meant by these Verses.

*Dum tamen hæc fiunt, viduæ cessat puellæ;
Exspectet puros pinea tædæ dies. . . .
Dî quoque templorum foribus celentur opertis,
Thure vacent aræ, stentque sine igne foci.
Nunc animæ tenues et corpora sancta sepulchris
Errant, nunc posito pascatur Umbra cibo.*

This Feast having been neglected for some years, all the Graves were seen on fire, and the Souls were heard both in the Town and

the Country, complaining in the night of being forsaken. Whereupon it was ordered to keep this Feast for the future with more devotion and exactness; and immediately the Prodigies ceased.

FERETRIUS, An Epithet given to *Jupiter*, from the Latin word *ferre*, because the Spoils taken from the Enemy were brought to his Temple; or from the word *ferire*, because before they went to War, they prayed to that God, to enable them to beat the Enemies of the Roman People. *Romulus* instituted this Ceremony after the defeat of the *Sabines*, and dedicated a Temple to *Jupiter Feretrius*.

FERIÆ, Holy-days, when People rested from labour, from the Verb *feriari*, i. e. to rest, to cease from work, for the *Feria* of the Ancients were Festival-days. Now the Church marks the days of the Week, by the word *Feria secunda*, *feria tertia*, &c. tho' these days are not Holy-days, but working-days; the occasion thereof was, that the first Christians, to shew their Joy at the celebrating of *Easter*, were used to keep the whole Week holy, and forbear from all servile work, that they might give themselves wholly to the contemplation of the Mysteries contained therein; wherefore they called the *Sunday* the first Holy-day, the *Monday* the second Holy-day, the *Tuesday* the third Holy-day, and so forth; and from thence the days of every week, were afterwards called *Feria* in the common Language of the Church, tho' they are not to be kept Holy.

The Romans had two kinds of *Feria*, the publick *Feria*, common to all the People in general, and the private *Feria*, which were only kept by some private Families.

The publick *Feria* were four-fold, *Stativa* unmoveable, and Holy-days *Imperativa*, commanded; *Conceptiva* moveable; *Nundina* days for keeping Fairs.

Stativa Feria were set Holy-days mark'd in the Calendar, which always fell out upon the same day, the three chiefest thereof were *Agonalia*, *Carmentalia*, and *Lupercalia*. I shall give an account of them in their order.

Conceptiva were Holy-days appointed every Year upon uncertain days, according to the Pontiffs will; such were *Feria Latina*, *Paganales*, *Semntinae*, and *Compitales*.

Imperativa, commanded, or extraordinary Holy-days, kept according as the occasions of the Commonwealth required, either to give thanks to the Gods for some extraordinary Favours, or to pacify their Wrath, and pray to them to keep the People from publick misfortunes. Unto these kind of Holy-days the Processions, Games, *Litiferium*, or the Bed of the Gods may be referred.

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Nundine, Days for Fairs, and extraordinary Markets.

Before *Flavius* made the Calendar publick, the unmoveable Feasts were publish'd by the *Curio's*, who waited the Nones of each Month upon the King of Sacrifices, to know what Holy-days were to be kept that Month, and then acquainted each Parish with the same. And this was still practiced after the publishing of the Calendar. As for the *Fere conceptive* and *imperative*, they were published in the publick places by a Herald in these words, *Lavatio Dñm Matris est hodie: Jovis epulum cras est*, and the like. And these Holy-days were so religiously kept, that the opinion of the Pontiff *Mutius Scævola* was, says *Macrobius*, that the breaking of a Holy-day was unpardonable, unless Men had done it out of inadvertency, and in this case they were acquitted by sacrificing a Hog.

FERIÆ LATINÆ, The Latin Holyday. Some Writers say that the Consuls *Sp. Cassius* and *Posthumius Caminius* instituted these Holy-days, by a Treaty that they made with the *Latins* in the name of the Senate and the *Roman* People. But *Dionysius Hallicarnassens* and almost all the Writers tell us, that *Tarquinius Superbus* instituted them; and that having overcome the *Tuscans*, he made a league with the *Latins*, and proposed them to build a Temple in common to *Jupiter* surnamed *Latialis*, where both Nations might meet every Year, and offer Sacrifice for their common Conservation. Wherefore they chose Mount *Albanus*, as the center of these Nations, to build there a Temple; and instituted a yearly Sacrifice, and a great Feast in common; and among their Rejoycings, they swore a mutual and eternal Friendship. Each Town of both *Latins* and *Romans*, provided a certain quantity of Meat, Wine, and Fruits for the Feast.

A white Bull was sacrificed in common, and the Inhabitants of every Town carried home a piece thereof. When this Ceremony was at first instituted it held but one day, but after the Kings were expell'd out of *Rome*, the People demanded that another day might be added to it; afterwards the Senate added a third day, a fourth, and so on till they came to ten days.

After the Expulsion of Kings, the Consuls appointed a time for the celebrating of this feast; during which, the People left the guard of the City to a Governor called *Prefectus Urbis*.

While this Feast was celebrated on Mount *Albanus*, there were Chariot-Races at the Capitol, and the Conqueror was treated with a great draught of Wormwood-drink, which is very wholesom, as *Pliny* says, *Laticurum feris*

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quadriga certant in Capitolio, victorque abstinentum bibit; credo sanitatem premio dari bonorifice.

FERONIA, A Goddess of the Woods and Orchards. This Divinity took her name from the Town of *Feronia*, situated at the foot of Mount *Soracte* in *Italy*, where a Wood and a Temple were consecrated to her. 'Tis said that the Town and the Wood having both taken fire, whereupon the People carrying away the Statue of the Goddess, the Wood grew green again. *Strabo* relates, that the Men who offered her Sacrifices, walked bare-footed upon burning Coals, without burning themselves. She was honoured by freed-men as their Protectress, because they received in her Temple the Cap, that was the Token of their Liberty.

FESTUM and FESTA, Holy-days. The *Romans* kept many Feasts, as it appears by their Calendar. We shall speak of them according to their Alphabetick Order. They were very careful of observing Feasts, and during that time they did forbear to work.

Tibellus tells us, that the *Romans* abstain from working, upon the days of Expiations and Lustrations of the Fields.

Quisquis adest, faveat, fruges lustramus & agros,

Omnia sint operata Deo, non audeat ulla Lanificam pensu imposuisse manum.

These words express the true end of ceasing from work, to employ themselves to the service of the Gods and Religious Duties.

'Tis not certain, if Ploughmen rested from all kind of work, during the Holy-days. *Virgil* relates many exercises, and other small things, that Men were allowed to do in Holy-days,

Quippe etiam festis quadam exercere diebus, Fes & jura sinunt: Rivos deducere nulla Religio vetuit; segeti pratendere sepe, Insidias aribus moliri, incendere vepres, Balantumque gregem fluvio mersare salubri: Sæpe oleo tardi costas agitator aselli, Vilibus aut onerat pomis: Georg. lib. 1. v. 270.

as to make Drains to drain the water, inclose a Field with Hedges, laying snares for Birds, set Thorns on fire, wash a Flock in the River, and load an Ass with Fruits.

These works were not disagreeable to the celebrating of the Holy-days. And yet working was not left to the liberty or humours of Men's fancy, but were regulated by the Laws and Ordinances of the Pontiffs, who ruled matters of Religion.

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They were so exact in keeping Holy-days, that the following day was accounted a day of bad Omen to undertake any thing. Wherefore the Romans and the Greeks have consecrated the next day after the Holy-days, to the Genij or the dead.

And they were so careful of ceasing from work, that the keeping of their Holy-days was an imitation of the rest of the Sabbath, commanded by the Law of God. For the Greeks and the Romans kept some Holy-days during eight days together, in imitation of the Hebrews, and had also their eight and nine days of Devotion. For Polybius tells us, that to thank the Gods for a Victory obtain'd at Sea, the Romans ordered to forbear from all kind of work for nine days together.

FIBULÆ, Buckles, Clasps. This Latin word, generally taken, signifies *All sorts of work that joins two things together.*

Fibula Architectonica, that which in Architecture we call a Nail, Peg, Key and Ring, and all that is made use of to join Beams together, and other parts of Buildings. In this sense Cesar makes use of this word, in the description he has made of the Bridge that he built over the River Rhine: *Binis utrinque fibulis ab extremâ parte distinebantur.*

In Anatomy *Fibula* is that we call a Cannel-bone.

Fibula in relation to Cloaths, means Buckles and Clasps, that keep close, or tie up some part of our Cloaths. The Greeks and Romans made use of them, and often adorned them with precious stones. Men and Women did wear them upon their Cloaths and Shoes, and used them to keep up their Hairs, *aliqua fibula comam diffusentem colligans.*

Fibula Gymnastica or *Citharadica*, used only by Musicians and Comedians, to keep close the prepuce of Children, lest they should keep Women company, and lose their voice, as we learn of Celsus. The same thing was used to Players upon the Stage, to preserve their voice, as 'tis reported by Martial.

Menophili penem tam grandis fibula vestis.

An Ancient Interpreter of Juvenal observes upon this Verse of the sixth Satyr,

— Nullius fibula duras
Vocem vendentis prætoribus. . . .

Fibulam dicit circellos quos tragadi, sive comadi in pen: habent.

FICULNEA VIA. The way or the Street of the Fig-tree at Rome, called *Mementania*.

FICUS, A Fig-tree. Pliny affirms, that the white Fig-tree is fortunate, but on the

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contrary, that which brings brownish Figs is fatal.

The Fig-tree called *Ruminalis*, under which the Wolf suckled Remus and Romulus, was at Rome, about the place of the Assemblies.

FIDES, Faith. A Goddess, whom the Ancients honoured and plac'd in Heaven. Livy relates, that her Priests were clothed with very white Linnen, to shew the candour and sincerity of Faith. She was represented by two Hands joined close together, and sometimes with two little Images holding one another by the hand. See *Fidius*.

Dionysius Hallicarnassicus tells us, that Numa Pompilius was the first Man who built a Temple to publick Faith, and instituted Sacrifices in honour of her at publick charges. Her Priests or Flamines sacrificed to her without shedding of Blood, clothed with white Robes, and drawn upon a Chariot, holding their right hand open.

FIDIUS. The Romans and the Sabins respected this God, as the protector of the good Faith that should reign among them.

There was a Temple at Rome on Mount Quirinalis built to this God, where his Feast was kept every year upon the Nones of June. And his Image is still seen at Rome, in an ancient Marble of three Figures, which are under a kind of a Canopy. Honour stands at the right, under the figure of a middle aged Man; Truth at the left, represented like a Woman crowned with Laurel, holding Honour by the Hand; and Love is betwixt them both, under the shape of a young Child, with this Inscription *Simulacrum Fidi.*

FLAMINIUS, Surnamed *Quintus*, the Son of T. Flaminius, whom Hannibal defeated near the Lake Trasymenes. Being Consul, he marched against the Inhabitants of Milan, and routed them. Then he made war against Philip King of Macedonia, and vanquish'd him in two pitch'd Battles, and by this defeat restored Liberty to all the Cities of Greece, that King Philip had made his Tributaries. And being ready to engage the Enemy, he received Orders from the Senate to return to Rome, to quit his Consulship, because of some formalities wanting at his Election; but he put the Packet into his Bosom, and did not open it, till after he had obtained the Victory: The Senate repented highly his contrivance, and endeavoured to deprive him of the triumphal Entry; but the People opposed them, and allowed him the Triumph. Wherefore this great General was attended in his Triumph, by a Crowd of his fellow Citizens, whom he had made free, and followed his Triumphal Chariot with Acclamations, which made the Glory of his Triumph shine the more.

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Flamininus is not found among the Consuls, neither in the Calendars of Rome, nor in the Roman Chronicles. The Senate doubtless deprived him of that Honour, because he had not obeyed their Orders, when he was called back to Rome.

FLAMEN and **FLAMINES**, in the plural number. *Numa* instituted these Priests of *Jupiter*, *Mars* and *Romulus* or *Quirinus*, to perform the Religious Service, and called them *Flamines*. *Varro* in his Book of the *Latin* Tongue tells us, that the Antients had as many *Flamines* as Gods. At first there was but one *Flamen* created, who was called *Flamen Dialis*, or the Priest of *Jupiter*; then another was allowed to *Mars*, called *Flamen Martialis*, and a third to *Quirinus* or *Romulus*, called *Flamen Quirinalis*.

Afterwards the number of *Flamines* was increased; but yet the first were called *Majores Flamines*, and were all of Patrician Families; the others were called *Minores Flamines*, and were of Plebeian Families.

There were likewise *Flamines* ordained for the Emperors, after they were ranked among the Gods. The Emperor *Augustus* had one called *Flamen Augustalis*.

The People assembled by *Curii* chose these Priests, and often left their Election to the Pontiffs. The High Priest consecrated them, and they were under his subjection, as to their Discipline. *Aulus Gellius* relates the Ceremonies observed at their Consecration.

First, the will of the Gods was consulted by Augurs, about the Man who should be consecrated, then the High Priest took him up from the hands of his Kindred; and this was called *capere Flaminem*, as we learn from *Livy*.

The Priests of *Jupiter* called *Flamen Dialis*, was the chief of all. And it must be observed, that all these Priests were allowed to wear the Robe edged with Purple, like great Magistrates, to keep the Ivory Chair, and to sit in the Senate.

They did wear a kind of a Cap or Hat, that was particular to them. And *Varro* tells us, that they had the name *Flamen*, because they wore a little Band of Thread about their Head, *Flamines dicti, quod filo caput cinctum habebant*.

Servius mentions two kinds of Ornaments that the *Flamines* wore upon their Head, one single for conveniency in the Summer, viz. this little Band of Thread; the other was the Hat, which covered their Head, during their Functions: *Varum festis diebus, filo deposito, pilea necesse erat accipere*.

Saliger, upon this Text of *Varro*, has described the form of the Hat of the *Flamines*, and tells us, that it was called *Flammum*, that

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the Crown thereof was in form of a Pine-Apple, with a woollen Tuft on the top of it called *Apiculum*, and from its brims hung woollen Bands, called *Offendices*, to keep it fast.

When the Wife of the *Flamen Dialis* died, he was obliged to quit his Priesthood: *uxorem si amisit Flaminio decedit*.

He was not allowed to ride, nor to take any Oath, nor to lye out of the Town. The paring of his Nails and Hairs were buried at the Foot of a Tree, *subter arborem Siliquam terrâ operiantur*; and was forbid to name or touch a She-Goat, a Hare, or Beans, and never entered into any place where dead Bodies lay, and was bound to shif himself in private, lest *Jupiter* should see him naked.

FLAMINICA, The Wife of the *Flamen Dialis* was invested with the Priest-hood, like her Husband, and was not obliged to observe the same Ceremonies that he observed himself. She was not allowed to comb her Hairs, nor to put them in order, when she went to the Ceremonies of the *Argæi*, celebrated in *May*, because she was then in mourning. Her chiefest Ornament was a great Scarf of purple colour, with a Fringe about it. The Woman who waited on her was called *Flaminia*, and the Men who attended upon her Husband *Flaminii Camilli*.

FLAMINIUS, See before *Flamen*. **FLAVIUS** *Caius* the Son of *Cneus Flavius* *Libertinus*, a Notary, was raised to the dignity of *Ædilis Curulis* against the Patrician's consent, which they resented so highly, that they left off their Ornaments, and refused to salute him in contempt of his elevation. But to be revenged of them, he publish'd the Roman Law, which the Senate and Patricians had kept very secret among themselves, in the Closets of the Pontiffs, and published also the Roman Calendars, and dedicated a Temple to Concord. Whereupon the wrath of the Patricians was increased, for they had then nothing left secret to deceive the simple People.

FLAVIANA, viz. **FAMILIA**, The *Flavian* Family, so called, from the colour of their Hairs, that were reddish. There were three Roman Emperors born of that Family, viz. *Vespasianus*, *Titus* and *Domitianus*.

FLORA, The Goddess *Flora*. *Lactantius* gives a description of *Flora* or *Flaura*, as if she was a Courtezan, who left her substance to the Roman People; in consideration whereof they ordained her extraordinary Honours, and Games called *Floralia*, where she was intituled the Goddess of Flowers. But *Varro* recounts *Flora* among the Divinities, who were

were before that time honoured by the *Sabins*, and were received at *Rome*, when the *Sabins*, together with their King *Tatius* joined themselves to the *Romans*, to make with them but one and the same body of People. *Ovid* describes her in his *Fasts*, as the Goddess of Flowers, the Wife of *Zephrus*, whereby he means a natural Goddess, named *Flora*, instead of *Cloris*. The Games *Floralis* were instituted five hundred and thirteen years after the foundation of *Rome*; and yet were not kept annually: but in the year five hundred and eighty, at the celebrating of these Games, Harlots danced naked, playing a thousand lascivious postures.

FLORUS, A Governour of *Judea* for the *Romans*, who attempted to steal away seventeen Talents out of the Treasury of the Temple. But the people disappointed his design, and reproached him for his Tyranny; and to make him appear scandalous, some men went from door to door begging in his name. But having been acquainted with it, to revenge that affront, he marched with all his Forces and entered *Jerusalem*, where his Soldiers plundered the Market, and many persons of Quality's Houses. He commanded also that many *Romans* of the Equestrian Order, should be whipt, and nailed to the Cross, without any regard to their quality, because they were Native *Jews*. His barbarous dealing obliged the *Jews* to rebel, whereupon *Vespasianus* destroyed their Capital City and Nation.

FLORUS, An Historian, who has writ an Abridgment of the *Roman* History from *Romulus* to *Trajan*, and lived in his Reign. Some Critics can't bear his way of writing, yet his Style is not altogether so much to be blamed, tho there are a great many Faults in it, being wholly Poetical and full of quibbles. 'Tis uncertain whether he is the Author of the Epitome of the Books of *Livy*.

FLUONIA, An Epithet given to *Juno*, because she helped women in the time of their monthly courses.

FONS, A Fountain. There are hot Fountains, the water whereof is as good to drink, says *Vitruvius*, as that which is drawn out of the Fountain of the Muses, or the Spouting-waters of *Martian's* Fountain. All hot Fountains have a Medicinal Virtue; for being warm'd by the Minerals, through which they run, acquire a new vertue, and are fit for other uses than common Waters are. For Sulphureous Water is good for distempers of the Nerves, fortifying them, and consuming the bad humours with their heat. The waters that run through Allum-mines, cure bodies weakened with the Palsy, or some others like distemper, driving the exorbitant

cold out of the Limbs by heat, restoring them to their Natural state; the bituminous waters being drunk, by purging expel distempers of the internal parts of the body.

At *Carthage* there is a Spring, on the surface whereof there is Oyl swimming over, which smells like the scraping of a Lemon, the Inhabitants of the place anoint their Cattle with it. Near *Hieropolis* in *Phrygia* there is a great boiling Fountain which petrifies.

There are also springs of water that contract bitterness by the moisture of the Earth, through which they run out, which proceeds from Mines of *Sandarach*, that communicate its bitterness to the waters.

There was was a spring of Water at *Terracina*, called the Fountain of *Neptune*, the Water whereof was so poisonous, that it immediately killed Men who drank of it. In *Thes-salia* there is still a Fountain shadowed by a Tree, the blossoms whereof are of purple colour, the Flocks refuse to drink of it. In the Country of the *Falisci*, near the road of *Naples*, and a Grove standing in the middle of a field called *Comitus*, comes out a Spring, wherein are found bones of Serpents, Lizards, and other venomous Beasts.

There are also some Fountains of acid waters, as the Fountains of *Lyncellus* and *Velino* in *Italy*, *Theano* in *Terra di Lavoro*, and in many other places, which being drank, dissolve stones in the Bladder and Reins.

Besides all these Fountains there are other Springs, the Waters whereof seem to be mixt with Wine, as that of *Paphlagonia*, which, without any Wine mixt with it, makes Men drunk.

In *Arcadia*, near a Town well known called *Chlor*, is a Cave under ground, from whence flows a Spring of Water that has such a Virtue, that Men hate Wine after they have drank of its Water. Upon this Fountain there is an Epigram written in *Greek* Verses, giving warning to the People that the Fountain is not proper for bathing, and is an Enemy to the Vineyard, because *Melampus* having offered his Sacrifice, purified the Daughters of *Prætus* in this Fountain, to cure them of their Madness, and restored them to their former condition.

In the Isle of *Clio* there was a spring of water, that made those mad who drank of it. Wherefore an Epigram was set on it, to give warning that the water thereof was very pleasant to drink, but made the minds of Men as hard as Stone.

At *Susa* the Capital City of the Kingdom of *Persia*, another small spring of water makes the Teeth fall out. And an Epigram is there written, to give notice to the people, that the water of that Fountain is very proper for bathing

bathing, but makes the Teeth of those who drink of it shed.

These two Fountains *Arethusa* and *Hippocrene* were often rehear'd by the Poets. The name of this last Fountain signifies the Horse-Fountain. This Horse was also called *αἰγών*, i. e. Fountain. 'Tis well known, that the Vapours of the waters under-ground, ascend to the highest top of the Mountains by a continual transpiration, and there thicken into small drops of water, which meeting together make Springs. *Vossius* tells us, that this motion of ascending waters, compar'd to a Horse, gave occasion to the Fable of *Pegasus*.

Arethusa is a Fountain in Greece, which was beloved by the River *Alpheus*, who follows her running under ground as far as *Sicilia*, where *Diana* receives her in the small Island of *Ortygia*. See *Alpheus*.

FONTINALIA SACRA, The Feast of Fountains, which was solemniz'd at Rome, by crowning the Fountains with Garlands of Flowers and Lamps, among the Sacrifices.

FONTINALIS PORTA, A Gate at Rome called *Capena*, where Fountains and Conduits were built.

FORDICIDIA or **FORDICALIA**, A Festival observ'd the 15th of April through all the *Curia*, on which they offer'd in sacrifice a Cow with a Calf called *Forda*.

FORNACALIA, The Feast of Ovens, which was commonly celebrated the 18th, in remembrance of the ancient Ovens, wherein Wheat was roasted, before the way of grinding Corn and making Bread was found out. Upon that day they sacrificed to the Goddess *Fornax*, to give her thanks for the good use of Ovens, invented by her.

FORTUNA, Fortune, a Goddess which the Heathens esteem'd the Ruler of all Events both good and bad. For they distinguish'd two kinds of Fortune, one good and the other bad.

The Greeks had many Temples dedicated to Fortune, recorded by *Pausanias* in several places of his Books, called the *Fortune of the Gods* *Θεῶν τύχη*, and observes that *Homer* has spoken well of Fortune or *Tyche*; and has placed her among the Nymphs, the Daughters of the Ocean; but never allowed her a great power over humane things; tho' he has in other places of his works described the Functions proper to every particular Goddess.

Pausanias has also observed, that the imaginary omnipotency ascribed to Fortune, and so much extoll'd by vain Men in following Ages, did not prevail over the mind of Men, (at least of the Greeks) before the Age

of *Homer*. *Pausanias* observes still in many places, that *Pindarus* hath often spoke of Fortune, and ranked her at the head of the *Parte*. *Facile enim mihi Pindarus in suis Cantibus persuadet, tum alia multa, tum vere unam esse Parcarum Fortunam, Et eam quidem potestate sororibus antecellere*. The common Idea of a blind and inconstant Fortune, can't be represented by making her one of the *Parte*; and yet this representation comes near to the truth, for it gives to understand, that all things are govern'd by a wife and absolute power, whose actions seem sometimes casual to Men, because they can't find out the secret and invisible ways of his proceedings.

Pindar prays to Fortune as the Daughter of *Jupiter*, who has at her command the ordering, motions and success in War both by Sea and Land, and presides at publick deliberations.

Horace places the management of all things in the hands of *Jupiter*, whose secret and just designs are unknown to Men; and in general all things that the vulgar ascribe to Fortune, is performed by Providence. *Od. 34. l. 1.*

*Valet ima summis
Mutare, Et insignem attenuat Deus,
Obscura p'omem. Hinc apicem rapax
Fortuna cum stridore acuto
Sustulit, hic posuisse gaudet.*

'Tis plain by these Verses, that God and Fortune are two names that signify the same thing; for commonly Men ascribe to Fortune the Events that don't depend upon them, and are perform'd by a superior cause unknown to them. The following Ode is dedicated to Fortune; and 'tis most certain, that under that name, he understands the supreme Dignity, not only because of the infinite power he ascribes her, but also because he confounds Fortune with Necessity and Fate, which is quite opposite to the Idea of Fortune.

Horace had doubtless read what *Homer* said, that at the entry of *Jupiter's* Palace, there are two great Vessels, out of one runs upon us all good, and of the other all evil, to shew us that God is the dispenser of all good and evil; favouring men with his good things, and punishing them, when he sends or permits evil.

Ancus Martius, the fourth King of the Romans, was the first Man who built a Temple at Rome to Fortune, with this Title *Fortuna virili*, To the Viril and courageous Fortune; because Courage is not less required than good Fortune to obtain Victories. *Servius Tullius* built her a Temple at the Capitol under the Title of *Primigenia*.

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There was a Statue of Fortune at *Athens*, holding betwixt her arms *Plutus* the God of Riches. She is represented in Medals like a Goddess, holding with one hand a Horn of Plenty, with the other the Helm or Rudder of a Ship, set upon a Globe, to shew that she governs the World. Fortune is still represented lying or sitting, and holds under her left Arm her Horn of Plenty, and lays her right hand upon a wheel, to denote her inconstancy and inconstancy, with these words *Fortuna Reduci*. *Apelles* drew her in that posture, and when he was asked the reason why he had drawn her sitting, he answered, because she had never been at rest.

We have still other Emblems of Fortune; in some whereof she is represented with a Beard, *Fortuna Barbata*, and in others carrying a Branch of Laurel with her Horn of Plenty.

We read in Histories, that the Fortune of Gold commonly attended the Beds of the *Cæsars*, and that when the Emperor was dying she was carried to his Successors.

There was a brazen Statue of Fortune, in a Temple built to her by *Sylla* at *Præneste*, so well gilt over, that to express any thing that was well gilt, 'tis said that it had been gilt at *Præneste*.

The Ancients represented Fortune of both Sexes, Male and Female, as several other Divinities.

The *Pagani*, says *St Austin*, esteem'd so much the Goddess Fortune, that they have left in Writing, that the Statue that Women had consecrated by the name of feminine Fortune had spoken, and said more than one time, that they had done well to render her that Honour.

There was a Temple built upon Mount *Esquilinus* consecrated to Fortune, *St Austin* speaks of it in raillery, in the 4th Book of the City of God, c. 18. 'How can Goddess Fortune be sometimes good, and sometimes bad? May be when she is bad, she is not then a Goddess, but is changed on a sudden into a pernicious Devil; Then there must be as many several Fortunes good and bad, as there are men happy and unhappy. May be the Goddess is always good, and if it be so, she is the same thing as Felicity. Why have then Men consecrated them several Temples, Altars and Ceremonies? Because, say they, Felicity is that which Men enjoy according to their deserts, but good Fortune befalls by chance both good and bad Men, without any respect to personal Merit, wherefore she is called Fortune. But how can she be good, if she befalls without distinction both good and bad Men? And why Men should serve her, seeing she

is blind, and offers herself indifferently to all Men, and leaves often those Men who serve her, to stick to those who despise her; or if they say, that she sees and loves Men who worship her, she has then regard to the deserts of Men, and does not happen out of a meer chance? what will become then of the definition of Fortune? and how can they say that she derives her name from *Fortis*, because she is casual.

The Romans gave several Names to Fortune, and built her Temples and *Edicule*, by these several Names.

They called her *FORTUNA LIBERA, REDUX, PUBLICA, PRIMIGENIA, EQUESTRIS; PARVA FORTUNA; FORS or FORTIS FORTUNA; FORTUNA VIRILIS & FEMINEA.*

FORUM, This word signifies several things; viz. Market-places, and common places, where the People met upon Business, and where they pleaded; for of all the places that were at *Rome*, there were but three where Courts were kept. *Forum* signified also, a Town where Fairs are kept, as *Forum Julij*, the Fair of *Frioul*; *Forum Livij*, the Fair of *Forly*; and *Forum Flaminium*, the place where was kept the Fair of *Fuligny*; for because of the great concourse of Merchants, who came to these Fairs, they built Houses for their conveniences, and in process of time, these places became Towns.

The publick places in *Greece* are of square figure, with double and large *Piazza's* round about, the Pillars whereof are close, and hold up the Architraves made of Stone or Marble, with Galleries above; but this was not practiced in *Italy*, because the old custom was to represent the Fights of Gladiators to the People in these places. wherefore they set up their Pillars at a larger distance one from another, that the People might see those Shews the better, and that the Shops of the Bankers, that were under the *Piazza's*, and the Balconies that were above, might have room enough for their Trade, and the Receipt of publick Revenues.

There were seventeen common places or Market-places at *Rome*, fourteen whereof were appointed for the sale of Goods and Merchandizes, called *Fora Venalia*. There was *Forum Olitorium*, the Herb-Market, where Pulses were sold; *Forum Piscarium*, the Market for Bread; *Forum Piscarium*, the Fish-Market; *Forum Equarium*, the Market for Horses; *Forum Boarium*, the Market where Oxen were sold; *Forum Sorium or Suarium*, the Hog-Market; *Forum Cupedinarium or Cupedinis*, the Market for Dainties, where the Cooks, the Pastry-Cooks, and the Confectioners kept their Shops.

F O R

Writers don't agree about the Etymology of the Name given to this place. *Festus* says, that this word is derived from *cupes* or *cupedia*, which signifies in Antient Books, rare and dainty meat. *Varro* in his 4th Book of the *Latin Tongue*, tells us, that this place took its Name from a Roman of the Equestrian Order, named *Cupes*, who had a Palace in this place, which was pull'd down in punishment of his Thefts, and the place where it stood, appointed for the use of a Market.

All these Market-palces were surrounded with Piazza's and Houses, with Stalls and Tables, to expose Goods and Merchandizes to sale, which were called *Abaci*, *Plutei*, *Venaliij*, & *Operarie Menſæ*.

The Romans called the places where matters of Judgment were pleaded and decided *Forum Civilia* or *Judiciaria*, the three chiefest whereof were, *Forum Romanum*, which was the most ancient and most famous of all, called *Latinum* & *Vetus*, where the *Rostra* was kept: *Forum Julij Caesaris* & *Forum Augusti*, were two places only added to the *Forum Romanum*, because it was not large enough to hold the number of Lawyers and Clients, says *Suetonius*. These three places were appointed for the Assemblies of the People, publick Speeches and Administration of Justice. There were still two places more added to these three above mentioned; one was began by *Domitian*, and finished by the Emperor *Nerva*, and was called by his Name *Forum Divi Nervæ*, and the other was built by *Trajan*, called *Forum Trajani*.

The *Forum Romanum* was scituated betwixt Mount *Palatinus* and the *Capitol*, and contained all that spot of ground, that extended from the Arch of *Septimius Severus*, to the Temple of *Jupiter Stator*. In *Romulus's* time it was only a great open place, without Buildings or any other Ornament; *Tullus Hostilius* was the first who inclosed it with Galleries and Shops, and afterwards this work was carried on by other Kings, Consuls and Magistrates: And in the time of the prosperity of the Common-wealth, it was one of the finest places in the World. The chiefest parts thereof were, the place called *Comitium*, where the people assembled for deliberations concerning publick Affairs. The Magistrates called *Ædiles* and *Prætors*, ordered often Games to be represented there to divert the people. *Marcellus Junior* the Son of *Octavia*, *Augustus's* Sister, caused it to be covered with Linnen, the year that he was *Ædile*, for the conveniency of those that were at Law, ut *Salubrius litigantes conſisterent*, says *Pliny*. *Cato* the Censor said, that this place ought to be paved with sharp Stones, that litigious men growing weary of standing there, might be discouraged to go to Law.

F O R

In this place of Assembly there were four stately Buildings, viz. the Palace of *Paulus*; the House of *Optimia*, where the Senate met; the House of *Julia*, built by *Vitruvius*, and the House of *Porcia*, erected by *Portius Cato*. At one corner of this place, at the foot of the *Tarpeian Rock*, was a great and dreadful Prison built by *Anicus Martius*, and since enlarged by *Servius Tullius*, with many Dungeons, from whence it was called *Tullianum*. Over against that Prison stood a great Coloss of Marble, vulgarly called *Marſorie*, in the shape of a man lying all along, representing, as some men say, the Figure of the River *Nar*, the first letter *N* having been changed by corruption of Language into an *M* *Nardiſorum* and *Marſorio*. Some other men tell us, that this Figure represented the River *Rhine*, and was a piece of Architecture, supporting the Statue of *Domitian* on Horseback, and was laid there after he had triumphed over *Germany*. And some are of opinion that it was the Statue of *Jupiter Panarius*, the God of the Bakers, whose Statue was set up there in remembrance of the Loaves that the Soldiers threw down from the *Capitol* into the Camp of the *Gauls*, to shew them that they wanted no Provisions.

Just by this place of Assembly was the Court called *Hofilia*, where the Senate assembled very often. Over against this Court was the *Rostra* *Rostrorum*, which was a Pulpit set up and adorned with stems, or fore-fronts of Ships taken from the *Antiates*. At the Entry of the place, or, as *Tacitus* says, near the Temple of *Saturn*, was a Pillar called *Milliarium aureum*, from whence they took the distance and measures of the Italian Miles. There was also a Gallery like a Bridge of Marble, built by the Emperor *Caligula*, to go from Mount *Palatinus* to the *Capitol* through the *Forum Romanum*. This Gallery was supported by fourscore huge Pillars of white Marble.

FORUM JULII CÆSARIS was much finer than the *Forum Romanum*, He contrived the design thereof, being yet a private man, and began to set men at work about it, when he was Pro-consul of the *Gauls*. The adorning of this place cost him above a hundred thousand great Sesterces, which is five hundred sixty two thousand five hundred pounds of our Money. This place was behind the Temples of Peace and *Faustina*.

FORUM AUGUSTI, was above the *Forum Romanum*. In the middle of this *Forum*, *Augustus* built the Temple of *Mars*, by the Title of **BISULTOR**, i. e. Twice Revenger, because he had helped him to revenge himself on the murderers of his adoptive Father, and to subdue the *Parthians*. He built

built a double Gallery round about it, and set up on one side the Statues of all the *Latin* Kings since *Eneas*, and on the other side he erected all the Statues of the Kings and Emperors of *Rome*, from its foundation to his time.

FORUM Nervæ, was began by *Domitian*, and finished by *Nervæ*. It was also named *Forum transitorium*, because it was a passage to go to the other *Fori*. *Alexander* the Emperor set up three Statues, of the height and bigness of Colosses, both on Foot and Horse-back, in honour of the Emperors his Ancestors, and erected brazen Pillars, whereon were engraven their Achievements,

FORUM Trajani exceeded all the former; and the Gods themselves, says *Ammianus Marcellinus*, gazed upon it as one of the wonders of the World, and were amazed at it, seeing nothing but Heaven it self finer, and nothing else that came so near to it: *Singularem sub omni cælo structuram, etiam Numinum assensu mirabilem*. *Apollodorus* a skilful Architect, built it by *Trajan's* Order. In the middle of this place, was a Pillar a hundred and twenty eight foot high, and Men ascend to it by one hundred eighty five Steps, which were enlightned with forty five Windows. Round about this Pillar were ingraven the Achievements of this Emperor, and the Victories he had obtained over the *Daci*. 'Tis the general opinion, that the Senate consecrated this Pillar to him, while he was at War against the *Parthians*, and that he never saw it himself; but dying of a bloody-flux at *Seleucia* a City in *Syria*, his Ashes were brought to *Rome*, and set up in a golden Pilaster on the top of the Pillar, which is adorned with several representations of Horses and military Standards gilded over, with these words written upon them, **EX MANUBIIS**.

This *Forum* was situated between that of *Nervæ* and the Capitol.

FRIGIDARIUM, A place in the Baths to cool the People.

FRONTINUS, An Historian, who was Overseer of the Waters and Aqueducts, in the time of the Emperor *Nervæ*.

FRUMENTATORES & FRUMENTARIJ. Those who bought Corn in the Provinces, both for Cities or Armies, or received and gathered the Corn, that some Provinces furnish'd the Commonwealth with. These words signifie also Purveyors for the Armies, who distributed a certain quantity of Corn every day to each Soldier, in the like manner as the Ammunition Bread is now distributed in the Armies to the Soldiers.

FUGALIA, Feasts instituted in remembrance of the Liberty restored to the Commonwealth, after the Kings were expell'd

out of *Rome*. These Feasts were kept in *February*, the same day that King *Tarquinius Superbus* fled away to *Porrenna*.

FULGUR, Lightning, a gross and sulphurous Exhalation, set on fire by the clashing of the Clouds together, and coming out with violence makes a great noise, and has extraordinary effects on the Earth. The *Pagans* have always armed their Gods with a Thunderbolt, and specially *Jupiter*, and tell us, that *Vulcan* and *Cyclops* forged the Thunderbolts in the Caves of Mount *Etna*, where they placed his Forge.

The *Egyptians* in their Hieroglyphicks took Thunder for a power, which no Creature is able to resist. Wherefore *Apeller* drew *Alexander* in the Temple of *Diana* of *Ephesus*, holding a Thunderbolt in his hand, to shew the extent of his power, which no Creature was able to withstand.

The opinion of the Heathens was, that *Jupiter* never struck neither Men nor inanimate Creatures with his Thunderbolt, but to punish their Crimes: and Men struck therewith were deprived of Sepulture, and were buried only in the same place where they were found dead, according to the Law of *Numa*, as *Festus* relates.

Sei fulmine occisus est, ei iusta nulla fieri oportet.

They covered only their Corps with Earth, at the same place where they had been struck with the Thunderbolt, as *Artemidorus* tells us.

It was not allowed to Sacrifice to the Gods, with Wine of a Vineyard touch'd with Thunderbolt, and the places that were struck with it were fatal and unfortunate, till they were purified with Sacrifices, and then these places became famous, by an Altar that was erected there. And those men, who were employed to purifie Trees smitten with Thunderbolt, are called by *Festus Strufertarii*, Men making a Sacrifice with dough baked upon Ashes. An old table of brais found at *Rome*, makes good what I say. These are the words mentioned on that Table.

III. ID. DEC.

Fratres. Arval.

In Lucu: Dec. Die.

Via. Campana. Apud. Læp. V.

Convenio Per. C. Porc. Priscum. Mag.

Et ibi. Immolav.

Quod ab Iſtu. Fulminis.

Arbores Luci Sacri. D. D.

Attasse Arduerint.

Farumque Adolefactarum.

Et in eo Lucu Sacro Alie.

Sint Repositæ.

The Tenth day of December the *Fratres Arvalis* assembled at the Grove of *Juno*, on the great Road of *Campania*, five miles from *Rome*, by the order of *C. Portius Priscus Magnus*, and there sacrificed, because some Trees of the holy Grove, dedicated to the Goddess, were struck with Thunderbolt, &c.

The Romans distinguished two kinds of Thunderbolts, those of the day, which they ascribed to *Jupiter*, and those of the night, which were in the power of the God *Summanus*, *Diurnum fulgur*, says *Festus*, *Appellabant diurnum quod putabant Jovis, ut nocturnum Summani*. There was yet *fulgur provorsum*, which was heard betwixt day and night, and was ascribed both to *Jupiter* and *Summanus* together.

The Thunder was made use of to take the Augurs, about things that were to come.

Some Thunders were called by the Romans *Vana* and *Bruta*, which signified nothing at all, and made more noise than did harm; the others *Fatidica*, which portended good and evil, joy and sorrow. Of these last some were called *Consiliaria*, which happened while they were advising about some affair: others *Aufortitatus*, which happened when the business was done, to give their approbation to it, and countenance it. Others were called *Monitoria*, which gave warning of what should be avoided. *Prostifera*, which threatened some evil or danger. *Deprecanea*, which carried with them an appearance of danger, and yet were without danger. *Familiaria*, which prognosticated the evil that was to befall some Family. *Publica*, out of which they drew predictions for thirty years; and *Privata*, by which they foretold things to come only for ten years.

F U N A M B U L I, Dancers on the Ropes. The Art of the Dancers on the Ropes is very ancient. *Tarent* makes mention of them in the Prologue to *Hecyra*.

Capitolinus, in the life of *Marcus Aurelius*, says, that the Emperors *Marcus Aurelius*, and *Lucius Verus*, dress'd in magnificent Habits, were Spectators of the Games ordered for their Triumphs, and that among other marks of *Marcus Aurelius's* kindness, he had that regard for the Dancers on the Ropes, to order that Quilts should be laid along under the Rope, because of a little Boy who dancing on the Rope fell down; and from hence comes, says he, that to this present time, viz. to the time of *Dioclesian*, there were Nets spread under the Rope. These Games were represented while *Marcus Aurelius* was Emperor, in the 18th year of his Tribuneship, the 164th year of our Lord.

Suetonius, in the life of *Galba*, relates a wonderful thing, which shews, that not only Men but also Animals were capable of being instructed in the Art of dancing on the Ropes.

The 19th year of *Tiberius's* Empire, which is the 32d year of our Lord, *Galba* being Praetor, ordered the Games and Feasts called *Floralia* to be kept, wherein he gave new shews to the people, viz. Elephants walking on the Rope.

Afterwards, in the Reign of the Emperor *Nero*, in the great Games instituted for the Eternity of the Empire, as *Suetonius* relates, a great many persons of both Sexes shewed their Skill by several sorts of Games, and among others a Roman of the Sequestrian Order, sitting on an Elephant, run *per catadromum*, i. e. on a stretched Rope, as *Casaubon* interprets it. *Pliny* in the 8th Book, c. 2. says, that *Germanicus* gave publick Games of Gladiators, wherein Elephants performed many Feasts of Activity, throwing Swords in the Air, and fighting like Gladiators, and danced in Armour, and walked on the Rope; and in the following Chapter, *Pliny* speaking of the docility of these Creatures, 'Tis a strange thing, says he, that there are some so skilful as to ascend a long stretched Rope; and what is more incredible, to descend again backward, with less trouble than they went up.

And if we take it from the first ages of our Lord, *Petronius*, *Juvenal*, and *Quintilian* speak of dancers on the Ropes; *Petronius* gave this description of them.

*Scutea suppositis tenduntur vincula lignis,
Quae super acris praetendit crura viator,
Brachia descendens, grossum per inane gubernat.*

Before the coming of our Lord, *Horace* in the 2d Book of his first Epistle, makes an allusion to the Dancers on the Ropes. *Messala*, who lived 260 years before the coming of Christ, is the first man who has rendered the word *Schanobates* by that of *Funambulus* in Latin, as *Acron* relates in his Notes upon *Horace*. It must be granted, that 'tis very difficult to determine precisely the time that men danced first on the Ropes, yet 'tis to be supposed that this art came into practice a while after the Games of the Stage and Comedy, which was invented in the diversions of the Vintage, by occasion of the Leather-bottles, upon which they leapt and danced, *Salire per utres*.

Shews of Dancers on the Ropes were never accounted among the publick Games, and this Trade was rather looked upon as the skill and diversion of private men, than any thing else belonging to the Stage; for we never read that they received any publick reward like Players of Comedies, nor had any rule in their Art. And yet there were some presents made to them; but these Presents were made

F U N

made out of the liberality of the people, and not out of the publick rewards set for them, like those that were settled for Players.

Lipsius places Shews of Dancers on the Ropes in the rank of private diversions; for tho they danced in the Chorus's of publick Games, notwithstanding their Dances were not an essential part of these Games, till the Emperor *Carinus's* time.

The *Cyziceniens* had a singular skill in dancing on the Ropes, as says an anonymous writer of Geography, who lived in the time of *Constantine* and *Constantius*, whose Manuscript is kept in the French Kings Library. This Manuscript informs us, that the *Cyziceniens* and their neighbours had so great a skill in leaping and dancing, even on the Ropes, that they exceeded in that art all other Nations, and accounted themselves to be the first Inventors and Masters thereof.

The *Greeks* had Dancers on the Ropes from the first institution of *Scenic* Plays, which were invented about the time of *Icarus*, the Son of *Erigonus*, or of *Dionysius* surnamed *Liber Pater*, and first introduced into *Athens* by *Thespius*.

The Dancers on the Ropes appeared first at *Rome* during the Consulate of *Sulpitius Peticus* and *L. Stolon*, the first Introducers of Plays in *Rome*, acted for *Licinius* the first time in the Isle of the River *Tiber*, and then represented on the Stage by the orders of the two Centors, *Messala* and *Cassius*.

The *Greeks* called the Dancers on the Ropes by these several Names, *Schamobates*, *Acrobates*, *Orobates*, and *Neurobates*, as we read in the first Book of *Bullenger de Theatro*, who tells us that there were four kinds of them. In the first rank he places those who vaulted round about the Ropes, like a Wheel about its Axletree, and hung themselves by the Feet or the Neck. *Nicephorus Gregoras* says, that he saw in his time at *Constantinople*, some of these Dancers tumbling about a Rope.

The second kind of these Dancers were those who let themselves slide downward along a Rope lying upon their Breasts, holding their Arms and Legs stretched out. Of these the *Manilius Nicetas*, and *Vopiscus* speak in the life of *Carinus*, saying, *Neurobatem, qui velut in ventis cothurnatus ferretur, exhibuit*.

In the third order of these Dancers mentioned by the same *Manilius*, were ranked those who run on a Rope, being stretcht horizontally slanting.

The fourth kind were those who did not only walk on a bent Rope, but also leapt and played many such tricks, as a Dancer might do on firm ground at the sound of a Flute; and of these speaks *Symphosius*, when he relates the Dances of the *Funambuli*.

FUNDA. A Sling, an Instrument of

F U N

Ropes to sling Stones with a greater violence. In former ages they tied Slings to the *Balistæ*. The Inhabitants of the *Baleares* Islands were formerly excellent men at Slinging. *Vegetius* ascribes to them the invention of the Sling, though others say that the *Phenicians* found it out.

Florus and *Strabo* tells us, that there were three kinds of Slings, longer or shorter, and that they made use of them according to the distance that they were from the Enemy.

FUNDITORES, The Slingers, men who slung Stones with a Sling. The Slingers were part of the *Roman* Militia.

FUNEBRIS ORATIO, A Funeral Oration. The *Roman* custom was to have Funeral Speeches at the burying of the great men of *Rome*, spoken from the *Rostra* in the *Forum Romanum*, where the Funeral Parade stood. The man chosen to make the Speech published the Praises of the Dead, and began with the greatness of his Ancestors, the ancientness of his Family, the sweetness of his Manners, his Liberality, and the Services he had rendered to the Commonwealth, both in time of Peace and of War. The Children or the Relations performed often this duty, or the Senate appointed some Eloquent Orator to perform the same. *Augustus* being but twelve years old made a publick Speech to praise his Grandmother, and being Emperor he made another to praise *Germanicus* his Nephew. *Tiberius*, says *Suetonius*, made a Speech at nine years of age in honour of his Father, and few years after he was raised to the Imperial Dignity, he pronounced a Funeral Speech in praise of his Son. *Caligula* having not yet put on the *Toga Virilis*, made a publick discourse in commendation of his Grandmother then dead, and *Nero* made also an Oration to praise the Emperor *Claudius* his Predecessor.

Valerius Publicola, was the first man who made a Funeral Speech at *Rome*; for *Polybius* relates, that *Junius Brutus* his Colleague in the Consulship, having been killed at the Battle against the *Toscans*, he ordered his Corps to be brought on a Bed in the publick place, and he went up into the *Rostra*, and set forth in a discourse to the people, the Attchievements of that great man.

We read in *Alexander ab Alexandro*, and in *Plutarch*, that this custom was practised, and that *Quintus Fabius Maximus* spoke the Funeral Oration of *Scipio*, and of his own Children.

We learn of *Livy*, that this honour was also granted to the *Roman* Matrons after their death, because they had formally offered to part with their Necklaces and Jewels in a time that Money was scarce, and in acknowledgment of their Piety, it was ordered,

ed, that Funeral Speeches in their commendation should be allowed to them.

Poplia was the first Roman Lady who received that honour, and *Crassus* her Son made her Funeral Oration. *Suetonius* reports, that *Julius Cæsar* being then Quæstor, pronounced a publick discourse of praise in the place called *Rostra*, in honour of his Aunt *Julia*, and *Cornelia* his Wife.

FUNERATICUM, The Funeral charges, which amounted sometimes to excessive sums of Money. *Nero* spent for the Funerals of *Poppea* more Cinnamon and Cassia, than *Arabia* was able to produce in a whole year; and *Suetonius* says, that the Funerals of *Nero* came to a hundred thousand Sesterces, which according to the supputation of *Marius* amounts to seven hundred and fifty thousand pounds.

FUNICULUS, An ancient measure of the *Ægyptians*, being a distance or the space of a place containing sixty furlongs in length, which are about seven thousand five hundred paces, or 6 miles and a quarter of *English* measure.

FUNUS, Funerals, Obsequies, Burial Ceremonies.

The eighth day after the death being over, a publick Cryer gave notice to the people of the time of the Funerals in these words. **QUIRIS LETHO DATUS EST: ADESEQUIAS QUIBUS EST COMMODO MIRE, JAM TEM-PUS EST: OLLUS EX AEDIBUS EFFERTUR.** Such a Citizen is dead; those who have time to go to his Funerals, 'tis time, they are ready to carry away the Corps out of the House.

The Funerals thus published by the publick Cryer, were called *Indistinctæ*, but this was practised but at the Funerals of the Emperors or Persons of quality; and to honour them the better, they gave Games and Shews to the people, to wit, fights of Gladiators and Horse-races. Men are still thus invited in *France* at the Funerals of Kings, Princes, Sovereign Courts, and other Ministers of State, by fourscore sworn Cryers, together with the Great Masters of the Ceremonies.

The Ancient Romans had still other Funerals, where no body was invited, called *Simpludiæ* or *Simpludiæ funera*, then the Funeral Parade was only attended by Vaulters and Buffoons, called *Ludii* and *Corvitores*.

Some hired Women attending the Funerals, named *Præfæ*, cried and mourned, singing sad and mournful Songs, intermixt with the praises of the dead, and moved other Women to imitate them, and some other men called *Pantomimi*, counterfeiting the motions, actions, and the voice of the deceased

person. Whereupon *Suetonius* relates a pleasant fancy of a Buffoon called *Fævus*, who being invited to a Funeral, came masked with a Vizard and in a disguise, like the Emperor *Vespasian*, who being taxed with covetousness, and counterfeiting him according to custom, asked aloud before the Assembly, those who had the management of the Funerals, how much the charges of the Burial came to? and when he heard that it amounted to a hundred Sesterces, which is about seven hundred and fifty pounds, he cried out, that if they would give him that sum of Money, they might throw him after his death where they should think fit.

The Designator, or Master of the Ceremonies, having disposed all in a good order, the Funeral Parade began to march with great pomp along the great Streets and Cross-ways of *Rome*; then stopt in the place of the *Rostra*, where a Funeral Speech was made in honour of the deceased person. They carried before the Corps vessels full of Perfumes and precious Liquors, to throw into the wood-pile when the Corps was burning, to prevent its bad smell. Afterwards Warlike men marched, carrying the Standards and Spoils of the Enemies, and other Trophies of Arms; as Draughts of conquer'd Cities, names of the subdued Nations, Titles of the Laws made by them, Military Presents, and other badges of Honour. They carried also the Effigies of their Ancestors, made of Wax of imbossed Work, which they kept in Niches at the entry of their Houses, and crowned them with Garlands of Flowers, upon certain days of the year.

Then followed the Priests and Religious Orders; after them the Magistrates in mourning, wearing the badges of their Magistracy, as also the badges of the offices of the dead.

The Corps dressed in a habit suitable to the condition of the dead, was carried upon a Bed of State adorned with Ivory, and covered with a rich Carpet. Besides this Bed of State, there were many other Beds adorned with Garlands and Crowns of Flowers, and the Images of the Ancestors of the deceased person were tied to their Beds; six thousand of these Beds were carried at the Funerals of the Dictator *Silla*, and six hundred at the Funeral of *M. Marcellus*, the Son of *Offavia*, Sister to *Augustus*, says *Valerius Maximus*.

After this Funeral Bed, carried by the nearest Relations of the dead, or by his enfranchised men, then marched those appointed to mourn, by the deceased person, all dressed in long black Gowns edged with Scarlet, attended by Torch-bearers and Lictors marching before them.

We read in *Cornelius Tacitus*, that the great Magistrates of *Rome* carried sometimes the Funeral Bed of Emperors and Dictators; for the Bed of *Sylla* was carried by Senators and Vestal Virgins; that of *Paulus Æmilius*, by the *Macedonian* Ambassadors then at *Rome*; that of *Metellus*, by his seven Children, of whom two had been Consuls, and two others had obtain'd the Honour of the Triumph; and *Trebius* being dead in the Office called *Edile*, was carried to the Wood-pile on the shoulders of the *Roman* People, because he had sold the Corn cheap in a year of want.

The mourning Men were followed by Women, bemoaning and complaining all along the way, and commonly led by the Mother, Daughter, or Wife of the deceased person, all dressed in Mourning, walking along with dishevelled Hairs, and their Face covered with a Veil; and the funeral pomp was closed by the People. In the time of the Emperors, the Girls attended the Funerals of their Fathers dressed in white Gowns, the Head uncovered, and their Hairs dishevel'd; on the contrary, the Boys had their Heads covered at the Funerals of their Fathers. *Plutarch* tells us for reason of this custom, that the Boys were to honour their Fathers as Gods, to whom the *Romans* sacrificed standing, and their Heads covered; and that the Girls should mourn for them as for mortal Men.

The Funeral Parade was attended with many Torches, and by Men playing upon Musical Instruments, as Flutes, Cornets, Drums, and Clarions, sounding sad and mournful Tunes, when they distributed Largesses of Specie or Money to the People.

All these Ceremonies were observed but at the Funeral Pumps of great Men of *Rome*; for the people were carried to the Wood-pile, without all these preparations in a Coffin, by the common Bearers or Sextons, called *Vespillones* and *Sandapilarii*, and there burnt, without much ceremony.

Many Men ordered by their last Will, that they should be buried without Ceremonies, as *M. Æmilius Lepidus*, who ordered that he should be carried to the Grave on a plain Bed. Those who had performed great Acts for the service of the Common-wealth, were buried at publick Charges, as *Valerius Publicola*, the protector of the *Roman* Liberty, who had triumphed three times over the Enemies.

There were also Funerals called *Imaginarie*, says *Spartianus*, i. e. *Obsequies in Effigies*, because the Corps of the dead was not there, but only his Effigies.

Antiquity has accounted burial of the Dead so sacred and honourable, that the invention of burial was attributed to one of their Gods, viz. to the God called by the *Greeks* *Pluto*, and the *Latins* *Dis* or *Summanus*,

as we learn from *Diodorus Siculus*, in the sixth Book of his *Antiquities*, c. 15. to shew what Veneration they should have for the Funerals of the dead, which had been taught by a sovereign Divinity.

Wherefore, when *Numa Pompilius*, a wise and prudent Legislator, reformed the Religion of the *Romans*, he not only received and approved of Funeral Ceremonies, as being holy and commendable, but ordered that the Pontiffs should take care of them, and teach them to those who should have occasion for the same.

By the Pontifical Laws, it was not allowed to the High Priest to look upon a dead Corps, but if by chance he had seen one in his way, he was bound by the law, before he went any further, to throw some Earth upon it, or bury it. And all the Nations of the Earth have always accounted burial one of the chiefest duties of Religion, which they denied neither to Friends nor Enemies, as we learn of *Historians*; for *Vegetius*, l. 2. de *Re Milit.* cap. 20. tells us, that each Legion had a Purse in the hands of the Ensign-bearer, wherein each Soldier put a piece of Money, to contribute his portion towards the burial of the Soldiers of that Legion, who died in War; we see also by the Testimonies, both of *Tully* in the Oration for *Milo*, and of *Cornelius Tacitus* l. 1. that the Generals who were victorious, allowed their Enemies to bury the Corps of their dead Soldiers, or else buried them themselves.

We read in *Valerius Maximus*, l. 1. c. 6. and in *Livy* l. 22. that *Hannibal* the chief Enemy to the *Romans*, having defeated and killed with his own hand, near the *Perusian* Lake, the Consul *Gaius Flaminius* and fifteen thousand Soldiers, ordered his Men to seek for the Corps of the Consul, which he honourably buried, and rendered the like honours to many others, mentioned by *Valerius Maximus*.

After the death of *Hanno*, General of the *Carthaginian* Army, the Consul *Lucius Cornelius* made him a funeral pomp, and buried his Corps with great honour.

FURCA, A Fork. Formerly they made the vanquished pass under the Yoke, made in the form of a Gallows, otherwise called Fork, as the *Samnites* made the *Romans* pass at *Furca Caudine*. The Slaves and other Malefactors carried their Forks or Gallows to the place of Execution, and in that condition they were so grievously whipt, that they died sometimes under the lashes; and otherwise, they were often nailed upon the very same Cross and Gallows they had carried themselves; wherefore the Slaves were called *Furciferi*, i. e. a great Rogue, who deserves hanging

F U R

hanging for his Crimes. *Justus Lipsius* gives an account of these Matters, l. 3. *de Cruce*.

FURIAE, The Furies. This name is derived from the fury which they inspire.

The Greeks call them *Erinyes*, from *ἐρίς* *v*, discordia mensis. The opinion of *Vossius* is, that Fury might be derived from the Hebrew *Fara*, i. e. vindicta. But 'tis more likely that *Erinyes* come from *ἐργον*, i. e. male facere. There were three Furies, *Tisiphone*, *Alecto* and *Megera*; the Etymology of these names comes from the Greek *Τισιφών*, *τίσις* *όνου*, ultio cadis; *Αληκτώ*, quietis nefcia; *Μεγαιρα*, odiosa; *Theophrastus* is Author of these derivations.

'Tis very likely, that at the beginning Men intended to worship Justice the revenger of Crimes, by the Name of Furies; but that Poets have still added some circumstances thereunto, proper to represent the horrid Executioners of this Justice. For *Pausanias* says, that near the *Areopagus* of *Athens*, there was a Temple consecrated to some Goddess, called *Severa*, *Θεός σπυρς*, whom *Hesiod* calls *Erinyes*; and that *Eschilus* the Poet is the first Man, who has represented them with Serpents tied about them; in fine, that the Statues of these Goddesses, and all others of the subterranean Gods, which are placed in that Temple, have nothing dreadful to look on. This Historian tells us also, that the Statues of these Goddesses *Severa*, were set up somewhere else, with the Statues of *Jupiter*, *Ceres*, *Minerva* and *Proserpina*. And assures in some other place, that *Ceres* herself was called *Erinyes*, because she was transported with fury against *Neptune*, when he attempted her Chastity; à verbo *ἐπιφύρσις*, quod furere *Aradibus* est. In fine, he speaks of the Temple of the *Mania*, *Mavias*, who are (as he fancies) the *Euminides* and *Furiae*. And relates, that they appeared dressed in black Cloaths to *Orestes*, after he had murdered his Mother; but when the time of his fury was over, they shew'd themselves to him in white dresses, whereupon he built a Temple to these white Goddesses.

Some Historians have observed, that the *Areopagita* had the Statues of the Goddesses *Severa* placed near their Tribunal, and that the Priests ordain'd to attend the service of these Goddesses, (*Demosthenes* was one of them) were chosen among the *Areopagita*.

Homer had mentioned the *Erinyes* before *Hesiod*; and has represented them in one place of his Book, like the revengers of the wrong done to the poor. *Virgil* has described them, according to the Idea that *Eschilus* had of them,

Continuo fontes ulix accincta flagello
Tisiphone quatit insulans, torvosque sinistra
Intentans angust, vocat agmina seua sororum.

F U T

Horace tells us very wisely, that the Furies do not begin to torment the mind of Man after the Crime is perpetrated only, but also when the resolution is taken to commit it, and the design is executed.

An tu reris eum occisâ insensuisse parente?
Ac non ante malis dementem altum Furiis, quàm
In matris jugulo ferrum tepefecit acutum?

FURINA. The Goddess of Thieves or Robbers, otherwise called *Laverna*. They had consecrated a Wood to her, and instituted Feasts in her honour, called *Furinales*.

FURNALIA or **FURINALIA**, Feasts kept in honour of the Goddess *Furina*, the 25th day of July: We read in the Calendar *Furnalia*.

FUSCINA, The Trident of *Neptune*, with three points.

The word *Fuscina* signifies also an Iron Fork or a tagged Fork, such as are used to remove Dung.

FUTILE, A Vessel with a wide mouth and a narrow bottom, used in ancient Sacrifices to hold the lustral water for the purifications. This Vessel is called *Futile*, because what was put into it, was easily spilt, having but a narrow bottom to set on the ground.

G.

G Is but a diminution of C, as *Quintilian* tells us. Wherefore they have a great affinity together, for of κυβερνήτης, we make *Gubernator*, and of negotium, negotium. And *Quintilian* records, that in the words *Gaius*, *Gneius*, it was not perceived if it was a C or a G. From whence it comes that *Centum* were formed *quadringinta*, *quingenta*; and of porticere, a word used in sacrifices, was made *porrigere*.

The common opinion is, that G was invented but after the first *Carthaginian* War, because on the Pillar that *Duilius* erected then, C is always found instead of the G;

MACESTRATOS, **LECIONES**, **CARTHACINENSES**, **PUCNANDO**. Which can't be well understood, but by pronouncing the C like a K.

The pronounciation of G before the E and the I, is now very much softened, for 'tis pronounced in *Regis* and *Rege*, as *Regem*; and *Regis* is pronounced in the *French* Tongue; but in former Ages 'tis every where sounded hard, as in *Rego*. They

They ask a question about the Letter G, whether the *Romans* pronounced the G before the N, as the *French* do in these words *Agnez*, *Magnifique*, *Espagnol*, &c.

But in all likelihood the *Romans* pronounced the G not as the *French* do in the abovesaid words, and that the G in *Agnez* was pronounced by them, as it is in *Auger*, for the other pronunciation is so particular and different from the common pronunciation of G, the *Ancient Writers* had otherwise never made use of it.

And 'tis to be observed, that the G is to little pronounced in these words *Agnez* and the like, that it doth but denote a liquid N, as the same Letter G shews in the *Italian* tongue the liquid L, *Figliola*, Daughter; wherefore the *Spaniards* write *Señor* without a G, drawing only a little stroke upon the N, to shew that 'tis a liquid Letter, and that it receives that pronunciation, writing thus *Señor*, and pronouncing *Señor*. And *Ramus* in his *French Grammar* marks this liquid N in *French* only with a little comma over it, instead of joining the G to it.

Here arises still another difficulty, namely, to know if the Letter N is changed by the *Greeks* into T in some words, as *Ἀγγελος*, and *ἀστυς*, &c. T is then pronounced like an N. For it seems, says *Henricus Stephanus*, that 'tis an Error of the *Copists*, who have made the ν a little too broad in the joyning the small Letters, and have made a τ of it. From whence comes that in the M S. written in capital Letters, like those he has made use of to make his *Thesaurus*, these whole words are found with an N, *ΑΝΤΕΛΟΣ*, *ΑΝΚΤΡΑ*, and the like. For, says he, it seems absurd to say that N was changed into τ, to the end that T might be pronounced like an N. Wherefore *Scaliger* tells us, that if we read sometimes these words with an N, then we must be sure that it is a fault of the *Copists*, who thought to express this pronunciation the better by that Character, which pronunciation, as *Vossius* says, should require rather some new and particular character.

The *Latins* had something like that in their Tongue, which *Nigidius* in *Aulus Gallus*, calls a false N, as in the words *Anguis*, *Amora* and others. Wherefore *Varro*, as 'tis related by *Priscian*, affirms that *Attius* and the *Ancient Writers* wrote these words with a double GG, like the *Greeks*, *Ἀγγελος*, *Ἀγγορ*, and the like.

The Letter G among the *Ancients* signified 400, and when there was a dash of a Pen over it, then it denoted forty thousand.

GABALUS, A Crois or Gallowes of the *Ancients*.

GALANTHIS, The waiting Maid of *Alcmena*, who deliver'd her Mistress from the Enchantments of *Juno* who would not

suffer her to be delivered of a Child, whom she had got by *Jupiter*. But *Galanthis* perceiving the Sorcery of *Juno*, came running to her, and said, her Mistress was brought to bed, whereupon *Juno* unfastened her Charms. Notwithstanding, *Juno* having afterwards discovered that she had been cozened, in revenge thereof changed *Galanthis* into a Weasel, who brings forth her young at her Mouth, where-with she had offended in telling a Lye, to procure the lying in of *Alcmena*, to whom *Juno* bore hatred.

GALATEA, The Daughter of *Jupiter Cetes*, wherefore she was called *Celtina*, and Wife to *Hercules* of *Libya*, with whom she reigned 35 years in *Gaul*.

GALATEA, A Sea-Nymph, whom *Polyphemus* the *Cyclops* loved: she was called *Galatea* because of her whiteness, for γαλα signifies Milk.

GALATES, The Son of *Hercules* of *Libya*, and *Galatea* the Daughter of *Jupiter Cetes*, reigned in *Gaul*, in the year of the World 2274. 'Tis recorded that the *Gauls* and the *Greeks* assisted him in the Conquest of some Provinces of *Asia*, and that Country was called *Galatia*, or *Gallo-Græcia*, as *Dionorus Siculus* and *Strabo* tell us.

GALATIA, A Country of *Asia Minor*, which took its Name from the *Gauls*, who joined with the *Greeks*, came to inhabit this part of the World under the command of their King *Galates*, in the time of *Pyrrhus* King of *Epirus*. The chiefest Cities of that Country are *Ancyra* and *Synope*. The Inhabitants thereof were accounted to be Cowards and Effeminate, like all the rest of the Nations of *Asia*. It was a custom among them to throw Letters into the Wood-pile where the Corps were burnt, and they fancied that they should read them in Hell.

GALBA SERVIUS SÜLPITIUS, was chosen Emperor in the room of *Nero*, by the Army commanded by him, being then seventy years old. He attributed his Origine to *Jupiter*, and *Pasiphae* the Wife of *Minos* King of *Crete*. He was of a brawny Countenance, a wrinkled forehead, a bald Head, and a Hawk-note. His Debaucheries made him Gouty, the Joints of his Feet and Hands were knotty to that degree, that he was not able to hold a Book, or to put on a Shoe. His Hawk-nose gave him the Countenance of an Eagle the King of Birds. *Augustus* observing that mark, while he was sitting at Table with him, foretold that he should one time or another enjoy the Sovereign Command; but that he should but in a manner taste of the Empire. 'That will come to pass, said he, when Mules shall not be barren.

A long time after this Discourse, this prodigy was fulfill'd. The Historians tax him with a sordid covetousness, and a slavish submission to three Favourites, who governed, and made haste to make their Fortune under an old Prince. However, some Writers relate, that he was only covetous before his coming to the Imperial Government; and that as soon as he was Emperor, he was a liberal Prince, bestowing Largeſſes upon his Subjects, and granting them Priviledges.

He was the first Emperor chosen by the Soldiers, tho he was not of the Family of the *Cæsars*; and adopted *Piso* a young Man of great hopes, and having brought him to the Camp, he declared the choice he had made to the Army; but spoke not a word of bestowing Largeſſes upon the Soldiers; whereupon *Orto* caballed, and got both *Galba* and his Successor murdered, after he had reigned seven Months the tenth day of *January*, in the year 69, being then 73 years of Age.

GALEA, A Helmet, a Head-piece, which covered the whole Face like a Mask.

GALERUS, A Cap made of skin in the form of a Helmet. This Cap was for the use of *Mercury* and the Priests of *Jupiter*, called *Flamenidialis*, who wore a white Cap made of the skin of a white Sheep, sacrificed to *Jupiter*, called *Albogalerus*.

GALIENUS, *Gallen*, born at *Pergamus*, Physician to *M. Aurelius*, and *Lucius Verus*. He was very famous in Physick, and brought it to a method, now followed by the greatest part of Physicians; yet many Men, who are not carried away by the multitude and prejudice of opinions, condemn and reject his Method, as being unfit to cure extraordinary Distempers.

He was an Enemy both to *Jews* and *Christians*, blaming them for believing very hard things without any demonstration. Certainly he was a very great Man, and so excellent in his Art, that having conveyed away a very dangerous distillation by letting of Blood, and cured the Falling-sickness by tying the Root of *Piony* about the neck, he was taxed of Magick, and forced to quit *Rome*, and died at *Pergamus*, the place where he was born. Some Writers tell us that he was then seventy years old, and others a hundred and four. It appears by two Commentaries of his own Books, that he had writ two hundred Volumes, which were burnt in the Fire of the Temple of Peace.

GALLIA, See after *Gallienus* afterwards.

GALLICÆ, A kind of Shoes, that the ancient *Gauls* were used to wear, like Wood or Cork Galoches, worn by the Country people of *Gaul* in rainy weather; the upper part of these Galoches was made of Lea-

ther, or Leather Straps, to keep them fast to the Feet, like the Sandals of Begging Friars.

GALEIENUS PUBLIUS LICINIUS IGNATIUS, The Son of *Valerianus*, associated by him to the Empire. They reigned together about seven or eight years, till *Valerianus* was taken by *Sapor King of Persia*. During his reign, the Empire was oppressed with several Calamities, which he ascribed to the persecution of the *Christians*: wherefore he recall'd the Edicts made against them. This Prince was given to all kinds of Crimes. *Claudius*, who commanded the Army against the Nation call'd *Daci*, not being able to bear any longer with his infamous Debaucheries, caus'd him to be murdered at *Milan*, together with his Brothers and Children, and seiz'd upon the Empire.

GALLIA, The *Gauls*. By the name of *Gallia*, *Cæsar* means only the *Gauls*, which comprehends three kinds of People, viz. *Belgi*, *Celti* or *Galli* and *Aquitani*. This *Gaul* is called by Writers, who lived a little after the time of *Cæsar*, *Gallia Comata*. Here we must consider all that might be understood by the name of *Gaul*, and observe its chiefest divisions and distinctions, that conduce to the understanding the Commentaries of *Cæsar*.

The name of *Gaul* was extended on both sides of the *Alps*. The Country which is between the *Alps* and Mount *Appenninus* on both sides of the River *Po*, is called *Gallia*, *Cis-Alpina*, and sometimes *Gallia Togata*; because in regard to the *Romans* it is within the *Alps*; *Togata*, because the Inhabitants thereof, tho' they were Colonies of the *Gauls* beyond the *Alps*, did wear the *Roman* Habit, called *Toga Romana*. The Lands which are beyond the *Alps*, in regard to the *Romans*, and between the *Alps* and the *Pyrenean* Mountains, the *Mediterranean* Sea, the Ocean and the River *Rhine*, are properly *Gaul*, called by *Cæsar* and other Writers *Transalpina*; because it is beyond the *Alps* in regard to the City of *Rome*. This *Gaul* thus called, is still divided in two parts; the nearest part to *Italy* is called by *Cæsar*, *Provincia*, and sometimes *Provincia Romanorum*, or *Provincia Ulterior*, in respect to the *Gauls* within the *Alps*, call'd *Provincia Citerior*. The other part of the *Transalpine Gaul*, is called plainly by *Cæsar*, *Gallia*, which he subdued to the *Roman* Empire, and has divided himself in three parts, one inhabited by the Nation called *Belgi*, the other by the *Aquitani*, and the third by the *Celti*, whom the *Romans* called *Galli*. All the Writers since *Cæsar* call this *Gaul*, *Gallia Comata* the hairy *Gaul*, because the Inhabitants thereof wore long Hair; and the other part, which is nearer to *Italy* and *Spain*, was.

was called *Gallia Braccata*, because the Inhabitants thereof wore Trowies.

Gaul is divided in three parts, that which is on the side of *Italy* is called *Gallia Togata*; the second, which is between *Italy* and *Spain*, is called *Gallia Braccata*; and the third, which is between the River *Rhine* and *Spain*, and from the *Alps* to the Ocean, is called *Gallia Comata*.

Cæsar divides likewise *Gallia Comata* into three parts, viz. *Gallia Celtica*, extended from the Rivers *Marne* and *Sein*, to the Rivers *Rhone* and *Garonne*, and from the *Rhone* to the Ocean. *Gallia Belgica* begins at the Frontiers of *Gallia Celtica*, and is extended to the *Rhine*, drawing towards its mouth. *Gallia Aquitania* or *Gasconia* is included between the River *Garonne* and the *Pyrenean Hills*, along the Coasts of the Ocean. The first is opposite to the North; the second to the North and the East, and the third looks to the West or the North.

GALLI. The *Gauls*. This Nation is very superstitious, and when in great dangers either of War or Sickness, they sacrifice Men, or make vow to sacrifice some; which they perform by their *Druides*: for they think that God can't be otherwise appeased, and that one Mans Life can't be redeem'd, but by anothers laying down his for him.

In some places there are Idols of Wicker of a prodigious bigness, which are fill'd up with Men, and often with Malefactors; then they set them on fire, and sometimes for want of Malefactors, they burn therein innocent Men.

Of all the Gods, they especially worship *Mercury*, as the Inventor of Arts, and Patron of Travellers and Merchants; they have many Statues of him among them. After *Mercury*, the most respected by them are *Apollo*, *Mars*, *Jupiter* and *Minerva*, and they have the same opinion of them as the other Nations have; viz. That *Apollo* cures Distempers; *Minerva* presides over Manufactures; *Mars* is the sovereign disposer of War; and *Jupiter* is the Sovereign of the Gods. Before they engage the Enemy, they devote him the Spoils, and sacrifice to him all the Cattle after they have obtained the Victory: The remainder of the Booty is brought together, and consecrated in Temples and other publick places, where it lyes in heaps, and 'tis forbidden to take away any thing of it, under very severe punishment, or to conceal any part thereof after the Fight is over.

They account themselves the posterity of *Pluto*, according to the tradition of their *Druides* or Priests, wherefore they reckon the time by Nights, and not by Days, as we do; and if they reckon the Months or the Years,

or solemnize their Birth-day, they begin always by Night.

Their Funerals are as stately as their Country can afford; they burn with the Corps of the dead, all that was most dear to him, even the Beasts, and formerly the Slaves themselves, and their freed Men. Their Children never appear in publick in the presence of their Fathers, till they are fit to bear Arms. And when they marry they are obliged to bring to the Commonalty an equivalent of their Wives Portion, which is kept with the Revenues arising by it for the Survivor. The Husband has power over the life of his Wife and Children.

GALLI CYBILES. The Priests of the Goddess *Cybele*. They were called by that name because of a River in *Phrygia*, the water whereof made those who drank of it mad. These Priests were instituted to offer Sacrifices to this Goddess at the sound of Drums and Kettle-Drums, running up and down like Mad-men, holding Knives in their Hands, and cutting therewith the Flesh of their Arms and Thighs. They went begging from door to door, and were wont to carry their Goddess upon an Ass with their Cloaths. The chief of them was called *Archigallus*.

GALLUS VIBIUS TREBONIANUS. An Emperor who succeeded *Decius*, and was chosen by the Soldiers, about the year of Rome 251. He chose his Son *Vulpius* for his Colleague to the Empire. The Soldiers murdered them both at *Tirry* in *Italy*, in the year 254, having reigned then two years.

GALLUS CÆSAR was the Son of *Julius Constantius*, Brother to *Constantine* the Great, and of *Galla*, and Brother to *Julian* the Apostate. He was carefully brought up and instructed in the Holy Scripture, and took Orders with his Brother, both of them performing the Office of Priest in the Church. The Emperor *Constantius* chose *Gallus* his Cozen *Cæsar*, in the year 351, the fifteenth day of May, and gave him his Sister *Constantina* for Wife, then *Amibalianus's* Widow, and suppressed the superstitious worship of the Oracle of *Apollo* near *Antioch*, called *Daphne*, and placed the Bones of the Martyr *Babylas* in the room thereof. But *Constantius* jealous of him, caused his head to be cut off, three years after he had made him *Cæsar*.

GALLUS. A young man, Confident of *Mars's* Love with *Venus*. *Mars* having one day commanded him to keep Centry at the door of his Mistress, lest *Vulcan* her Husband should surprize them together; this young man fell asleep, and both *Venus* and *Mars* were surpriz'd by the Sun lying together, who presently acquainted her Husband with the same; but

Vulcan having some time before hung imperceptible Nets about his Bed, they were both caught therein. And *Mars* to take his revenge of the young-man, turned him into a Cock. This Fable is thus reported by *Lucian* in his Dream.

'*Mars* had a fine Boy, confidant of his Love; and when he went to Bed to *Venus*, he left him at the Door to awake him before day: light: the pretty Lad being fallen asleep, the Sun discovered the whole Mystery, and *Vulcan* caught the two Lovers in his Nets; whereupon *Mars* out of revenge, turned this young-man into a Cock, who keeps still the Crest of the Head-piece, and the Spurs he had on when he was changed: and since, his posterity, to repair him in his Honour, proclaim the coming of the day.

GANIMEDES. The Son of *Tros* King of *Troy*. *Jupiter* being transformed into an Eagle, took him away into Heaven for his Beauty, and made him his Cup-bearer instead of *Hebe* and *Vulcan*, and delivered him to *Mercury*, to make him drink Immortality, and teach him how to present the Cup.

GEHENNA, Rack, Torment. *Hieronymus* relates the true Origine of this word, when he tells us, there was an Idol of *Baal* near *Jerusalem*, in the Valley called *Tophet*, which signifies a Drum, *Tympanum*, lest the People should hear the cries of the Children that were thrown into the fire, when they sacrificed them unto the Idol. This Valley was also called *Ge-ben-Ennon*, and by abbreviation *Geennon*, from *Ge*, which signifies a Valley, and *Ennon*, which comes from *Naham*, that signifies to groan. Some are of opinion that it was *Moloch* the God of the *Ammonites*, to whom they sacrificed their own Children. Wherefore Hell, the place of eternal fire, is called *Gehenna*. The Ancient Writers did not make use of this word, and it was first used in the Gospel.

GEMELLI, A Constellation, and one of the twelve Signs of the Zodiack, called *Gaster* and *Pollux* the Sons of *Leda*.

GEMONIÆ Scale, or **GEMONIJ Gradus**, A Gibbet or Gallows. *Fossius* upon the Verb *gemo* tells us, that there was a Well at *Rome* with Stairs to go down, wherein they did cast the Bodies of Malefactors, having dragged them to that place with a Hook. According to the opinion of *Suetonius*, they are rather Gallows, wherethey hanged for a while the Corps of the Malefactors, after they had drawn them with a Hook, from the place of Execution to these Gallows; and then drawing them again with a Hook, they cast them into the *Tiber*; Tandem apud Gemonias minutissimis ictibus excarnificatus atque confectus est, & inde unco trahitur in Tiberim. This Histo-

rian seems to intimate that they were tied there, before they were dead. These Gallows stood in the fourteenth Ward of the City.

GENETHLIUS, An Epithet given to *Jupiter*, because Poets represent him presiding over the Generation and Nativities of Children.

GENIUS, A Divinity, whom ancient Philosophers esteemed to be the Son of God, and the Father of Men. They allowed a Genius or Intelligence to each Province, Town and Person, who took care of the Affairs of this World. They allowed also Genius's to Forests, Fountains, Trees, Eloquence, Sciences, and Joy, and it appears by several Medals, particularly one of *Nero*, **GENIO AUGUSTI, GENIO SENATUS, GENIO P.ROMANI, GENIO EXERCITUUM**, Upon these Medals the figure of God *Genius* is represented veiled at the middle of the Body, holding with one hand a Horn of Plenty, and with the other a Cup for the Sacrifice; and before the Statue there was an Altar, and a Fire thereon. Which agrees with the description that *Amianus Marcellinus* has given us of the same, in the 25th Book of the Emperor *Julianus's* Deeds.

Censorinus in his Book intituled *de Die Natali*, says, that as soon as Men are born, they are put under the tuition of God *Genius*; and *Euclid* tells us, that Men have two Genius's, one good and the other bad. *Plutarch* relates in the life of *Brutus*, that he saw by night in a Dream a Fantome, by the light of a Lamp that was in his Chamber, and having asked him who he was, he answer'd him, that he was his bad Genius.

Each person offered Sacrifice every year to his Genius, and particularly upon Birth-days, with leaven and salted Dough; and sometimes with a Pig two months old, and scattered Flowers and sprinkled Wine to him, and the Sacrifice being over, they made a great Feast for their Friends, and thus the Comedians was called *Genio indulgere*, or *Genio voluptate facere*.

In the beginning it was not permitted to swear by the Genius of the Prince; but afterwards the most solemn Oaths, were those that were sworn by the Genius of the Emperor; and *Suetonius* assures, that *Caligula* put many to death, because they refused to swear by his Genius.

Apuleius has writ a Treatise of the Genius or evil Spirit of *Socrates*. The name of Genius among some who call themselves Christians, is given to the good Angels attending Men or States.

The *Pagans* rank'd *Venus, Priapus, and Genius* among the number of the Gods, who are intrusted with the care of Men's Generation.

By these three Divinities, the Heathens understood nothing else but the fecundity of nature, that brings forth every day so many living Creatures; as *Festus* says, *Genius est Deorum filius & parens hominum, ex quo homines gignuntur; & propterea Genius meus nominatur, quia me genuit*; the Genius is the Son of the Gods and the Father of Men, and my Genius is called Genius, because he has begotten me.

This worship was rendered to Nature, not only because of the celestial Intelligence, who presides over our Generation; but also, because of the fecundity of the Stars and Elements, giving Being to so many Creatures.

Censorinus affirms, that there was no bloody Sacrifice offered to Genius; wherefore *Perfius* says, *funde merum Genio*; for Men would not shed Blood upon their birth-day.

He is called Genius, because he is the God, who is intrusted with the care of Men as soon as they are born. And this Author tells us still, that this Genius never leaves Men, from the first instant of their life to the last; and has a very great Authority over them; and that some Men confounded him with the God *Lar*, and admitted two Geniuses, in Houses where Husband and Wife lived together: *Eundem esse Genium & Larum multi veteres memorie prodiderunt; hunc in nos maximam, quoniam omnem habere potestatem creditum est. Non nulli binos Genios, in iis duntaxat domibus que essent maritae, colendos putaverunt.*

The *Tabula Cebetis* says, that Genius directs those who come into the World the way they should observe; that many forget the Directions; but that yet he gives them warning, that they are not to mind the Goods of Fortune, which might be taken away from them: *Monet Genius id Fortuna esse ingenium, ut & que dedit, eripiat*; and tells them still, that Men, who don't hearken to his precepts, come to a bad end.

GERMANIA. See after **GERMANICUS.**

GERMANICUS, The Son of *Drusus*, and Nephew to the Emperor *Tiberius*. He married *Agrippina*, the Grand-Daughter of *Augustus*, and had six Children by her, viz. three Sons and three Daughters, *Nero, Drusus, Caligula, Agrippina, Drusilla* and *Livia*. In the time he commanded six Legions in *Germany*, he refused the Empire that the Legions offered him after the death of *Augustus*. He took the surname of *Germanicus*, because he had subdued *Germany*, and triumphed over the Ger-

mans; at last he died in *Syria*, being poisoned by *Piso's* order, and was lamented by all the Inhabitants of *Syria* and Neighbouring Provinces thereof. A Hero, says *Tacitus*, worthy of respect, both for his discourse and presence, whose Fortune was without Envy, his Reputation without blemish, and his Majestick Countenance without arrogance; his Funeral Pomp, tho' without splendor and great show, was yet Illustrious, only by the commemoration of his Virtues, and celebration of his Glory.

Some more nicely observing his Life, his Age, his Gate, and the Circumstances of his Death, have compared him to *Alexander the Great*. Both fine Men, of good meen and great birth, who died something more than thirty years old, by a Conspiracy of their own Men in a foreign Country. Before his Corps was reduced to Ashes, it was exposed in the publick place of *Antioch*, which was appointed for his Burial. The Senate ordained great Honours to his Memory; viz. That his Name should be solemnized in the *Salian* Hymn; that in all the places, where the Priests of *Augustus* should meet, they should set him an Ivory Chair, and a Crown of Oak upon it; that a Statue of Ivory should be carried for him, at the opening of the *Circian* Games; that no body should be chosen *Augur* or *Pontiff* in his room, but that a Triumphant Arch should be erected to his Memory at *Rome*, Mount *Ananus* in *Syria*, and on the Banks of the River *Rhine*, and that his Achievements should be engraven upon them, with this Inscription, *That he Died for the Commonwealth*; That a Monument should be set up for him in the City of *Antioch*, where his Corps was burnt, and a Tribunal at *Ephesus*, where he was dead. They ordered also his Picture, drawn in a golden Shield of an extraordinary bigness, should be set up amongst the Orators. The Squadron of the Youth was called by Equestrian Order, the Squadron of *Germanicus*; and they ordered, that at the Ides of *July*, his Effigies should be carried in State at the muster of the Equestrian Order.

GERMANIA, Germany: Some Writers say that the word of *Germany* is but of late, and comes from those Men who went first into the *Gauls*, and were called *Tungri* or *Germani*, says *Tacitus*; or from the *German* word *Gaar-Mannen*, which signifies *Germany*, *V. Alemannia*.

GERMANI, The *Germani*: See *Alemanni*.

GERYON, King of *Spain*, represented by Poets with three Bodies, because he reigned over three Kingdoms, and had fed some Oxen he loved very much, having a Dog

Dog with three Heads, and a Dragon with seven to look after them. *Hercules* by the Command of *Euristheus* slew him, and delivered his Body to be devoured by his own Oxen, as *Diomedes* was before eaten by his own Horses.

GIGANTES, The Giants, the Sons of the Earth, begot, according to the Fable, of the Blood that came out of the Genital parts of *Calus*, that *Saturn* cut off; for the Earth, to be revenged of *Jupiter*, who had struck down the *Titans*, brought forth Monsters of a prodigious shape to attack him, and drive him out of Heaven. To this purpose they met in *Thessalia*, in the Fields called *Phlegrei*, and there heaping up Mountains upon Mountains, they scaled and battered Heaven with great pieces of Rocks. Among others there was *Enceladus*, *Briareus* and *Egeon*, with a hundred Hands flinging Rocks, which they took out of the Sea, against *Jupiter*; yet a certain *Typhæus* was very famous, exceeding all these Monsters in bigness and strength; for he reached with his Head to the top of Heaven, and could extend his Hands from one end of the World to the other; he was half Man and half Serpent, and blew fire and Flame out of his Mouth in a dreadful manner; and frightened so much the Gods, who were come to the relief of *Jupiter*, that they fled away into *Egypt*, and transform'd themselves into several kinds of Trees, or disguised themselves under the form of several Beasts. But *Jupiter* pursued them so vigorously with his Thunderbolts, that he came off with Honour, and crushed them under the weight of Mountains, shutting them up therein, and punishing them in Hell with several Torments. This is the Fable, here is the true Story.

The Fable of the Giants, who heaped up Mountains one upon another, to raise themselves to Heaven, there to fight the Gods, is most commonly applied to those Men, who after the Flood built the Tower of *Babel*. But holy Scripture speaks of the Giants a long time before the Deluge, *Gen. c. 6. There were Giants on the Earth in those days.*

And in another place 'tis spoken of the prodigious stature of the Giants, or rather of those Men, whom the Scripture calls Giants even after the Flood; For the *Israelites* having seen some of them, described them thus; *All the People whom we saw in the land, are Men of great Stature, and there we saw Giants, the Sons of Anak, which are of the Race of the Giants, and we appeared to them like Grasshoppers, and so we were in comparison of them:* And to shew us the extraordinary height and shape of the Giants, *Moses* tells us in *Deuteronomy*, that an Iron Bed of these Giants was nine Cubits long, and

four Cubits broad, according to the natural length of a Man's Cubit, which is a Foot and a half: Only *Og King of Bashan* remained of the Race of the Giants: his Bedstead was of Iron, it is in *Rabbah* of the Children of *Amman*, being nine Cubits long, and four Cubits broad, according to a Man's Cubit.

According to this description that the Scripture gives us of these Giants, they might be about fourteen foot high. *Solinus* relates, that tho the common opinion is, that the Stature of a Man can't be above seven foot high, and that *Hercules* did not exceed it, yet in the Reign of *Augustus*, *Puffo* and *Secundilla* were more than ten foot high: and in the Emperor *Claudius's* time, the Corps of *Gabbara* was brought from *Arabia*, and was near ten foot high: and that the Corps of *Orestes* being found after his death, was seven Cubits long.

The Giants before the Deluge, were begotten by the Children of God, and Daughters of Men; and the Hebrew Text makes use of the word *Nephilim*, to express the Giants, which comes from *Nephal*, i. e. to fall.

The Giants after the Deluge are also called by the same name, because of their likeness to the former; however, they are called by a particular name, which may be observed in the Books of *Numbers* and *Deuteronomy*, where they are called the Sons of *Enacim*: *Palaestina* was their Country.

The learned *Bochart* observes, that from the Hebrew word *Enacim* or *Anacim*, the Greeks have formed their words *Ἀναξ* *Ἀνακτες*, which originally signified Men of Gigantick Stature.

Pausanias relates, that the Body of the Hero *Asterius* the Son of *Anax*, who was the Son of the Earth, was found in the Isle *Asteria* near *Milesum*, and that his Corps was ten Cubits in length. This Stature of ten Cubits agrees with that mentioned in the Scripture. The word *Anax* is the same with *Enac* or *Anac*; for it is well known that the change of Vowels is frequent, even in the same Tongue. In fine, if *Anac* or *Enac* was the Son of the Earth, it was common to call the Giants the Children of the Earth. And *Ovid* tells us, that they were so called, because they came out of the Earth, moistened with the blood of their Fathers, whom a just revenge had destroyed.

The *Septuagint's* Translation has given the name of Giant to *Nimrod*, who first reigned at *Babylon*. The Hebrew Text signifies only *Potens venator*, *Gibber Isaid*; but the same word *Gibbarim* is used, to signify the Giants called also *Nephilim*. Wherefore the Scripture says, that *Nimrod* was the first Giant, because he was at the head of the rebellion of the Giants

Giants after the Deluge, who were combined together for the building of the Tower of Babel.

The Greeks have sometimes called the Giants by the name of *Titans*, which shews that they had this History, and the Fables contained in it, from the Scripture and out of *Palestine*; for the word *Tis* signifies dirt in *Hebrew*; and they tell us, that the Giants were formed out of the Dirt or Earth. Wherefore these three words *Titanes*, *Gigantes*, *Typhoni*, have the same signification, and signify the Children of the Earth. *Diodorus Siculus*, unfolding the Theology of those who Inhabit the Coasts of the *Atlantick Sea*, says, that according to their opinion, the *Titans* were the Children of *Uranus* and *Titaea*, who gave them her Name, and called herself the Earth: *Commune Titanum nomen à Titæa matre usurpabant: Titæa autem post mortem in Deos relata, Telluris nomen accipit.* These Giants were Children of Heaven and Earth, and their name of *Titans* came either from the Earth or Dirt, called by the *Hebrews* *Tis*. And these Giants being born before the Deluge, the *Pagans*, who had but an imperfect knowledge of their History, did not know their true Genealogy, wherefore they made them Children of *Uranus* and *Titæa*, i. e. of Heaven and Earth.

Diodorus Siculus tells us also, that *Phrygia*, *Macedonia* and *Italy* had their Giants, because of the Fires that are burning in those Countries. The occasion seem'd very fair to the contrivers of Fables, to say, that in all these places, the Giants were still burning in those Flames, that Thunder, to revenge Heaven, had kindled there to punish their Crimes. *Justin* speaking of the *Tartarians* of *Spain*, shews there the place where the *Titans* engaged the Gods.

Pausanias confirms this opinion, speaking of *Arcadia*, and of a place where the Fire comes out of the Earth, and tells us that the *Arcadians* affirm'd, that the Giants had engaged the Gods in that very place: wherefore, they offered there an Anniversary Sacrifice to Thunder and Storms.

Then this Historian examining the opinion of *Homer* and *Hesiod* upon the subject of Giants, says, that *Homer* has not mentioned the Giants in his *Illiads*, but only in his *Odysseys*, where he represents the Nation called *Lestrygonians* like Giants, attacking the Fleet of *Ulysses*.

Hesiod in his *Theogonia* speaking of the *Chaos*, and producing out of it not only all the Bodies of the Universe, both Beasts and Men, but even Gods themselves, then he mentions the Children of Heaven and Earth.

Virgil in the first Book of his *Georgicks*, imitates *Hesiod*, holding the fifth day of the

Moon fatal, because upon that day the Earth brought forth the Giants. He has also imitated him, when he has ascribed to each of these Giants an hundred Hands, an hundred Shields, and fifty Mouths to blow out torrents of Fire. In another place he represents the violent efforts and motions of *Enceladus*, who lies buried alive under Mount *Ætna*.

Horace has left us a very fine description of the war and defeat of the Giants; and *Claudian* says, that the Shakings and Flames of Mount *Ætna*, are glorious and eternal proofs of the triumphal Power and Justice of God over the Giants.

*Ætna Giganteos nunquam tacitura triumphos,
Enceladi bustum.*

Bochart and *Vossius* are of opinion, that the Giant *Og*, recorded in Scripture, whom I have mentioned before, is *Typhon* or *Typhæus*, described by the Poets, the *Hebrew* word *Og*, and the *Greek* *ὄγας* having the same signification, i. e. to burn: And *Virgil* affirms, that *Typhon* was struck with Thunder in *Syria*.

—Durumque cubile
Inarime, Jovis imperis imposta Typhæo. Æneid.
lib. 9.

Virgil follows *Homer's* opinion, who says, that *Typhæus* was struck with Thunder in *Syria*, called in the Scripture *Aram*, and by profane Writers *Aramea*. These are *Homer's* words, εἰν' Ἀρίμοις, ὅθι γαστρὶ Τυφῆος ἐμπεσὼν ἐννῆς, in *Aramus*, ubi ducunt Typhæus esse cubile.

GLADIATORES, The Gladiators, who fought in the *Circian Games*, and at the Funerals of the great Men of *Rome*, one against the other, even to the loss of their Lives, to give this cruel Diversion to the People, or to pacifie the Ghosts of their Kindred.

The origine of these bloody Fights, came from the Ancient Inhabitants of *Asia*, who fancied that they very much honoured their Relations, by spilling humane blood with a brutish diversion. This superstition grew so great among the *Trojans*, that Women cut themselves to get out some blood, to sprinkle upon the Graves or the Wood-pile of the Dead. *Janus Brutus* was the first Man among the *Romans*, who performed these barbarous Duties to his Father; and we learn from *Tacitus*, that *Tiberius* to honour the memory of his Ancestors, ordered two Fights of Gladiators, one in the great publick place, and the other in the Amphitheater.

Those who made a trade of that brutish fury, were always esteem'd of no worth; for besides, that these Fights began at first by Slaves, who were miserably wretched, and left
to

to their ill destiny; those Men who were taught that Art and were brought to it, never got any reputation by it; and to their great shame, Malefactors were brought among them, as Victims devoted to the diversion of the People, and sacrificed to their Madnets, as to the tury of Wild-Beasts.

But tho the Infamy was equal, yet the fortune was very different; for the Slaves made by War had no hopes left them. Malefactors were still used worse, for they were expos'd to the wild Beasts, and sometimes tied to posts to feed the Lions, and to secure their punishments against the hazards of a vigorous defence. Men brought up and chosen for Gladiators, because of their good meen and strength, were not only well used, but also well taught in the Science of Defence, and nothing was spared to keep them in good health and strength, to contribute the better to the diversion of the people.

Pliny tells us, that they were fed with Bary-Bread, wherefore they were called in just *Horcharij*, and that their Drink was Water with Alhes mixt with it; but this is not probable. There were many Families of these Gladiators. Some were called *Sequatores*, *Retiarii*, *Tricarii*, *Mymallones*, *Hoplomachi*, *Sammites*, *Essedarii*, *Andabata*, *Dimachari*, *Meridiani*, *Esclarii*, *Pollutarii*.

The first were armed with a Sword and a Club, in the end whereof was Lead.

The second carried a Net and a Trident, and endeavour'd to enclose their Antagonist with it.

The third had a kind of a Hanger or Scymetar, and were called by the name of their Country.

The fourth, called *Mymallones* instead of *Mermidones*, were the Heroes of *Achilles*, whom the Romans accounted to be *Gauls*, wearing a Fish on the top of their Helmet. The Gladiator *Retiarius* or Net bearer pursuing him, cried out, *non te peto Galle, sed p'scem peto*.

The fifth were armed all over, as the Greek word signifies.

The sixth had their name from their hatred to the *Sammites*, who armed the Gladiators according to their fashion.

The seventh fought riding in Chariots, and were called *Essedarii*.

The eighth fought on Horseback and blindfold, and took their name from their way of fighting.

The ninth fought holding two Swords in their hands, from whence they are called *Dimachari*, a Greek word, which signifies two Swords.

The tenth were those who had been expos'd to wild Beasts, and having got clear of them, were obliged to kill one another to divert the People.

The eleventh had their name from *Fiscus* the Exchequer, because they were maintained at the publick charges.

The twelfth were the most valiant of all, and appointed for the Emperor's diversion, wherefore the people beg often that they might be ordered to fight.

All these Gladiators did their best to kill their Adversary, or to dye valiantly, and bravely defended their life.

After they had well acquitted themselves of their duty, they obtained of the Emperors, and those who gave the Games, either their discharge or freedom, or some considerable reward.

The discharge granted unto them, was only a dispensation from fighting or serving, otherwise but willingly or out of compliance; and for a Token thereof, they gave them a Switch called *Rudis*; *Rudē donabantur*.

They gave them also a kind of a Hat called *Pileatus*, for a badge of their freedom granted to them.

Constantius, and after him the Emperors *Arcadius* and *Honorius* forbad these Fights.

GLAUCUS *Ponticus*, a Fisherman of the Town of *Anthedon*, who having once caught abundance of Fish, and laid them on the Bank, perceiving that these Fishes having touch'd a kind of Herb that was upon the shore, received new strength, and leap'd again into the Sea; which *Glaucus* perceiving, tast'd of the Herb himself, and presently leapt into the Sea after them, where he was transformed into a Triton, and became one of the Sea-Gods. *Pausanius* calls *Glaucus* the Genius of the Sea.

Palaphatus relates this otherwise, and says that *Glaucus* was a Fisherman, and an excellent Diver, who to get the name of being a God, threw himself often in sight of all the people, from the top of a great Rock into the Sea, and appeared further off; then at last stole himself quite from the sight of Men, and retired on some remote shore, from whence he came again some days after, and perswaded the people that he had conversed with the Gods of the Sea, and related extraordinary things of them. But in fine, being lost in the Waters of the Sea, the People perswaded themselves he was become a God. Some say that he was turned into a Fish, other into a Sea Monster, and some others affirm, like *Philostratus* in his description of *Glaucus Ponticus*, that he was half Man, and half Fish.

Hyginus records, that *Glaucus* was much loved by *Circe*, but he despised her, and yet he fell in love with *Scylla*. Whereupon *Circe* transported with jealousy, turned *Scylla* into a Monster,

MONSTER, having poisoned the waters where she was used to bath herself, as *Homer* has describ'd it in the twelfth Book of his *Odysses*.

There was also another of that name, who was Grandson to *Bellerophon*, and came to the *Trojan*'s relief, and shew'd a great folly in his conduct, having exchang'd his Golden Armour for that of *Diomedes*, which were of Brass. From whence 'tis said in a proverbial way, to shew an unequal change, 'tis the exchange of *Glaucus* and *Diomedes*.

GNOMONICE, The Art of making Sun-dials, so called from the Greek word *γνώμων*, which signifies to shew, because the *Gnomon* is a stile or a Needle, which by its shadow shews the Hours, the elevation of the Sun, and the Sign wherein he is.

GOMER, The Father of the *Italians* and *Gauls*, under several names of *Gallus* and *Ogyges*, and was the eldest Son of *Japhet*. The *Babylonians* took him for the Grandfather of *Ninus*, though he was but his Grand-Uncle. Some are of opinion that he is *Saturn*. He came into *Italy* in the year 1879, *à mundo condito*, the 2539 of the *Julian* period, and 2175 years before the birth of our Lord, and populated the Islands of the *Mediterranean* Sea, *Greece*, *Italy* and *Gallia*. He taught Religion to his people, as he had receiv'd it of *Japhet* and *Noah*.

GORDIANUS, and his Son were both chosen Emperors in *Africa*, and the Senate approved of their Election, but they did not enjoy long that honour; for the Father was too old to be serviceable to the Commonwealth, being then fourscore years of age; and though his Son was but forty six years old, yet he was not able to defend the Empire against *Capellianus* Prefect of *Mauritania*.

Gordianus was the Richest and the most magnificent of the *Romans*. During his Quæstorship he order'd Games of vast charges to be represented every month to the people. He had a Park well stock'd with all kinds of fallow Deer, procured from all parts of the World, and appointed a publick hunting day, where every Man carried away the Game he had kill'd.

Gordianus junior, Grandson to *Gordianus* who died in *Africa*, was rais'd to the Empire at sixteen years of age. He gave the Office of Prefect of the Prætorry to *Philip* a Man of low extraction, who soon forgot his Benefactor's kindness; for he caus'd him to be murdered on the Frontiers of *Persia*, where he pursued *Sapor*, who had invaded *Syria*.

GORGONES. *Hesiod* in his *Theogonia*, and *Hyginus* say, that the *Gorgones* were three Sisters, Daughters to *Phocæus* a Sea-God, who had all three but one eye, serving them all

by turns. They had great Wings, and their Head attired with Adders, their Teeth were like the Tusks of Wild-Boar's, coming out of their mouth, and were armed with sharp and crooked Claws. They were named *Stenyo*, i. e. strong, mighty; *Medusa*, i. e. care of the State; and *Euryale*, i. e. having command upon the at Sea. *Perseus* being covered with the shield of *Minerva* cut off *Medusa's* head, which was placed in the shield of *Minerva*, the sight whereof is mortal, and turns into stones those who look at it, as it beset *Atlas*.

Fulgentius relates after *Theophrastus* an ancient Historiographer, that King *Phorcus* left three very rich Daughters; that *Medusa* the eldest and most powerful was called *Gaigon*, because she applyed herself very much to manure the ground; that a Serpents head was ascribed to her, because of her prudence; and that *Perseus* attack'd her with his Fleet, (from whence Poets represent him winged) seized upon her Dominion and kill'd her; and took away her Head, i. e. her Strength and Riches, which he made use of to subdue the Kingdom of *Atlas*, whom he put to flight; and having forced him to retire into the Mountains, from whence it is said he was metamorphos'd into a Mountain.

GRACCHUS, A Sirname of the *Scmpronian* Family, the off-spring of so many Illustrious *Romans* who supported the People against the Nobility; as *Tiberius Gracchus*, who got the *Agrarian* Law to be received, and distributed to the *Romans* the Riches that King *Attalus* had left him by his last Will; and *Caius Gracchus*, who added to the Senate three hundred Men of the Equestrian Order, to administer Justice.

GRÆCIA, &c. See after *Gratia*.

GRATIÆ. The Graces in the time of the *Pagans* were three fabulous Goddesses represented young and naked, attending *Venus*, called *Aglaiæ*, *Thalia* and *Euphrosine*, Daughters of *Jupiter*, and *Mercury's* Companions. They were also named *Charites*.

GRÆCIA, *Greece*, so called from King *Græcus*, who succeeded *Cecrops*, who commanded only in *Attica*, which was one of the fine Countries of *Europe*, called *Hellas*.

Ancient Writers have severally set the bounds of this Country; yet 'tis commonly agreed, that it is bounded by the *Ionian* Sea at the West, by *Libya* at the South, the *Ægean* Sea or *Archipelagus* at the East, and at the Mountains which divide it from *Thracia*, upper *Mysia* and *Dalmatia*.

Greece contains four great Provinces; viz. *Macedonia*, *Epirus*, *Achaia*, *Peloponnesus*, together with all the Islands of the *Ionian* Sea. They also join to it that part of *Italy*, which

was formerly called Great Greece, now *Calabris* superiour. This Country exceeded all the Countries of *Europe*, for its temperature, good air, and plenty of all kinds of Fruits. The most famous Cities of Greece were *Athens*, *Lacedæmonia*, *Delphos*, *Argos*, *Mycene*, *Corinth*. There were those Mountains, so famous in the Writings of the Poets, viz. *Athos*, *Olympus*, *Pelion*, *Parnassus*, *Helicon*, *Cytheron*. Greece is esteemed the Mother of Arts and Sciences, that her Inhabitants had learnt of the *Affyrians* and *Chaldeans*. She was conquered by *Cyrus*, and afterwards by the other Kings of *Persia*.

After the death of *Perseus* the last King of Greece, the *Romans* subdued that Country.

GRÆCI. The *Greeks*, the Inhabitants of Greece, who are differently named by Writers *Achaij*, *Argioi*, *Dansj*, *Dolopes*, *Helleni*, *Ioni*, *Mernidones*, *Pelagj*, according to the Cities they inhabited, and their several Factions.

Eusebius affirms, that *Hellen* the Son of *Deucalion*, repopulated this Country after the Deluge, that happened in the time of *Moses*, about the year 3680. à mundo condito. They very much improved Arts and Sciences, that they learned of *Eumolpus* and *Orpheus*, the *Affyrians* and *Phenicians*. The *Greeks* increased the number of Gods, and shared the Empire and Administration of the World, appointing several Gods for Corn and Vines, to Plants and Flowers; which gave occasion for all the chimerical divisions of Gods, relating imaginary particulars of them, and giving them names, without any other ground, but their own vanity and presumption.

The *Phenicians* having disguised the true Histories of the Bible, and composed their Fables of it, the *Greeks* also appropriated the *Phenicians* Fables to Greece.

Pliny affirms, that *Cadmus*, about the year 2520 à mundo condito, brought from *Phenicia* sixteen Letters into Greece; viz. A, B, C, D, E, F, G, H, I, L, M, N, O, P, Q, R, S, T, V, to which *Palamedes* added four, during the *Trojan War*, *Θ*, *Ζ*, *Φ*, *Χ*.

GRÆCOSTASIS, A Palace at *Rome*, adjoining to Mount *Palatine*, where the foreign Prince's Ambassadors were lodged. This Palace took its name from Greece, because the *Greeks* were the most considerable of all the Strangers; the House of the Ambassadors.

GRATIÆ. See above, before *Græcia*.

GUTTUS, A little Vessel used in Sacrifices, to pour Wine by drops

GYGES, A *Lydian*, who killed his Master by a Ring that made him invisible, by turning the stone within towards himself, for then he could see all, and was seen of none. *Ovid* mentions another *Gyges*, a Giant

who had a hundred hands, Son to Heaven and Earth, and Brother to *Briareus*.

Cenzimanumque Gygen, semibovemque virum.

4. Trist.

GYNÆCONITIS, An Apartment for the Women in Greece.

GYMNICI LUDI. Exercises of the *Greeks*.

In these Games, there was in the first place the Race, which has been of old, and the chief of all Exercises; secondly, leaping; thirdly, *Diskus* or Quoits, made of Stone, Iron or Brass, cut in a round figure, and of a great weight, the Gamesters who threw it highest or furthest carried the Prize; the fourth kind of Game was wrestling, wherein two Wrestlers, having their Bodies stark naked, and anointed all over with Oyl, took hold one on another, each of them making all his efforts to throw his Adversary on the ground; the fifth sort of Game was boxing, these Gamesters had their Fists covered with Leather Straps, with pieces of Lead or Iron fastened to it, called *Cestus*. *Lucian* speaks of these Games in the Dialogue of the bodily Exercises, where he introduces *Anacharsis* discoursing thus with *Solon*. *Anacharsis*. What mean these young fellows, thus to collar and foyl themselves, and wallow in the mire like Swine, and strive to throttle and hinder one anothers breathing? they oyled and shaved one another pretty peaceably at first, but on a sudden stooping with their Heads, they butted each other like Rams: Then the one hoisting his Adversary aloft into the air, hurls him again upon the ground, with a violent squelch, and falling upon him, he hindered him from rising, pressing his neck with his elbow, and punching him with his legs, so as I was afraid he had stifled him, though the other struck him on the shoulder, to desire him to let him go, as owning himself overcome. Methinks they should be shie of fouling themselves thus in the dirt, after they had been steek'd; and they make me laugh to see them like so many Eels, slip out of the hands of their Antagonists. Look yonder's some doing the same in the face of the Sun, with this difference only, that it's in the Sun they rowl, like Cocks before they come to the skirmish, that their Adversary may have the better hold, and his hands not slip upon the Oyl or the Sweat. O see you others also fighting in the Dirt, and kicking and sitting, without endeavouring (like the former) to throw one another. The one spits out of his Teeth with sand and blood, from a blow he receiv'd in his

Chaps.

G Y M

'Chaps, and yet that Officer attir'd in purple, who sets President, as I suppose, at these Exercises, doth not trouble himself about parting them. These others make the Dust fly, by kicking up their Heels in the air, like those who dispute for the prize of running. *Solon*. This here is the place of Exercises, and the Temple of *Apollo Lycius*, whose Statue you see upon that Column, in the posture of a weary Man, leaning upon his Elbow, having his Head supported upon his right hand, and holding his Bow in the left. Those whom you see wallowing in the mire, or crawling in the dirt, are skirmishing at a match of Wrestling, or at Fisticuffs in the Ring or Lists. There are still other Exercises, as Leaping, Quoits, and Fencing, and in all such Games the Conqueror is crowned.

These Games were play'd four times every year; viz. at *Olympia* in the Province of *Elis*, wherefore they were called *Olympick Games*, in honour of *Jupiter Olympius*; in the *Isthmus* of *Corinth*, called *Isthmian Games*, in honour of *Neptune*; in the *Nemean Forest*, called *Nemean Games*, in honour of *Hercules*; and the *Pythæan Games*, in honour of *Apollo*, because he had kill'd the Serpent *Pytho*. The Masters of these Games were call'd *Gymnastæ*. I shall speak severally of these Games, according to their Alphabetick Order.

GYMNO SOPHISTÆ. *Gymnosophists*, a Sect of *Indian Philosophers*, who ador'd the Sun, and were called by this name, because they went naked.

H.

H is the eighth Letter of the Alphabet. *Grammarians* dispute whether the H should be in the number of Letters or not; because, say they, 'tis but an aspiration.

Tho' H be but an aspiration, yet 'tis a true Letter, because all Characters invented by Men to distinguish our Pronunciation, ought to be accounted a true Letter, especially when 'tis set down in the Alphabet among the other Letters, as H is: And there is no reason to fancy that H is not a true Letter, because 'tis but an aspiration, since in the Oriental Languages, there are three or four Letters, which they call Guttural Letters, which are of no other use, but only to express the several aspirations.

H supplies in *Latin*, all that which is denoted by the *Greeks* with sharp tones, and aspirated Consonants: And it serves for two ge-

H A M

neral uses; the first is before the Vowels, beginning the Syllables, as in the word *honor*; and the second is after the Consonant, as in the word *Thronus*.

Doubtless the H appear'd plainly in the *Roman* pronunciation, as 'tis perceiv'd in the *French* tongue, in the words that are meerly *French*, as *Hardiesse*, *Hauteur*, &c.

As for the H after the Consonants, *Tully* in his Book *de Oratore* affirms, that the ancient Writers made no use of it, but only before the Vowels, which inclin'd him to pronounce *Pulcror, Triumpor, Cartaginem*. But concealing his opinion, he conform'd himself to the custom of the people in his pronunciation, and that yet they pronounced always *Sepulcræ, Lacrimæ*, without H, because it did not offend the Ears.

Quintillian tells us, that often ancient Writers put no H before the Vowels, writing *ircus*; but that in his time they were come to another excess, pronouncing *Chorona, Prechoues*. However, the Language must be considered as it was in its purity.

Wherefore, as this H after the Consonants was only introduced in the *Latin* Language, but to supply the aspirated Letters of the *Greeks*, it ought to be used but after four Consonants, viz. C, P, T, R.

The *Latins* have taken their H from the *Greek* *Ἡτα*, as the *Greeks* had it of the *Phœnicians*, and the *Phœnicians* of the *Syrians*, who pronounced formerly *Hetha* instead of *Heth*: which plainly shews, that we ought to pronounce *Eta* in *Greek*, and not *Ita*.

But in the beginning this H was only us'd for an aspiration, wherefore they wrote *HEPOAO* instead of *ἥρως*, *HOAOI* instead of *ὁδοί*, *HEKATON* instead of *ἑκατόν* centum: From whence it comes, that the H formerly denoted one hundred in number.

H was also joined with weak Consonants, instead of an aspiration; for the aspirated Consonants were found out since by *Palamedes*, they using to write *THEOΞ* instead of *Θεός*, and the like.

The F is often written instead of the H, as *Fædum* instead of *Hædum*, *Fircum* instead of *Hircum*, *Fariolum* instead of *Hariolum*, *Fostem* instead of *Hostem*, *Heminas* instead of *Feminas*, *Hebris* instead of *Febris*.

HAMADRYADES. Certain Divinities of Trees and Forests, who lived and died with them, as the fabulous Antiquity tells us. Notwithstanding the respect the *Pagans* had for these *Hamadryades*, was but a kind of worship render'd to some Intelligent Divinity, or some Genius whom they fancied to be present, or residing in these Trees.

H A R

HARMONIA, Harmony, the Daughter of *Mars* and *Venus*, and Wife to *Cadmus*, both turn'd into Serpents.

HARMONIA, Harmony. A consort of Voices or Musical Instruments. The *Platonists* fancied, that celestial Bodies made a real Harmony. *Vitruvius* speaks of the harmonical Mulick of *Aristoxenus*, the Scholar of *Aristotle*, opposite to that of the *Pythagoreans*; because these Philosophers judg'd of the tones, only by reasons of Proportions, and the others were of opinion, that the ears should also have their share in that judgment, because it belonged especially to them, to regulate what concerns Mulick.

The same Writers give us also an account of three kinds of Songs, which the *Greeks* call *Enarmonick*, *Chromatick* and *Diatonick*: the *Enarmonick* singing is a way of turning the voice, and disposing the Intervals with such an art, that the melody becomes more moving: The *Chromatick* singing consists in keeping the Intervals close by a subtle artifice, which makes the voice sweeter and softer: and the *Diatonick* as the most natural, makes easie Intervals, which renders it more easie than the others.

HARPOCRATES, The Son of *Osiris* and *Isis*; the God of Silence, who was commonly represented holding his finger upon his mouth, to make a sign to hold the tongue and keep silence. *Varro* protests, that he will tell nothing else of this God, lest he should break silence commanded by him: The finger which he holds upon his mouth is the second finger, called by the *Latins* *Salutaris*, commonly used to command silence. And *Apuleius* says, 'Lay the Finger that is 'next the Thumb upon the Mouth, and hold 'your Tongue. *Aulusius* recommended Silence thus,

Aur tua Sigillum Ægyptius oscula signet.

The Statues of *Harpocrates* were placed in Temples and publick places, and the *Egyptian* Sculpto represented him upon several precious Stones, which they engrav'd under certain Constellations, and upon Metals; proper to receive and keep the impression of each Star, that they might use them to cure Distempers, and preserve Men from dangers. The *Romans* adorn'd their fingers with them, as *Pliny* has observ'd: 'The *Romans*, says he, begin already to wear in their Rings, *Harpocrates* and other *Egyptian* Gods.

M. Spon, in the seventh dissertation of the Inquiries after Antiquities, has given us several Sculptures of *Harpocrates*, p. 124. On one of these he is represented setting upon an Ostrich, and on the reverse thereof the

H A R

Sun and Moon are engrav'd, for *Harpocrates* was accounted their Son; since *Osiris* and *Isis*, the Father and Mother of *Harpocrates*, were esteem'd by the *Egyptians*, what the Son and the Moon were by other Nations. And yet we may say that the *Pagans* rank'd *Harpocrates* the God of silence among the other Gods, to silence those who should affirm, that all their Gods were but mortal Men; or else to shew us, that all the Gods whom they ador'd, were comprehended in an only one, who commanded silence.

The Letters of the reverse of the Medal are fantastical Characters of Hereticks, both *Basiliidian* and *Gnosticks*, who did mix the Mysteries of the Christian Religion with *Pagan* superstitions.

In another figure *Serapis* and *Harpocrates* are represented with these Letters, *Conserveate m*; which shews that it was a kind of a Talisman, which they wore about them, to beg of these Divinities the conservation of their Health, and their preservation from all Evils.

On another stone *Harpocrates* is represented setting upon the Flower called *Lotus*, an Herb dedicated to the Sun, because its flower opens of it self at the rising of the Sun, and shuts again at his going down; The Letters Ingraven on the reverse thereof, are some *Basiliidian* Mysteries.

Harpocrates is still drawn with the head of a Lion, some Birds about him, and the head of the Moon. *Alexander Hales* tells us, that these Birds were Angels, whom the *Basiliidians* ascribed to celestial Globes of the Planets, and that they called *Saturn*, *Cassiel*; *Jupiter*, *Sachiel*; *Mars*, *Samuel*; the Sun and the Moon, *Michael*; *Venus*, *Anahel*; *Mercury*, *Raphael*.

Likewise *Harpocrates* is figured setting on the head of an Als, the mouth whereof is turned upwards, with these Letters on the reverse of the Medal ΙΞΧΥΡΟΝ ΚΑΙ ΑΝΙΚΗΤΟΝ, i. e. strong and invincible, which Epithet the *Basiliidians* gave to their *Jao* or *Jehova*, to preserve them from dangers, and protect them against their Enemies.

The same God is yet engraven with seven Greek Vowels, signifying the word *Jehova*. These are the representations of *Harpocrates*, drawn from Sculptures and Medals: But we shall describe the copies, which were taken after the old small Statues of Brats, kept in the Virtuoso's Closets.

The old Statues of *Harpocrates* were holding their Finger upon their Mouth; but some are represented with a Horn of Plenty, and a Basket on the head, which was the common ornament of *Serapis*, who according to the opinion of some Writers, was the same as *Osiris* the Father of *Harpocrates*.

Others represent him with a glittering head, some have dress'd him in a Gown, which hangs down to the heels, carrying on his Head a branch of a Peach-tree, which was a Tree consecrated to *Harpocrates*, because the Fruit thereof resembles the Heart, and its Leaves are like the Tongue, as *Plutarch* has observed; whereby old Writers signified the perfect correspondency that should be between the Tongue and the Heart: Some others figure him with a particular Ornament on his Head, having the badges of *Harpocrates*, *Cupid* and *Esculapius*, for he holds his Finger on his Mouth, he carries Wings, and a Quiver with Arrows, and a Serpent twisted about a stick. The union of *Harpocrates* with *Cupid*, shews that Love must be secret; and the union of *Harpocrates* with *Esculapius* gives us to understand, that a Physician must be discreet, and not discover the secrets of his Patient. The *Pythagoreans* made a Virtue of silence, and the *Romans* a Goddess, called *Tacita*, as 'tis related by *Plutarch*.

HARPIÆ The Harpyes, fabulous Birds only mentioned by Poets, who describe them with the face of a Virgin, and the rest of the body a Bird, with crooked feet and hands: *Virgil's* description of them runs thus, in the third Book of his *Æneid*. v. 213.

— *Quas dira Colano,*
Harpyæ colunt alie
Tristius haud illis monstrum, nec servior ullæ
Pestis & ira Deum Stygiis sese extulit undis;
Virginei volucrum vultus, sædissima ventris
Proluvies: unæque manus, & pallida semper
Ora fæve.

The truth of the Story is, that *Phineus* King of *Peonia* having lost his sight, and his Sons being dead, the Harpyes his Daughters, were spending his Estate, till *Zethes* and *Cleus* his Neighbours, Sons of *Bordas*, drove these Ladies out of the City, and re-establish'd *Phineus* in possession of his Estate.

HASTA, signifies all kind of offensive Arms, that have a long staff or handle, as Pike, Spear, Javelin, &c.

'Twas said in the *Roman* Law *Hasta subicere*, to signify, thereby, to confiscate, or to sell by publick sale; and *sub hasta venire*, to be sold by Auction; for *Romulus* had order'd that this Pole should be set before the place, where the confiscated Goods were sold.

HASTA PURA, A Half-pike, without Iron at the end, us'd for a Scepter and a badge of Authority, and not a Pike armed with Iron, used in the war.

HEBDOMADA, A Week, the number of seven days. Four Weeks make up a Month, because of the four chief and more apparent *Phasis* of the changes of the Moon.

And as these four changes of the Moon, are in a manner the space of seven days one from another, 'tis very likely that from thence the first *Egyptians* and *Affyrians* have taken occasion to divide time by intervals of seven days, which therefore were called Weeks. As for the *Hebrews*, their way of reckoning the time by weeks, has a most august Origine, and the Law commanded them to forbear from all kind of work the seventh day, to imprint in their memory the great Mystery of the Creation of the World, in which God had wrought during six days, and rested the seventh, whereupon it was called the Sabbath-day, which in their Language signifies a day of rest. The other days took their name from that day; for the following day was called by the *Jews* *prima Sabbati*, the first day of the Sabbath; the next day, the second of the Sabbath; then the third and fourth, &c. till the sixth, called otherwise *Parasceve*, which signifies the day of preparation for the Sabbath.

This way of reckoning by Weeks, was, properly speaking, used only by the Eastern Nations, for the *Greeks* reckoned their days from ten to ten, or by decads, dividing each month in three parts; the first part was reckoned from the beginning of the Month, the second was the middle of the Month, and the third was the rest of the Month, from the middle to the end thereof. And thus the *Romans*, besides the division of the Month by Kalends, Nones and Ides, made use also of a political distribution of a series of eight days, distributed from the beginning of the year to the end thereof.

The names of the days of the week used by the Primitive Christians, were founded on a more holy principle, viz. the resurrection of our Lord, which has given the name of *Dominica*, or the Lord's-day, to the day called the Sabbath by the *Jews*. And because they, to shew their joy in the celebration of the Feast of *Easter*, i. e. of the Resurrection, were used to keep the whole week holy, resting from all servile work, which is called in *Latin* *Periari*, therefore they called the day following immediately after the Holy Sunday *Prima Ferie*; and the second day *Secunda Ferie*; the third day *Tertia Ferie*, and so forth; and from thence the days of all the weeks were afterwards improperly called *Ferie* in practice of the Church.

The Origine of the names commonly given to the days of the week, being names of Divinities ador'd by superstitious Antiquity, comes from a more remote principle: for 'tis likely that these names passed from the *Affyrians* to the *Greeks*, and from the *Greeks* to the Christians.

And

And we may reasonably presume that the *Chaldeans*, who were esteemed the first Men who addicted themselves to study Astronomy, have also given the name of their Gods to the Planets, or at least the same names, which they have afterwards ascribed to the Gods whom they ador'd : and that they might give more authority to that art which they profess, and by which they foretold things to come, by the observation of the Stars. They attempted to ascribe them an absolute Empire over the nature of Men, allowing to each of them several Offices and Employments, to dispense good and evil ; and that lest that dreadful power which they ascribed to them, should be kept in the only extent of their spheres, they had very much enlarg'd the bounds of their Dominions, submitting to them, not only the several parts of the Earth and the Elements, not only the Fortunes, Inclination and Secrets of the most close Men, overthrow of States, Plagues, Deluges, and a thousand other things of that nature ; but endeavour'd also to set them up for the absolute Masters of time, allowing a Planet to preside over each year, another to each month, to each week, each day, each hour, and perhaps to each moment.

From thence each day of the week has took the name of the Planet ruling over it, and *Monday*, which is in Latin *dies Luna*, i. e. the day of the Moon, was so called, because the Moon presides that day ; *dies Martis*, i. e. the day of Mars, which was under the direction of Mars ; *dies Mercurii*, ruled by Mercury ; *dies Jovis*, under the conduct of Jupiter ; *dies Veneris*, under the direction of Venus ; *dies Saturni*, under that of Saturn ; *dies Solis*, ruled by the Sun.

'Tis true, that the order that the Planets follow in the week, is quite different from that which they observe in Heaven ; for according to the disposition of their Spheres, Jupiter is immediately below Saturn ; Mars below Jupiter ; the Sun under Mars ; Venus according to the vulgar opinion, beneath the Sun ; Mercury below Venus ; and in fine, the Moon the lowest of all beneath Mercury : But in the order of the week *Sunday*, called the day of the Sun, comes after *Saturday*, which is the day of Saturn, in the room of *Thursday* the day of Jupiter ; and *Monday* the day of the Moon, follows the day of the Sun instead of *Friday*, the day of Venus ; likewise instead of *Saturday* or the day of Saturn, which according to the Planets order, should follow the *Munday* or the day of the Moon ; they reckon *Tuesday* the day of Mars ; and after *Tuesday* comes *Wednesday* the day of Mercury, instead of *Thursday* the day of the Sun, and so forth. Whereby it doth appear, that the disposition

of the Planets in the days of the week, is very different from the order and situation of their Orbs.

But the Ancients having not only committed the days, but also the hours of each day to the care of some Planet, 'tis very likely, that the day was called by the name of the Planet, that had the direction of the first hour : Wherefore *Saturday* or the day of Saturn was thus called, because the first hour of that day was under the direction of Saturn ; and as the following hours came on successively, under the power of the following Planets, the second hour was for Jupiter, who immediately followed Saturn ; the third was for Mars, the fourth for the Sun, the fifth for Venus, the sixth for Mercury, and the seventh for the Moon, and afterwards the eighth hour return'd under the power of Saturn ; and according to the same order, the same Planet Saturn had still the fifteenth and the two and twentieth hours under his direction ; and by consequence the three and twentieth hour was under the command of Jupiter, and the four and twentieth, viz. the last hour of the day, was found under the direction of Mars : So that the first hour of the following day came under the dominion of the Sun, who consequently gave his name to the second day ; and following always the same order to the eighth, the fifteenth and the two and twentieth hour did always belong to the Sun, the twenty third to Venus, and the last to Mercury : wherefore the first hour of the third day appertained to the Moon, called for that reason the day of the Moon, to which also was referr'd the eighth, the fifteenth, and the two and twentieth hours of the same day ; and therefore the twenty third hour was ascribed to Saturn, (for from the Moon we must return again to Saturn) and the last to Jupiter ; from whence the first hour of the fourth day was found under the direction of Mars, (who gave also his name to the day) as also the eighth, the fifteenth and the two and twentieth ; and consequently the twenty third hour belonged to the Sun, the twenty fourth to Venus ; and the first of the fifteenth day to Mercury ; and so forth, following the same order, whereby we see the origine and the necessary series of the names given to the days of the week, and the reason why the day of the Sun comes after the day of Saturn, viz. *Sunday* after *Saturday*, the day of the Moon after the day of the Sun, or *Monday* after *Sunday* ; the day of Mars after the day of the Moon, or *Tuesday* after *Monday* ; *Wednesday* after *Tuesday* ; then *Thursday*, *Friday*, and at last *Saturday*, and so of all the rest.

There is still another ingenious reason that might be given for these denominations of days ;

H E C

days; for the names of the Planets given to the days of the week, follow one another in proportion with the mulical harmony, called in Greek *ἡμωσάδων*, which was the Origne and principle of all the good harmony of the Antients, the nature whereof consists betwixt two tones of four voices, or three intervals or sounds, different one from another; wherefore there are always two silent tones betwixt both. And 'tis likely, that the Ancients to leave us some idea of this admirable Musick, have disposed the days of the week, which follow one another according to their mulical harmony; wherefore the Planet which comes immediately after another, leaves two others behind, which are silent; viz. after Saturn comes the Sun, leaving Jupiter and Mars; and after the Sun follows the Moon, over-running Venus and Mercury; after the Moon appears Mars; after Mars, Mercury, without mentioning either the Sun or Venus; after Mercury, Jupiter, without reckoning either the Moon or Saturn; next to Jupiter, Venus, leaving Mars and the Sun; and the last of all next to Venus comes Saturn; and by this perpetual revolution, we know why Sunday the day of the Sun, follows Saturday the day of Saturn, and why after Sunday comes Monday, &c.

HEBDOMAS, The name of an Orator mentioned by Lucian, who once a week gave a play-day to his Scholars, and play'd himself wanton tricks among the people, as School-boys do upon Holy-days.

HEBE, The Daughter of Jupiter and Juno, or of Juno alone without the knowledge of a Man; for Apollo having once invited her to a Feast, the Fable tells us that she eat such a quantity of Lettice to cool her self, that she got a great Belly, and was brought to bed of Hebe, a Girl of an extraordinary beauty, who was in Heaven Jupiter's Cup-bearer. After Hercules was taken up among the Gods, he married her. The Ancients took Hebe for the Goddess of Youth, and consecrated to her several Temples. The Corinthians offer'd her Sacrifices in a Grove, which served for a place of Refuge to all the Malefactors, who repaired thither; and freed men tied to the Trees, their chains and other marks of bondage. This Goddess was represented by the Image of a young Girl, crowned with Flowers.

HECATE, A Divinity of Hell, Writers report her birth variously. *Orpheus* tells us, that she is the Daughter of Jupiter and Ceres; others say, that she is the Daughter of Jupiter and Asteria; and *Apollodorus's* opinion is, that Hecate, Diana, the Moon and Proserpina are all one and the same, wherefore they call her triple Hecate, or the God-

H E C

dess with three heads, being the Moon in Heaven, Diana on Earth, and Proserpina or Hecate in Hell. She was called Trivia, because her Image was set up in cross-ways, either because of the noise that was made in the night, to imitate the howling of Ceres seeking after Proserpina, or because she was the Moon in Heaven, and Diana on Earth, and Proserpina or Hecate in Hell, as the Scholiast of *Aristophanes* reports: *Hecaten coluere antiquitus in trivie, propterea quod eandem & Lunam, & Dianam, & Hecaten vocant.*

Servius tells us the same thing upon this Verse of *Vergil*,

Nocturnisque Hecaten trivis ululatus per urbes.

She was represented with a dreadful countenance, her Head attired with Serpents; and was called upon in Magick, they sacrificing to her Victims, the blood whereof was shed in a Ditch, digged in the ground for that purpose.

HECATOMB, A Sacrifice of an hundred Oxen, from the Greek word, *ἑκατόμβη*, i. e. a hundred. *Strabo* relates, that this Sacrifice comes from the Lacedemonians, who having an hundred Towns in their Country, sacrificed every year a hundred Oxen in honour of their Divinities; but the charges of these Sacrifices being too great, they were reduced to five and twenty Oxen; for they fancied by a childish cunning, that each of these Oxen having four feet, it was enough to keep up the name of Hecatombs to these Sacrifices, to keep to the number a hundred in these parts.

And yet afterwards they offered in their Hecatombs other four-footed Beasts, easier to be procured than Oxen, as She-Goats and Lambs; wherefore *Homer* speaks in his *Illiads*, of Hecatombs of She-Goats and first year'd Lambs. 'Tis also reported, that an Ancient Man, having in stormy weather made a vow to Sacrifice an hundred Oxen if he should escape the danger, and afterwards seeing that he was not able to perform his Vow, he offered to the Gods, an Hecatomb of a hundred small Oxen made out of Dough. Some ascribe this false Hecatomb to *Pythagoras*; and *Diogenes Laertius* reports, that this Philosopher having found out some new demonstrations of Trigonometry offered an Hecatomb of these artificial animals, in the room of a hundred living Oxen, whom he so expressly forbid to kill.

HECTOR, The Son of *Priamus* King of Troy, and *Hecuba* his Wife, the most valiant of all the Trojans, who so bravely defended the City of Troy against the Greeks. *Homer* in the xxii Book of his *Illiads*, relates, how

Priamus

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Priamus and *Hecuba* desir'd *Hector* to avoid fighting with *Achilles*, and yet he pursued him vigorously. *Jupiter* took pity of *Hector*, and put it to deliberation whether he should prolong his life. But *Minerva* was against it, seeing that he was mortal. However, *Apollo* stood for him. At last *Jupiter* put into a pair of golden Ballances, the destinies of *Achilles* and *Hector*. The fate of *Hector* was brought down even to Hell. Then *Apollo* forsook him, and *Minerva* took *Achilles* into her protection. *Hector* perceived that *Minerva* was against him, and that *Jupiter* and *Apollo* had cast him off, as being near the fatal moment of his death: Notwithstanding he behav'd himself with a very great courage, and at last having received a mortal wound by *Achilles*, he foretold him before he died, that *Paris* and *Apollo* should kill him. *Achilles* had resolv'd to expose the Corps of *Hector* to be devoured by the Dogs; but *Venus* kept off the Dogs from his Body, and *Apollo* cover'd it with a Cloud. Wherefore he only dragg'd his Corps round about the Grave of *Patroclus*, and *Apollo* took care of it, and kept it from being torn in pieces; and complain'd also of the other Gods, who suffer'd *Hector* to be insulted, even after his death; upon which, *Jupiter* mov'd with compassion, sent *Thetis* to *Achilles*, to persuade him to deliver up the Corps of *Hector* to his Father, which he performed for a great Summ of Money.

HECUBA, The Wife of *Priamus*. After the sacking of *Troy*, *Ulysses* took *Hecuba* for his share of the Booty; but having seen *Polyxena* her Daughter sacrific'd on the Tomb of *Achilles*, and provok'd by so many misfortunes, and especially the death of her Son *Polydorus*, barbarously murdered by *Polemon*, his Son-in-law, she fell upon him in rage, and tore out his eyes, then endeavouring to escape from the hands of her pursuer, she was turn'd into a Bitch. Ovid the 13th Book of his *Metamorphoses*.

HELENA, *Helena*, the Daughter of *Jupiter* and *Tyndarus* King of *Lacedaemonia* and *Leda*, and Sister to *Castor* and *Pollux*. *Lucian* speaks thus of her in the judgment of *Paris*. '*Venus*. She is the Daughter of that fair one, of whom *Jupiter* being enamour'd, turn'd himself into a Swan to enjoy her. You may well imagine that she is not black, being come of a Swan, not fat or bulky, being produced out of an Egg-shell. If you had seen her dance stark naked, after the manner of her Country, you had been charmed with her agreeable motion, and the gracefulness of her person. Wars have already been made for the love of her; for she was stoln by *Theseus*, when but ten years old. Since, she is augmented in

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'Beauty, as well as in Age, and has attract'd to her the eyes of all Greece. She has been courted by a thousand Lovers; but *Menelaus* was preferred before all his Rivals: Nevertheless I will give her you, if you are so inclined. For thou shalt go into Greece, under pretence of seeing the Country, and as soon as thou art arriv'd at *Lacedaemon*, *Helena* will see thee; leave the rest to my care and management

And the same *Lucian* in the praise of Beauty, speaks thus of her: 'Men hold it in such great esteem, that *Theseus*, who was one of the greatest Heroes, did not think he could be happy with all his Virtue, unless he possess'd *Hellen*, and stoln her away, before she was at an Age fit for Marriage, without having regard to the puissance of her Father, or the danger he ran by this attempt. That same *Hellen* being since returned to her Father's House in *Theseus's* absence, all the Grecian Princes fell in love with her; and for fear this Love might be fatal to their Country, they all vowed together, to serve him who should be preferred, and hence employed all their forces, to put that fair one into *Menelaus's* hands. *Paris* himself preferred her before all the Grandeurs, and Advantages promised him by *Pallus* and *Juno*: And the Trojans seeing all Greece pouring upon their backs, and at liberty of avoiding of that War, by restoring *Hellen*, yet resolv'd to keep her, at the very peril of their lives, and the ruine of their Country.

Dion Prusianus says, that he was told by the Egyptian Priests, that *Helena* the Daughter of *Tyndarus*, the fairest young Lady of all Greece, was courted by the young Grecian Princes, and that the fame of her Beauty went as far as *Phrygia*; but *Paris Alexander* Son to King *Priamus*, one of her Lovers, having been preferred to all the other Princes, for the sake of his Beauty, and the magnificence of his Equipage, married her, and presently brought her to *Troy*. *Menelaus* and the other Grecian Princes provok'd by this choice, rais'd a powerful Army under the command of *Agamemnon*, and sat down before *Troy*. But *Achilles* was killed in this War, and the Greeks forc'd to make a Peace with the Trojans, by the mediation of *Ulysses*; and to repair the damage they had done before *Troy*, they offer'd a wooden Horse gilt over to *Minerva*, and returned into Greece without *Hellen*, whom *Hector*, after the death of *Paris* gave in marriage to *Deiphobus*; but a while after she was murdered by *Orestes* the Son of *Agamemnon*.

Herodatus reports, that after *Menelaus* was deceas'd, *Nicostratus* and *Agapantus*, two *Lacedaemonians*

cedemonian Lords drove *Helena* out of the City, and the Kingdom of *Sparta*; and she retired to *Rhodes*, where she was kindly receiv'd by *Polybo*, then Widow of *Polepemon* King of that Island, who was kill'd by *Sarpedon* at the siege of *Troy*. At first *Polybo* entertain'd her very honourably; but in her absence her Maid of Honour hanged her upon a Tree. *Pausanias* calls this Queen *Polibo* native of *Argos*, and says, that her Maids being dressed like Furies hanged *Helena* by the order of their Mistress, while she was bathing herself.

Menestus speaking of the Island of *Spatara* relates, that *Helena* there granted her first favours to *Paris*, and that on the banks of the firm Land opposite to it, this fortunate Lover after this agreeable conquest, built a Temple to *Venus*, for a Monument of the transports of his Joy, and in acknowledgement of *Venus's* kindness, to whom he gave the attribute of *Migonitis*, and called his Territory *Migonion*, from a word that signified the Amorous Mystery that passed between them; and that *Menelaus* the unfortunate Husband of this Princess, eighteen years after she was stolen away, came to visit this Temple, the Territory whereof had been witness of his Misfortune, and the infidelity of his Wife; but he did not destroy it, but only set upon both sides thereof the Statue of *Venus*, and the Images of two other Goddesses, viz. *Thetis* and the Goddess *Praxidica*, i. e. the Goddess of Punishments, to shew that he would not pass by that Affront unpunished. But, says the same Author, he had not the good fortune to see himself revenged of *Helena*, for she out-lived him; however, *Menelaus* revenged himself on *Priamus* the Father of the Ravisher, and utterly destroyed his Kingdom. As for *Helena*, she made a very tragical end of her life, for having retired herself to *Rhodes*, near *Prolexo* her Kinswoman, there she was hanged to a Tree by her orders.

HELENUS, The Son of *Priamus*, and a very experienc'd South-sayer, whom the Greeks spared in the sacking of *Troy*. He had married *Andromache*, whom he divorc'd, taking for his second Wife *Hermione*, the Daughter of *Menelaus*, and Wife to *Orestes*, and then retired into *Chania*, and there built a City after the Draught of the City of *Troy*, where *Aeneas* landed. Thus *Virgil* speaks of it: 'Being imbarc'd, they sail'd along the Coasts of several Islands, and among others, along the Isle where *Helenus* the Son of *Priamus* reigned, with *Andromache* the Wife of *Hector*. There they landed, and *Helenus* foretold them from *Apollo*, that before they should arrive in *Italy*, they should go ashore in *Sicily*, and that *Aeneas* should descend to Hell.

HELEPOLIS, An Engine, used formerly to batter Towns, invented by *Demetrius*. This Engine was a wooden Tower, cover'd with a contexture of Hair and fresh Hides.

HELIADES, The Daughters of the Sun and *Clymene*, and Sisters to *Phaeton*: who being very much concern'd for the loss of *Phaeton* their Brother, whom *Jupiter* had struck with his Thunder, were turn'd into Poplar-trees, out of compassion of the Gods, and their tears changed into Amber, as the Fable tells us.

HELICE, or *Calisto*, the Daughter of *Lycan* King of *Arcadia*, whom *Diana* changed into a She-Bear; because, being one of her Attendants, she let herself be corrupted by *Jupiter*; but taking pity of her, he turned her into a Constellation, called the great Bear.

HELICON, A Mountain in *Brotia*, near Mount *Parnassus* in *Phocis*, both dedicated to *Apollo* and the Muses, called by the name of this Mountain *Heliconides*.

HELIOGABALUS, called *Marcus Aurelius Antoninus*, a natural Son to the Emperor *Caracalla*. He was elected Emperor by the Army, in the room of *Macrinus*. Historians commonly call him *Heligabalus*, and yet in many Medals he is named *Heligabalar*, because before his election to the Empire, he was a Priest of the Sun in *Phenicia*, where the Sun is called after that Name. When he came to *Rome* he brought his God along with him, and ordered the people to worship him exclusive of all other Gods; and *Lampridius* tells us, that he sacrific'd to him humane Victims, both Boys and Girls. He was vicious to a superlative degree, and his profeness and effeminacy were beyond bounds, for he was served at Table with two and twenty Courses of Meat, with all sorts of Fowls and Rarities unknown at *Rome*, and fetched from the most remote Provinces. He burned Balm in his Lamps, and kept sweet waters in his Vaults. He privately married a Vestal Virgin, called *Aquila Severa*, that he might beget a Celestial Posterity, being himself the Priest of the Sun. His Lewdness and Debauchery grew to such an excess, that the description thereof in History makes the Reader blush. The Soldiers murdered him and his Mother in the Camp, and their Bodies were dragg'd along the Streets of *Rome*, and thrown into a Kennel, and then into the *Tiber*; wherefore he was called *Heligabalus Tiberinus*. He had established a Senate of Women, to decide differences arising amongst Ladies.

HELLE, The Daughter of *Nephele*, and the first Wife of *Athamas* King of *Thebes*,
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whom *his* second Wife attempted to destroy, whereupon he fled away with her Brother *Phryxus*, riding on a Ram, whose Fleece was of Gold; but crossing over the Sea, she fell into that Sea, which was called after her name *Helle*; *pontus*.

HEMINA *ἡμίνη*, say the Ancient Glosses. *Hemine*, i. e. half a pint *English* Measure; these two words are reciprocal, and the Antient *Lexicon* has translated *ἡμίνη* by the word *Hemina*. *Eflus* the Grammarian tells us the reason thereof. 'Hemine, says he, is so called from the Greek *ἡμισυ* *dimidium*, because 'tis the half of the *Sextarius*. This is confirmed by *Aulus Gellius*, who says, that if an *Hemine* is pour'd out of a *Sextarius*, half a *Sextarius* was poured out, and not that a *Sextarius* was divided by the half, *dimidium*, non *dimidiatum* *Sextarium*. The *Hemine* was then the half of a *Roman* *Sextarius*. The *Roman* *Hemine*, says *Garaud* the Commissioner of the Mint, is the same measure, with that which is called at *Paris*, *Dimisetier*, holding eight ounces of Liquor. *Fernelius* tells us the same. *Hemine* was also a measure of Wheat, holding about four Bushels of *Paris* measure.

Apuleius tells us also, that *Cotyle* and *Hemine* were synonymous among the Ancients, and both taken for the half *Sextarius*: 'Hemine, says he, is the half of a *Sextarius*, wherefore the Greeks call it *Cotyle*, i. e. incision or division, because it divided the *Sextarius* in two.

The Antients often confounded these two words, and sometimes called *Hemine* the *Italian* *Cotyle*; and *Cotyle* the *Hemine* of the Greeks, because *Hemine* was the half of the *Sextarius* of *Italy*, as the *Cotyle* was likewise the half *Sextarius* of the Greeks.

They kept also the Originals of the Measures in the Temples, and had recourse to them, to verify the other Measures used amongst the People; and in this sense the Holy Scripture speaks of the Weights of the Sanctuary, which were the Rules for other Weights.

Varro reports, that the Ballance used to weight the Coin, was kept in the Temple of *Saturn*.

We read in *Fannius's* Writings, that the *Amphora* containing eight *Congia*, i. e. forty eight *Sextarii*, was dedicated by the Ancient Romans to *Jupiter* upon the *Tarpeian* Mount, where stood the Capitol.

*Quam ne violare liceret,
Sacra vire Jovi, Tarpeio in monte, Quirites.*

And the Emperor *Vespasianus* having repair'd the Capitol after the Civil Wars of *Vitellius*,

he placed therein again the Original Measures.

The *Congium* did hold ten Pounds, viz. a hundred and twenty *Roman* Ounces; which were about three Quarts *English* Measure.

HERACLIDÆ, or the Posterity of *Hercules*, who being driven out of Greece by *Euristeus*, retired to *Athens*, and fled for refuge to the Altars. *Demophon* Prince of *Athens*, would not permit any Man to force out from of their shelter; however, being afraid that *Euristeus* should make war against him, he consulted the Oracle, who told him that he should sacrifice a Virgin to *Ceres*, to secure himself the Victory, but *Demophon* refus'd to offer his own Daughter or any other Virgin in sacrifice; whereupon *Macaria*, who was of *Hercules's* Family, voluntarily submitted herself to the Oracle, and was sacrific'd. The *Athenians* encourag'd by this sacrifice went to meet the Enemy, resolv'd to defend valiantly the sanctity of their *Ossium*, and the liberty of the *Heracleide*. *Joalus*, who was *Hercules's* fellow Traveller, and had manag'd the whole Negotiation for the liberty of the *Heracleide*, is his own, was at last rewarded by the Gods, who restor'd him to his former strength, and granted him a perpetual youth.

HERACLITUS, A Philosopher, who always wept at the Miseries of the World and mortal Men, saying that their condition was very sad, nothing being durable here below, but all things obnoxious to a perpetual change; asserting withal that all the pleasures that Men enjoy'd are nothing else but grief, their knowledge ignorance, their grandeur woe, and their strength infirmity.

HERCULES, There were several of that Name. But *Hercules* of *Tyrrus*, and *Hercules* of *Egypt*, were the most ancient of all those called by that name.

Sancton *Cathon*, who has written the pedigree of the *Phœnician* Gods, has recorded *Hercules* amongst them, and tells us that he was the Son of *Denaron*, and was called *Melchiarus*, which signifies the King of the City, both in *Hebrew* and the *Phœnician* Languages. We learn the same thing of *Hesychius*, for *Melec* signifies King, and *Cartha* a City.

Herodotus seems inclined to place *Hercules* of *Egypt* in the first rank of Antiquity; for he tells us, that he is one of the twelve first and principal Gods, and that on his account a great many Ages since, the Greeks set up for their *Hercules* the Son of *Almena*, and *Jupiter* or *Amphitruon*.

Josephus in his Antiquities of the Jews has preserv'd a fragment of *Manander* of *Ephesus*, who speaking of *Heam* King of *Tyrrus*, who supply'd *Solomon* with Timber, for the building

ing of the Temple of *Jerusalem*, assures us, that he built also himself some new Temples in *Tyrus*, to *Hercules* and *Assarte*, having first demolish'd the ancient Temples. *Hercules* of *Egypt* was much older, as *Macrobius* relates: *Deus Hercules religiose quidem apud Tyron colitur, verum sacratissimâ & augustissimâ Egyptij eum religione venerantur. Ipse creditur & Gigantes interemisse, &c.* If *Hercules* of *Egypt* was living in the time of the War of the Giants, the Glory of Antiquity must be allowed to him. *Salust* mentions *Hercules* of *Libya*, who had founded the City of *Capsa*; and *Orosius* calls him the *Phœnician Hercules*.

Eusebius relates a passage of *Diodorus Siculus*, who tells us in general, that the *Greeks* have ascribed to themselves the Heroes and the Gods of *Egypt*, and amongst others *Hercules*. *Diodorus* reports this discourse, as he heard it from the mouth of the *Egyptians*, and their proofs bore a great weight. For since all agree that *Hercules* was in the Engagement with the Giant, this *Hercules* can't be the *Græcian Hercules*, who lived but a hundred years before the siege of *Troy*.

Hercules was armed with a massy Club, and covered with a Lion's skin; these Arms are very ancient, before offensive or defensive Arms were found out. *Hercules* clear'd the Earth of many prodigious Beasts, and consequently this was perform'd before the Deluge, and in *Egypt*, which is well stock'd with monstrous Beasts.

Diodorus mentions three *Hercules's*. The first and the most Ancient was in *Egypt*, and subdued one part of the World, and erected a Column in *Africa*. The second at *Crete*, who erected the Olympick Games. The third was the Son of *Jupiter* and *Alcmena*, who executed what *Euristheus* had commanded him, and set up a Pillar on the Frontiers of *Europe*. But these *Hercules's* having been recorded one after another, all that was proper to the former was ascrib'd to the last: and their names being the same, gave occasion to ascribe to a single man all that was perform'd, by all those that were called by that name, as if they were all but one *Hercules*. *Nominis verò & studiorum similitudo efficit ut post obitum antiquorum res gestas huic soli, ac si unus per omne ævum Hercules tantum existisset, posteritas ascriberet.*

The same Writer in another place describes the Birth and the Works of the *Græcian Hercules*, and brings him to discourse with the famous Astrologer *Atlas*, and afterwards to communicate Astrology him'self to the *Greeks*; from hence the *Greeks* took occasion to say, that they had both supported Heaven: And he tell's us also, that after his death, he was honour'd first like a Hero, then like a God,

to whom the *Athenians* and all other Nations after their Example sacrificed. But what he says of the passage of *Hercules* through *Gaul*, seems to be a fable of the *Greeks*. And we might say the like of *Hercules's Travels* in *Italy*, were they not related by so many Writers.

There is more certainty in what he tells us of the magnificent Temple of *Hercules* of *Tyrus*, built by the *Phœnicians* in the Isle of *Gades* in *Spain*. Wherefore 'tis a common opinion, that the Pillars of *Hercules* on the Limits of *Europe*, were rather set up by the *Phœnicians* in remembrance of their *Hercules*, or by their *Hercules* himself, then by the *Græcian Hercules*. As to the *Indian Hercules* mentioned also by *Diodorus*, 'tis more likely that he was the *Hercules* of *Egypt*, who extended his Victories further than any other of that name, viz. in the Eastern Provinces, called *East-Indies* remote from *Egypt*.

Strabo doth not speak with judgment of the Pillars of *Hercules*. For he tells us, that some Authors thought, that which was called the Columns of *Hercules*, was the Banks of the straight of *Gibraltar*; others the Isle of *Gades*; others two Mountains; and some others thought that these Pillars of *Hercules*, were eight Columns of Brass, erected by the *Phœnicians*, in the Temple of *Hercules* of *Gades*, whereupon they writ the charges of the building of the Temple.

Pliny says, that the Mounts *Abila* in *Africa*, and *Calpe* in *Europe*, are the Pillars of *Hercules*; and that the Inhabitants of those places fancy, that *Hercules* divided these two Promontories, and procur'd a free passage into the Lands, to the Sea called the *Mediterranean* Sea.

Plutarch speaking of the *Hercules* of the *Greeks* in the life of *Theseus*, say many things, which might be as justly applied to the other *Hercules's*. For he observes that in these ages of ignorance, many Men of extraordinary strength and valour, such as were *Hercules* and *Theseus*, proposed to themselves in their expeditions to free the world of many Monsters of Iniquity, who insisted Mankind, and to bring all wild Nations to a due civility, politeness and Religion. *Tully* proposes *Hercules* for the most perfect model of Virtue, who expos'd himself to all kind of dangers, and bore all possible Evils for the good of Mankind. *Dionysius Halicarnassius* represents the *Græcian Hercules* like a virtuous Hero, who subdued all the Earth, out of a strong passion to re-establish every where peace, concord and justice; and *Julianus* says, that an Oracle assur'd *Hercules* that he should be rank'd in the number of Gods, for a reward of doing good to all Men.

Pausanias affirms, that the Temple which *Hercules* (as some said) had built for himself, was more ancient than the *Hercules* of Greece; and that it was well known, that the Inhabitants of Greece had another *Hercules*, as well as the *Tyrians* and those of *Erythraea* in *Ionis*. We may think that the *Hercules* of the *Erythraeans*, and that of the *Arabians* and *Affrians* is the same; for the ancient *Erythraeans* were *Idumaeus* or *Arabians*. And we know that the Red-Sea was called either *Erythraeum* in Greek, or *Idumaeum* in the *Phœnician* tongue, because the word *Edom* signifies red. In fine, the *Hercules* of *Egypt* was not unknown to this Author, for he says that the *Hercules* of Greece not being able to prevail with the Priests of *Delphus*, stole away the holy *Tripos*, and that then she cried out, that it was plain that he was the *Grecian Hercules*, and not the *Egyptian*: Nam & ante *Aegyptus Hercules Delphos venerat* *Pausanias* brings in another place an instance, how these several *Hercules* in series of time were confounded in one Man; and says, that the *Thasians* who were come from *Phœnicia* into Greece, at first ador'd there *Hercules* of *Tyre*, but being mixt at last with the *Greeks*, they worshipp'd *Hercules* of Greece.

Arrian assures us, that there were formerly three *Hercules's*, The *Tyrian Hercules* is much older than the *Hercules* of the *Greeks*; but that of *Egypt* is still more ancient; and that the *Hercules*, who was reverenc'd at *Tartassus* in *Spain*, where *Hercules's* Pillars stood also, was the *Tyrian Hercules*, because that City was built by the *Tyrians*; and the Sacrifices there offer'd, were offer'd after the *Tyrian* way.

They ascribe a Dog to *Hercules* of *Tyris*, and to this Dog is refer'd the invention of purple colour, the blood whereof makes this admirable colour. Poets feign'd that *Hercules* was conceiv'd during three nights, without the interruption of day, to imitate the prolongation of the day obtained by *Joshua* to utterly rout the Enemies of the people of God.

We read in *Lycophron's Cassandra*, that *Hercules* was devoured by a Sea-Dog, named *Carcharias*, whom *Neptune* had sent against him. And the Scholiast of *Lycophron* tells us, that this great Fish being ready to swallow *Hesione* the Daughter of *Laomedon*, *Hercules* advanced, and threw himself armed into the mouth of the Monster, and having tore his Intrails, he got out of his belly, having lost nothing but his Hair, and that from hence *Hercules* was called *Trichaspeus*; because he was three nights in the belly of that Monster. *Theophrastus* mentions this Fable, and applies it to *Jonas* swallow'd by a Whale.

HERCULES the GRECIAN was the Son of *Jupiter* and *Alcmena* the wife of

Amphirio, being yet in the Cradle he choak'd two Serpents, which jump out of jealousy against his Mother, had sent to destroy him. They relate twelve Prodigies extraordinary, called the twelve Labours of *Hercules*.

Euristheus the Son of *Heleus* King of *Mycene* having a mind to be rid of *Hercules*, sent him first to stop the incursions of the Lion of the *Nemean Forest*, who was fallen from the Heaven of the Moon, and destroyed all the Country: *Hercules* pursued him, and having driven him into a Den, he seiz'd upon him, and tore his Mouth with his own hands, and ever after wore the skin of that Lion.

After this Expedition he was sent to the Lake of *Lerna* near *Argos*, to force the *Hydra*, a dreadful Serpent with seven Heads, and having cut off one Head thereof, two arose in the place, wherefore *Hercules* cut off her seven heads at once.

Then he marched against a fierce Wild-Boar, inhabiting Mount *Erymanthus* in *Arcadia*, who spoiled all the Fields. He took him alive, and brought him upon his shoulders to *Euristheus*, who was almost frighted to death at the sight thereof.

He also caught running the Hind of *Menalus's* Hills, the Feet whereof were of Brass, and his Horns of Gold, after he had pursu'd her a whole year.

He likewise drove away the Birds of *Stymphalus's* Lake, that were so numerous, and so prodigious a bigness, that they stop'd the light with their wings, and took up Men to devour them.

He engag'd the *Amazons* inhabiting *Scythia*, near the *Hircanean* Sea, and took their Queen *Hypolita* prisoner, whom *Theseus* married.

He cleans'd the Stables of *Augias* King of *Elis*, where a thousand Oxen were kept, the Dung whereof infected the air: and to compass this work, he turned the course of the River *Alpheus*, and convey'd the Waters thereof through the Stables, which carried away all the Dung.

He seiz'd upon a Bull casting out fire and flames, that *Neptune* had sent into Greece, to revenge some affront he had received from the *Greeks*.

He took *Diomedes* King of *Thrace*, and gave him to be eaten by his own Man eating Horses, to punish him for his cruelty towards Strangers, whom likewise he deliver'd up to be devoured by his Horses, and made *Ceryon*, who had three Bodies, suffer the same punishment, because his Oxen devoured Travellers.

He brought to *Euristheus*, the golden Apples out of the Garden of the *Hesperides*, and kill'd the dreadful Dragon that guarded them.

He went to Hell, and brought thence with him the Dog *Cerberus*, and delivered

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Theseus, who was gone thither to keep company with *Pirithous* his Friend; and this was the last of his Exploits.

Many other performances both of Justice and Courage are still ascribed to *Hercules*; for he kill'd *Buſiris* the Son of *Neptune*, who us'd to cut the Throats of Travellers; and killed *Cacus* a three-headed Man, the Son of *Vulcan*, a famous Robber, who infested Mount *Aventinus*, and the Country round about with his Robberies; and passing by Mount *Caucasus*, he delivered *Prometheus* whom *Jupiter* had order'd to be tied thereon, and kill'd the Eagle who was devouring his Liver, and smother'd in his Arms *Anteus* the Son of the Earth.

In the latter end of his life he was much given to Women, and *Omphale* Queen of *Lydia* made him spin, and beat him with her Distaff, and after all his great Achievements, he put an end to his Life on Mount *Oeta*; for having put on the Garment of *Nessus* the Centaur, which *Dejanira* his Wife had sent him by *Lycas*; and the malignity of *Nessus's* blood, which was a strong Poyson, put him into so violent a rage, that he cast himself into a burning pile of wood, and there was consumed.

HERCULES the LIBYAN, or **HORUS**. Several Illustrious Men went by the name of *Hercules*; yet amongst them there were three very famous, two whereof signaliz'd themselves in Italy, viz. *Hercules* the Libyan and *Hercules* of Greece, the Son of *Alcmena* and *Jupiter*, whom we have lately mention'd.

Horus or *Hercules* the Libyan, the Son of *Osiris* and *Isis*, as *Berosus* and *Natalis Comes* tells us, applied himself to deliver Men from oppression and injustice. To that purpose he went into *Libya*, where he put *Anteus* to death; from *Lybia* he pass'd over into *Spain*, where he killed *Gaius* the Tyrant, and from *Spain* he came into *Italy*, where he reigned thirty years. *Herodotus* reports, that he was the last of the Gods, and says that he reigned twelve hundred years; wherefore *Diodorus Siculus* tells us, that the *Egyptians* reckon'd their years by the course of the Moon, and that their years are like our months.

HERCULES GALLICUS, or **OGMIUS**. The *Gauls* draw him with a white Beard, bald, wrinkled and tawny like old Mariners, or rather like *Charon* himself, or *Japetus*, who is reckon'd the most ancient of Men. In short, to see him, you would take him for any thing rather than *Hercules*, tho he wears the same Ensign, viz. a Lion's skin, a Maffy-Club, with a Bow bent in his left hand, and a Quiver at his back. 'I thought at first, says *Lucian*, they did it out of mockery, or out of revenge for the incursions he made into their Country, in

H E R

his Expedition of *Spain*. But I have not yet told you of the greatest mystery of the Picture; which is, that he held enchain'd by the ears, an infinite number of People, who are ty'd to his Tongue, by small twists or wires of Gold, as by so many chains, and follow him willingly, without struggling or hanging back, insomuch that a Man would say they delighted in Captivity. As I was wondering with some Indignation at this spectacle, a Doctor of that Country, who spoke very good *Greek*, told me he would unriddle me the mystery that was contained under that *Ænigma*, and begun in the manner following. We do not with the *Greeks* believe, that *Mercury* is the Symbol or rather the God of Eloquence, as he is us'd, but rather *Hercules*, who is much more powerful; and our opinion is, that he affected all that we admire, not by the strength of his Arm, but by that of his Reason. Wherefore we paint him under the figure of an old Man, because Reason is not accomplish'd until that Age. This God holds all Mankind tied by the Ears, which is the effects of Ratiocination, and his Tongue to which they are fasten'd, is the Instrument of their Captivity. His Darts are the force of his Reasons, being feather'd, because that words are us'd, as *Homer* calls them.

Many Temples and Altars were erected to *Hercules* the Gaulish at *Tyrrus*, in *Spain*, and at *Rome*, and one of these Altars was call'd *Ara maxima*, because of the great quantity of Stones employed in the building thereof, whercon they took so'mm Oaths, and offer'd the tenth part of the Booty. And a Merchant whom *Hercules* had rescued from the Hands of Pirates, built him a Temple of a round figure, under the Title of *Deo Herculi brevisse*. 'Tis reported that neither Flies nor Dogs entered into this Temple, because he had driven away *Myrmex* the God of Flies, and had left his Maffy-Club at the entrance of this Temple.

Hercules was represented stark naked, except the Lion's skin, which cover'd his Body, or twisted about his Arm, and holding with one hand his Maffy-Club.

He is yet express'd by a figure holding three Golden Apples in his right hand, and his Club in the left. And a great brass Figure of *Hercules* holding an Apple in his hand, was lately found at *Rome*, in the Market for Oxen.

The Poplar-tree was dedicated to him, as *Virgil* says, *Populus Alaudæ gratissima*; and *Phaedrus*, *populus Herculi*; wherefore his Figure is yet visible on a Greek Medal, crown'd with Branches of Poplar-tree, and a Lion's skin about his neck.

The

H E R

The Emperor *Commodus* slighted the surname of his Family, and instead of *Commodus*, Son to *Marcus Aurelius*, took the name of *Hercules* the Son of *Jupiter*; and leaving off the Imperial Badges, he put on a Lion's skin and wore a Masty-Club, the badges of *Hercules*, and appeared publicly in this dress: And yet not contented with it, he order'd that Coins of Gold, Silver and Brass, should be stamp'd with his Effigies on one side crown'd with a Lion's skin; and on the other side a Masty-Club, a Bow, a Quiver and Arrows, with this Inscription *Herculi Romano Invicto*, and when he wrote to the Senate he stiled himself *Romanus Hercules*, and had the Masty-Club and the Lion's skin carried before him in his Travels.

HERES, An Heir, one who succeeds to Lands or Estate, either by right of Family or by a last Will. The *Roman* Laws established three kinds of Heirs. The necessary Heirs, were the Slaves made Heirs by their Masters who freed them, and are called necessary, because being appointed by their Masters, they were forced to accept of his Will, and were not allowed to quit the Inheritance, tho' it was very much incumber'd with Debts, and subject to great charges. The other kind of Heirs called *Sui* and *Necessarii*, were the Children who were in the power of the deceased Person in the time of his death, and were called *necessarii*, because willing or unwilling they are Heirs; and *Sui*, because they are the Testator's own and proper Domesticks, and the owners of the Lands and Estates of their Parents. The third kind of Heirs were Strangers, viz. those who were neither Children nor Slaves to the deceased person; and these were voluntary Heirs, for they were free to accept or quit what was left them.

As for the former, who were the Slaves of the Testator, they are freed and Heirs by the only benefit of the law, without any other act of acceptation, and are not admitted to refuse the Will: On the contrary, they are bound to pay all the Debts, even out of the Estate or Goods, that they had purchas'd since they had obtain'd their freedom, unless the *Praetor* granted them a benefit of separation.

And the Children, who were under the deceased person's authority in the time of his death, they were like Slaves, as to the necessity of accepting the Inheritance, being necessary Heirs to their Parents; and after the death of their Father, the Inheritance was rather a continuation of Patrimony, than a new purchase.

The third kind of Heirs, called Strangers, who were neither Slaves nor Children to the

H E R

dead Person, were free to accept or quit the Inheritance, which was performed by a deed in law. In the text of the *Roman* Law, there was three several ways of purchasing or accepting of an Inheritance, viz. *Aditio Hereditatis*, which was a solemn Deed performed before the Magistrate; *Gestio pro Herede*, Deeds of owners, as to sell Estates, receive Rents and Debts, and gather Fruits. This manner of accepting an Inheritance, is severally express'd in the *Roman* Law; for in the person of strange Heirs, 'tis called *gestio pro herede*; but in the person of Children, 'tis called *immixtio*; and the third way, is a single and plain will of accepting or refusing.

There were also three contrary ways to quit an Inheritance, viz. *Repudiatio*, which is a Deed in Law, performed in the presence of the Magistrate; *Absentio*, which was for the Children; and the last was only a single Will, when a man declared that he was unwilling to be Heir.

Formerly they allowed an hundred days for claiming an Inheritance.

HERES *Ex offe*, an Heir or sole Legate. See *As*.

HERMAPHRODITUS. An Hermaphrodite, one that is both Man and Woman, called by the *Greeks* *Androgyne*. Poets tell us that *Hermaphroditus* was the Son of *Mercury* and *Venus*, and that meeting in a Fountain with the Goddess *Salmacis*, she fell in love with him; and while she was embracing him, she found herself fastned to him by an indissoluble tye, both Bodies making but one with both sexes. This word comes from the *Greek* *Ἑρμᾶς*, *Mercurius* and *Ἀφροδίτη*, *Venus*, i. e. composed of *Mercury* and *Venus* both Male and Female.

Monsieur Spau in his curious inquiries after Antiquity, has shewn us two precious stones, whereon the Fable of *Hermaphroditus* is engraven. The first is a Cornelian, where he is represented in the Bath, ready to embrace his dear Nymph *Salmacis*, and becoming but one body with her, that yet keeps both Sexes. On the second he is already turned in the like manner that he is represented at *Rome*, by Marble and Brass Statues. By this Figure the Ancients represented a mix'd Deity, composed of *Mercury* and *Venus*, called by the *Greeks* *Ἀφροδίτη*, to join Eloquence with Pleasure; or to shew that *Venus* was of both Sexes; for *Calvus* a Poet, calls *Venus* a God.

Polentemque Deum venerem.

And *Virgil* in the second Book of his *Æneid*.

HER

*Discedo, ac ducente Deo flammam inter & hostes,
Expedior.*

Levinus speaking of this Divinity; ascribes her both Sexes. *Aristophanes* calls her ἀρρόδου in the Neuter Gender, and *Hesychius* ἀρρόδου in the Masculine. And in the Isle of Cyprus near *Anathus*, she is represented by a Statue, with a Beard like a Man.

HERMES, A Sir-name given to *Mercury*. The *Hermæ* were Statues of *Mercury* commonly made of Marble; and yet sometimes of brass, without either Arms or Feet, set up by the *Greeks* and the *Romans* in cross ways. *Servius* in his Commentary on the eighth Book of the *Æneids* of *Virgil*, tells us the Origine of the word *Hermes*, and says, that Shepherds found *Mercury*, called *Hermes*, asleep on a Mountain, and cut off his hands; whereupon he was afterwards called *Cyllenius*, as well as the Mountain where this Act was perform'd; because *κυλλὰς* signifies, that which has no Arm, or which is maimed of some Member; and from hence, says he, some Statues which have no Arms, are called *Hermæ*. But this Etymology, says *Mr. Spon*, taken from the Epithet *Cyllenius*, given to *Mercury*, is contrary to what ancient Writers report, for they derive this word from the place where he was born, called *Cyllene*, a Town in *Arcadia*, or a Mountain of the same name. Wherefore *Pausanias* in the Description of *Greece*, l. 8. says, that Mount *Cyllene* is the most famous of *Arcadia*; and that on the top thereof, a Temple was built to *Mercury Cyllenus*, and that the name of the Mountain, and the Sirname of *Cyllenius* given to *Mercury*, comes from *Cyllenus* the Son of *Elatus*, a Hero of that Country: And this Etymology comes nearer to the truth, than that related by *Servius*.

Suidas morally explains this manner of making Statues of *Mercury* without Arms. 'The *Hermæ*, says he, were Statues of Stone, erected by the *Athenians* at the Porches of their Temples, or entrance of their Houses: For *Mercury* being esteemed the God of Speech and Truth, was represented with square and cubical Statues, because square Figures can't be set but upright, like Truth that never changes.

The *Hermæ* were first found out and used at *Athens*, wherefore *Suidas* tells us, that they were peculiar to that City. *Æschines* in his Oration against *Ctesiphon*, mentions the porch of the *Hermæ*, which was in his Time at *Athens*, where among others there were three very remarkable *Hermæ* set up in honour to the *Athenians*, who had routed the *Persians*,

HER

near the River *Stymon*. The Inscriptions of these *Hermæ* were Encomiums of the *Athenians* valour; nevertheless, out of a wise policy, the names of the *Athenian* Generals were not mention'd in these Inscriptions; lest this Nation, jealous of their liberty, should raise the ambition of these Great Men, and give them occasion to aspire to the Sovereign Power.

The chiefest *Hermæ* of *Athens*, were the *Hipparchians*, which *Hipparchus* the Son of *Pisistratus* Tyrant of *Athens*, had erected in the City, the Suburbs and the Villages of *Attica*, with ingraven moral Instructions and Sentences, to incourage Men to virtue, as 'tis related by several Authors. *Cornelius Nepos* in the life of *Alcibiades*, tells us, that one night the *Hermæ* then at *Athens* were all cast to the ground, only one excepted, that stood at the door of the Orator *Andocides*, who says in his speech of the Mysteries, that it was dedicated by the Tribe *Egeida*.

The *Hermæ* were also set up in cross ways and great Roads, because *Mercury* the messenger of the Gods presided over the high ways. Wherefore he was surnamed both *Troxus* from the word *trochus*, i. e. a cross way; and *Via-us*, from the word *via*, i. e. way, in an Inscription of *Gruter*.

Tully, a great lover of Antiquity, being inform'd by the Letters of his Friend *Atticus* then an *Athens*, that he had found some *Hermæ*; writes thus to him, in the seventh Letter of the first Book. 'Your *Hermæ* of Marble of Mount *Panthis*, with their head of brass, rejoice me before hand; wherefore you will oblige me very much to send them to me, with the Statues and other curiosities that you can find at *Athens*, of your own liking and approbation. The Women honour'd much the *Hermæ*, and adorned them with flowers, that they might obtain of them a happy fecundity, as we see in a *basilichero* of *Leffard's* Antiquities.

HERMATHENAI, Were Statues set upon square teet like the *Hermæ*, but represented *Mercury* and *Minerva*, this word being compounded of *Hermæ* and *Atina*, which signifies these two Divinities. *Pomponius Atticus* having found at *Athens* one of these rare Statues, writes to his Friend *Tully*, that he would send it to him to adorn his Library. And *Tully* answers him thus, *Epist. 3. l. 1*. 'What you write of the *Hermathene* is very acceptable to me, and I have appointed an honourable place for them in my Academy, whereof it shall be the Ornament: seeing that *Mercury* is the general protector of all Academies, and *Minerva* presides particularly over mine. Wherefore you can't oblige me more sensibly, than to procure me

'me these kind of Rarities to adorn this place.

'Tis no wonder to see *Mercury* and *Minerva* joyned together in this Statue; for it was usual to keep Holy-days and offer Sacrifices that were common to them both, because one presided over Eloquence, and the other the Sciences; and that Eloquence without Erudition is but a meer found; and Learning without Eloquence, but an unprofitable Treasure. Therefore the *Athenians*, who were the most Learned, most Eloquent and most Valiant Men in the world, did wisely to erect and dedicate this figure of *Hermathusa*.

This *Hermathusa* is the reverse of a Medal dedicated to *Albion*, who boasted of his Learning and Eloquence.

HERM-ANUBIS, is represented two several ways; for in some Figures 'tis represented with the Head of a Sparrow-hawk, and in others with the head of a Dog. This strange Idol mention'd by *Plutarch*, was a Divinity of the *Egyptians*, representing *Mercury* and *Anubis*; the *Caduceum* which he holds in his hand being the common badge of *Mercury*, and the head of a Sparrow-hawk the Symbol of *Anubis*, because *Anubis* was a great Hunter; wherefore he is also express'd with the head of a Dog, and Ovid calls him *Lustrator Anubis*.

HERM-HERACLES, is a Deity represented like the *Hercles*, with the Lion's skin and the Masly-Club of *Hercules*, the *Greeks* call him *Heracles*; which has a relation to the custom of the *Ancient Greeks*, who erected the Statues of *Mercury* and *Hercules* in the Academies, because both presided over the Exercises of Youth, viz. Wrestling, Running, Boxing, and other Combats of Champions. The union of *Mercury* with *Hercules*, shew'd that Strength must be back'd with Eloquence, and that Eloquence had the art of overcoming Monsters.

Mercury was often express'd at *Athena*, by a square figure of an unpolis'd Stone whereon they set up the head of any other God whatsoever. The origine of this custom was, that in former times the Statues of *Mercury* were placed upon square Bases, to shew the solidity of the works of Art, and especially of Eloquence, invented by him. Wherefore in series of time, these square Bases were taken for his representation, tho' there were no Statues whatsoever set upon 'em, because these bases were peculiar to him. But afterwards to honour the other Gods Statues, they plac'd them upon these bases, to shew that they were famous only by *Mercury*, who chief business was to carry their Brands, and execute their Orders. And the whole figure of these two Gods joyned toge-

ther, was called by the name of the Deity, whose figure was set upon the Basis; wherefore *Herm-Heracles* was the figure of *Hercules*, placed upon the representation of *Mercury*.

HERM-EROS, is a Statue of Brass, representing a God made up of *Mercury* and *Cupid*, called by the *Greeks* *Eros*. This God is express'd by the figure of a young Boy, holding the *Caduceum* and the Purse, the two Badges of *Mercury*. The Ancients doubtless intimated by this Emblem, that Eloquence and Money were two necessary things to a Lover. *Pliny* speaking of fine Carver's work, mentions the *Hermocratae* of one *Tauriscus*; and the word *Hermocrata*, was often used by the *Romans* and the *Greeks* for a surname; as we may see by the Inscription of an Epitaph found at *Rome*.

HERMEROTI

AUG. LIB.

PRÆPOSITO TABULAR.
RATIONIS CASTRENSIS.
FRATRI INDULGENTISSIM.
AMPLIATUS AUG. LIB. FECIT.

To the Memory of *Hermeros*, Infranchis'd by the Emperor, Overseer of the Secretaries of the Camp, *Amplatus* Freed-man of the Emperor, has dedicated this Monument to his very good Brother.

HERM-HARPOCRATES, The Figure of *Mercury* and *Harpoocrates*, with wings at his heels like *Mercury*, and holding his finger upon his Mouth like *Harpoocrates*, the God of silence among the *Egyptians*, to shew that sometimes silence is eloquent, especially amongst Lovers, who often express themselves better with their eyes, than by word of Mouth.

HERMA-MITHRA. Her Figure is represented upon a Medal, that Mr. *Spor* has brought from the Isle of *Malta*, the Head whereof is a Woman with a Veil: On the Reverse are three small Figures; the middle one is a Statue drawn half way, with a Mitre on, and set upon a Term, the Inscription whereof consists only in three *Prime* Characters. The Head cover'd with a Veil represents *Juno*, the Mitred head *Mercury* and *Apollo* joyned together.

HERMOGENES was very famous in the art of Oratory. At fifteen years of age he taught *Rhetoric* with general applause; and at four and twenty he forgot all that he knew before: wherefore it was said of him, that in his youth he was a perfect Man, and in his old age a Child. After his death his Corps was opened, and his Heart was found hairy, and of an extraordinary bigness.

H E S

HERODOTUS, A Greek Historian, of a rare and singular merit, who considering with himself which way he might become famous, he thought fit to present himself at the *Olympick Games*, where all the *Greeks* were assembled, and there he recited his History with so much applause, that his Books were called by the name of *Muses*; and when he was passing by they cried out every where, *There is the Man, who has so deservedly sung our Victories, and celebrated the Advantages that we have obtain'd over the Barbarians.* His Writings were admired for the elegance of the Discourse, the grace of the Sentences, and the polite stile of the *Ionick Dialect*.

HEROPHILUS, He lived in the Seventh Age. *Pliny* tells us, that he oppos'd the Principles of *Erasistratus*, and grounded the difference of Diseases on the Rules of Musick.

HEROS, A Hero was in former ages a great and illustrious Person; and although he was of a mortal Race, was yet esteemed by the People a partaker of Immortality, and after his death was put amongst the Gods. *Lucian* defines a Hero, by one who is neither God nor Man, but both together. *St Austin* in the tenth Book *de Civitate Dei*, says, that 'tis very likely that *Juno* had a Child called by that name; because, according to the opinion of the Ancients, virtuous persons after their death inhabit the vast space of the Air, which were *Juno's* Dominion, according to the Fable. *Isidorus* says, that the Heroes were called by that name, as if one said *Aereos* or *Aeres*, persons rais'd by merit, and worthy of Heaven. *Plato* derives that word from the Greek *ēpos*, *amor*; because, says he, the Heroes came by the conjunction of a God with a mortal Woman, or of a mortal Man with a Goddess. The Heroes were Men, who by their Eloquence moved the People which way they pleased, giving them an aversion against Vice, and leading them by their discourses and examples into the way of Virtue.

HESIODUS of a single Shepherd became a great Poet, by chewing some Laurel leaves upon Mount *Helicon*. *Lucian* has left us a little Dialogue between *Hesiod* and himself, wherein he jeers him, because he bragg'd of his Commerce with the Muses.

Lucian. Your Verses, *Hesiod*, sufficiently evince you a great Poet, for all you write is noble and lofty, and we easily perceive you have received a branch of Laurel from the Muses's hands. But you having said, that this divine Present would teach things past and the future; I would fain know, why having defac'd on the one, you have told us nothing of the other; for you have

H E S

sung the Geneology of the Gods, beginning from the Heaven and Earth, the Chaos and Love; you have afterwards set down the precepts of Astrology for Sailors and Husbandmen; you have treated of rural Life, of Women's Vertues, and other such like matters; but you have not bolted so much as one word of futurity, which had better manifested your inspiration, and redounded more to the advantage of Men. Is it that you impos'd upon us? or are you willing to conceal your secret? or else are not your Prophecies transmitted down to us? for there is no likelihood that the Muses should keep but that part of their promise, and neglect to teach you futurity, which was the main thing.

Hesiod. It is easie to answer you, that having said nothing but by the inspiration of the Muses, 'tis to them to give you an account of their Actions; but if you desire to know something of my Calling, I will tell you what I know of Agriculture. As the Gods reveal themselves to whom they please, so they reveal only what they please, and have not taught me the least of what you desire to know. Moreover, an Historical Truth is not expected from Poets, nor a reason asked them of all their fictions; besides, they are us'd to add many things, for the filling up the measure of their Verses, or to cause the more admiration; or if you should retrench them of this liberty, you would curb their Genius. But without taking notice of the beauty of invention and expression, which are the principal Talents, you make it your business to cavil at the words, as you would do with those of a contract, which is the sign of a carping, quisking Wit. I forbear to mention, that you will find in my Poem intitled *The Works and Days*, several Predictions, which I bestow on those, who are good and bad Husbandmen.

Hesiod was killed by some *Locusts*, and then thrown into the Sea; but his body was got off and buried near the *Neion Temple*. Some Writers tell us, that he lived in the time of *Homér*; others say, that he was before him; and some others report, that he lived after him.

HESIONE, The Daughter of *Laomedon*, whom he expos'd upon the Rocks of the Sea, to pacifie the anger of *Neptune* and *Apollo*, whom he had not paid their wages, for having help'd him to build the *Trojan Walls*. *Heracles* offer'd himself to deliver *Hesione*, upon condition that he should give him the Fairy Horses begot of divine Seed; but having broke his word with him, *Heracles* besieged him in his own Dominions, and took

him prisoner with his Son, and stole away his Daughter *Hesione*, whom he married to *Telamon* King of *Salamina*.

HESPERUS, The Son of *Japetus* and Brother to *Atlas*, who came to settle in *Italy*, called after his Name *Hesperia*. Being one day on Mount *Atlas* contemplating the Stars, the Fable tells us, that on a sudden he vanished away, and was turned into a Star, called *Lucifer* in the morning, and *Hesper* or *Vesper* in the evening.

HESPERIDES, The Daughters of *Hesperus*, who by *Juno's* order kept a Garden or Orchard bearing golden Apples, which *Hercules* took away, having kill'd the Dragon, which stood at the entry in defence thereof.

HESPERIA, *Italy* was thus called from *Hesperus* the Son of *Japetus*. This name was common both to *Italy* and *Spain*, because of the Star *Hesper*, which appears at our West. Notwithstanding *Spain* is called *Hesperia ultima*, because 'tis more western than *Italy*.

HETRURIA, A Country in *Italy*, now called *Tuscany*; formerly famous for Augures, and Divinations or Southsayings.

HIEROPHANTÆ, *Athenian* Priests, Overseers of Sacrifices and holy things. *Hieronymus* asserts, that they used Hemlock to keep themselves chaste.

HIEROGLYPHI, Mysterious Figures, wherewith the *Egyptians* kept their Policy an Ethick secret; for they communicated the secrets of Nature, and the particulars of their History and Morality, only to the Priests of the Sun, and those Men who were to succeed to the Crown or publick Ministry, and yet this was performed in a cabalistical manner. The wisest Men of *Greece* went to consult them, and inform themselves of those things that they could not learn, neither by tradition nor books, and even *Moses* himself was instructed in all their Sciences.

There are also *Hieroglyphi* in the Theology of the *Pagans*, *Jews* and *Christians*, because they are only Images and representations of divine, holy and supernatural things, as the Symbols are Images of sensible and natural things.

HIEROPHANTÆ. See before, after *Hesperia*.

HIPPOCENTAURI, Which Poets and Painters have represented like Monsters, half Men and half Horses. *Lucretius* denied that there ever were any; however, *Plutarch* relates in the Feast of the seven Wise-men, that a Shepherd brought a Child in a Basket, who was foaled by a Mare, and had the upper parts of Men, and the lower parts like a Horse: Many were amaz'd at it, and thought fit to make an expiation for that Prodigy.

But *Thales*, the wisest Man of them all, answered, that the best way to prevent the like mischief, was to let the Women look after the Mares.

Pliny also assures us, that he has seen a *Hippocentaur*, who was brought from *Egypt* to *Rome*, imbalmd with honey, according to the fashion of that time. *Phlegon* of *Trallis* relates the same story.

St Hieronymus has described the *Hippocentaur*, whom *St Anthony* met in the Wilderness, when he was seeking for *St Paul* the Hermit. *Conspectus hominem equo mixtum, cui opinio Poetarum Hippocentauro vocabulum indidit*; *St Anthony* having made the sign of the Cross, asked the Monster where about the holy Solitary *Paul* inhabited; the Monster presently shew'd him the way with his hand, and immediately run away. Some Nations of *Thessaly* inhabiting near Mount *Pelion*, called *Hippocentaurs*, have given occasion to this Fable; for being the first Men who knew the art of riding on Horseback, their Neighbours fancied that the Man and the Horse were but one body.

HIPPOCRATES, Born in the Isle of *Cos*, was Disciple to *Pythagoras*, and esteem'd the Prince of Physick; he restored again that Science, which had been very much neglected since *Æsculapius*. We have many fine Treatises of Physick and Aphorisms of his own Writings. The *Greeks* decreed him the same Honours with *Hercules* all over their Country. He died the hundred and fourth year of his Age, and all the time of his Life, he enjoy'd a perfect and vigorous Health.

HIPPOCRATIA, Holy-days kept in honour of *Neptune*. *Dionysius Halicarnassensis* reports, that the *Romans* erected a Temple to *Neptune* the Horseman, and instituted him a Festival, called by the *Arcadians* *Hippocratia*, and by the *Romans* *Consualia*. During that day Horses and Mules were kept from working, and led along the Streets of *Rome* magnificently harnessed, and adorn'd with Garlands of Flowers.

HIPPOCRENE, Otherwise *Aganippe*, a Fountain near Mount *Helicon*, dedicated to the Muses, which sprung out of a Rock, struck with the hoof of *Pegasus*.

HIPPODAMIA, She being marriageable, her Father *Oenomaus* King of *Elis*, who saw her so fair, fell in love with her like the other Princes of *Greece*; and that he might keep her for himself, he made a very wicked proposal; For his Chariot being the lightest, and his Horses the swiftest of all the Country; under pretence of seeking for a Husband worthy of his Daughter, he propos'd her for a prize, to him who should overcome him at the Race, but upon condition,

tion, that all those whom he should vanquish should suffer death. And he would have his Daughter sit in the Chariot with her Lovers, that her Beauty might surprise them, and divert their thoughts from making haste. And by this cunning device, he overcame and killed thirteen of these Princes.

At last, the Gods provoked with the vile action of this infuriated Father, granted immortal Horses to *Pelops*, who run the fourteenth Race, was victorious, and possessed the beautiful Lady. Some others say, that *Oenomaus* being acquainted, that *Pelops* (who courted his Daughter) should be one time or another the cause of his death, refused to marry her to him, but upon condition that he should overcome him at a Race: *Pelops* accepted the Challenge, having first bribed the Coachman of *Oenomaus*, that his Chariot might break in the middle of the Race. Whereupon *Oenomaus* being overcome, kill'd himself, leaving his Daughter *Hippodamia* and his Kingdom to *Pelops*, who gave his name to the whole Country of *Peloponessus*.

There was also one *Briseis*, the Daughter of *Briseis*, who was called *Hippodamia*, whom *Agamemnon* stole away from *Achilles*.

That name was also given to the Wife of *Perithous*, whom the Centaurs attempted to steal away, the day of her Wedding; but *Hercules* secured her, and killed them.

HIPPODROMUS, An *Hippodrome*, a place for Races, or exercising Horses.

HIPPOLYTE, Queen of the *Amazons* and *Theseus's* Wife, of whom he begot *Hippolytus*, thus called after his Mother's name: *Theseus* afterwards married *Phædra*, *Minos's* Daughter, who fell in love with *Hippolytus* her Son-in law; but having refused to consent to her amorous desires, the accused him to *Theseus* of having attempted her Chastity. *Theseus* gave credit to her scandalous report, and banish'd *Hippolytus* out of his presence, and desired *Neptune* to revenge his Crime. Whereupon *Hippolytus*, to avoid his Father's wrath, fled away riding in a Chariot; but meeting a Sea-Monster on the shore, his Horses were so frightened by it, that they threw him down to the ground, and drew him among the Rocks, where he miserably perished.

Phædra, sensibly mov'd with his loss, and pressed by the remorse of her Conscience, discover'd the whole truth to her Husband, and kill'd herself out of despair; but afterwards *Æsculapius* touch'd with compassion, restor'd *Hippolytus* to life, and called him *Virbius*, as being a Man a second time.

Diadorus Siculus reports what is commonly

said of *Hippolytus*, as one part of the true History of *Theseus*. *Pausanias* adds the tradition of some Inhabitants of *Italy*, and especially of *Aricia*, who say, that *Hippolytus* was restored to life again, or recovered his health by the care of *Æsculapius*; and not enduring to think of a reconciliation with his Father, came into *Italy*, where he founded a little Government at *Aricia*, and there dedicated a Temple to *Diana*. *Pausanias* tells us also, that the custom in his time was, that the Priest appointed for the service of that Temple, was always a Man, who in a Duel or single Combat had kill'd the Priest, to whom he succeeded; but that none but fugitive Slaves undertook the Combat. The same Author assures a little after, that *Diomedes* was the first Man who dedicated a Grove, a Temple and a Statue to *Hippolytus*, and sacrificed to him; and that the Inhabitants of *Træzen* affirmed, that *Hippolytus* was not drawn with Horses, but the Gods had honour'd him with a place among the Stars, and turn'd him into a Constellation, called by the name of a Carter. *Ovid* calls him *Virbius* after his *Apotheosis*.

Euripides has written a Tragedy of *Hippolytus*, wherein he relates his History

Theseus an *Athenian* Prince, who begot *Hippolytus* of one of the *Amazons*, and after her death married *Phædra*, Daughter to *Minos* King of *Crete*, abtinent himself from *Athens*. *Venus* resolv'd the ruine of *Hippolytus*, because he was very chaste, and incited *Phædra* to love him. Whereupon *Phædra* discover'd her love to her Nurse, who was also her Confidant. The Nurse made many attempts upon *Hippolytus*, to persuade him to yield to *Phædra's* love, yet he continued inflexible. Wherefore out of shame and despair *Phædra* hang'd herself, having first tied some Letters to her Cloaths, wherein she charg'd *Hippolytus* with the Crime, she was herself only guilty of; *Theseus*, too credulous, banish'd *Hippolytus*, and besought *Neptune* to destroy him, in performance of one of the three promises, this God had pass'd his word to grant him. *Neptune* heard his request, and was the ruin of *Hippolytus*. But *Diana* appear'd to *Theseus*, and discover'd to him the innocence of *Hippolytus*, ordaining withal, that he should be honoured like a God.

HIPPOMANES, A famous poyson of the Ancients, which is one of the Compositions in amorous Philters. Authors don't agree about what it is.

Pliny says, that 'tis a black Flesh-Kernel in the Forehead of a Colt newly foaled, which the Mare eats up as soon as she has foal'd. *Servius* and *Columella* report, that 'tis

the venomous issue of a Snake, where she is first to be covered.

HIPPONA, A Divinity honour'd by Grooms in Stables, where her figure is kept. This Goddess was call'd upon on account of Horses.

HIPPOTAMUS, A River-Horse, living principally in the Rivers *Nile*, *Indus*, and other great Rivers mentioned by *Pliny*. This Creature has a Cloven-foot like an Ox; the Back, the Mane and the Tail of a Horse, and neighs like him. His Teeth are like the Teeth of a Wild-Boar, but not quite so sharp; the skin of his back when 'tis dry resists all kind of Arms. *Scaurus* in the time of his Office of *Edile*, brought the first alive to *Rome*.

HISTRIO, A Stage-player or Buffoon. This word is only us'd to signify the merry Actors in the old Comedies of *Plautus* and *Terence*; and they are so called, says *Festus*, from *Istria*, because the first Farcers came from that Country. *Plutarch* tells us, that the *Romans* having sent for many Dancers out of *Tuscan*y, there was one amongst them, who excell'd above others, call'd *Histr*, who left his name to all those of his profession. And we may also add, that those whom the *Romans* call'd *Ludos*, were called *Histriones* by the *Tuscan*.

HOMERUS, *Homer*. *Velleius Paterculus* reports, that *Homer* was the wittiest Man that ever was born, and that he deserved the Name of Poet by excellency; that as he never had imitated any one that was before him, so after him none had been able to march him; and in fine, that he and *Archilochus* were the only Men who had begun a great work, and had carried it to its perfection. *Homer* has left us two incomparable Works, one of the *Trojan War*, intitled *Iliads*; and the other of the long and dangerous Voyages of *Ulysses*, under the Title of *Odysseis*, each of them divided into four and twenty Books. *Alexander the Great* order'd them to be laid up in a Case, inlaid with precious Stones, he got amongst the Spoils of *Darius King of Persia*. Yet 'tis uncertain where *Homer* was born, and many Cities of *Greece* ascribe to themselves the honour of his birth. *Lucian* speaks thus on this account. 'Tis neither known what *Homer* was, nor what he did, nor his Country, nor his extraction, nor the time wherein he lived; otherwise there would not be so much dispute, as there is on this subject; nor would the people doubt whether *Chios* was his Country, or *Chio*, or *Smyrna*, or *Cuma*, or *Thebes*, or a hundred other Cities; nor whether his Father is *Meonius* the River of *Lydia*, or some Man of that Name, and his Mo-

ther *Menalepis*, or some Nymph of the *Dryades*, and whether he lived in or since the time of the Hero's. For 'tis neither known, whether he is more ancient than *Hesiod*, under the name of *Melesigena*, or whether poor or blind, as is the common rumour.

The same *Lucian*, in the description of the Island of the Blessed, says again: 'When I had been two or three days in that Country, I accosted *Homer*, and desired him to tell me where he was born, because it was one of the greatest Questions amongst the Grammarians, he told me, they had so perplex'd him upon that subject, that he himself knew nothing of the matter, but that he believed he was of *Babylon*, and there call'd *Tigranes*; as *Homer* amongst the *Greeks*, being deliver'd to them for an Hostage. I then ask'd him whether he made those Verses, which are disallow'd and damn'd as none of his. He told me he did, which made me laugh at the impertinence of those that will needs deny them. I also enquir'd why he had begun his Poem with anger, and he said it was done without design, and that he did not write his *Odysseis* before his *Iliads*, as several held. As for his pretended blindness, I did not speak to him on it, because I plainly saw the contrary.

Tatian, one of the most ancient Apologists of the Christian Religion, reports that *Homer* was before all Poets, Philosophers and *Greek* Historians, and is the most ancient of profane Writers. However, he affirms that *Moses* is more ancient than *Homer* himself.

Tertullian has observ'd that the *Pagans* did not deny, that the Books of *Moses* were extant many ages before the States and Cities of *Greece*, before their Temples and Gods, and also before the beginning of *Greek* Letters. In fine, he says, that *Moses* liv'd five hundred years before *Homer's* time; and the other Prophets who came a long while after *Moses*, were yet more ancient than all the Wise men, Law-givers and Philosophers of *Greece*. And by consequence the Holy Scripture is without comparison much older than *Homer*; and as the Poesy of *Homer*, who liv'd so many ages before all the Philosophers, Historians and *Greek* Writers, was a pattern to them, so in the like manner *Homer* has follow'd the truths of the holy Scripture, as they were then spread abroad in the World.

Helian assures us, that *Protonoeus Philopator* King of *Egypt*, having built a Temple to *Homer*, he set up therein his Figure upon a Throne, with the representation of all the Cities that pretended to the honour of his birth; and that *Galaton* drew the picture of *Homer* with a Torrent coming out of his Mouth, at which all Poets were drawing water.

We learn from *Plutarch*, that *Alexander* had always the *Illiads* of *Homer* under his Pillow with his Dagger, and laid it up in a little Casket of an extraordinary value, that was found amongst the Spoils of *Darius*.

Horace has written in one of his Epistles, an Encomium on the *Illiads* and *Odysseys* of *Homer*, and declares at first, that neither *Chrysippus* nor *Crantor*, who excell'd amongst the Stoicks and Academick Philosophers, and had set down the most perfect rules of Morals, had never so well conceiv'd nor so happily explain'd the nature and the laws of honest and profitable, virtue and vice, as *Homer* himself had done in his *Illiads*, *Trojani belli scriptorem*, &c. *Horace* gives reason for what he did, saying, that the *Illiads* represented wonderful well the passions, and the fatal consequences of the foolish conduct of many Kings and Nations.

Cur ita crediderim, nisi quid te detinet, audi.

In the City of *Troy*, *Antenor* pretended that *Helena* should be restor'd, and *Paris* oppos'd him, and sacrificed his own Country to his brutish passion. In the *Grecian* Army *Achilles* and *Agamemnon* fell out; one follows the passion of his Love, and the other the transports of his Anger: *Nestor* endeavours to bring them to an Agreement, but to no purpose. On the contrary, the *Odyssey* represents in the person of *Ulysses*, a perfect model of Wisdom and Virtue, when after he had took revenge of the unchastity of *Paris* upon the City of *Troy*, he runs for a long while so many dangers at Sea, overcomes Storms and Adversities, and resists the Enchantments of Mermaids and *Circe*, viz. Voluptuousness, which stupifies those who give themselves over to it: On the other side, the Noble-men of *Ithaca*, who pretended to marry *Penelope*, shew us the effeminate life and the fatal end of voluptuous Men; for at last they washed with their own blood the wrong they had done to *Ulysses* during his absence, and the infamous debaucheries they had committed in his Palace.

Of all the great Men of Antiquity, none had so great honours perform'd to them as *Homer*: For, besides the Statues erected to him, and Medals stamp'd with his Effigies, they erected also Temples and Altars to his honour, where they offer'd him Sacrifices. And a Set of Christians, call'd *Carpocratians*, ador'd and burnt Frankincense to *Homer's* Image, in the like manner as they did to the Images of our Lord and *St Paul*, as *St Austin* and *St John Damascen*, and the Book scrib'd to the Emperor *Charles* the Great tells us.

We have still many ancient Monuments of the divine honours that were perform'd to this great Poet, and amongst others a very ancient Marble, which was found in the Territory of *Terrentium*. *M. Cuper* tells us, that *Archelaus* of *Priene*, who made that work, as it appears by the Inscription thereof, endeavoured to express thereby the *Apotheosis* of *Homer*. He is represented by this figure sitting on the top of Mount *Olympus*, holding a Scepter in his right hand, crown'd with a Diadem, and an Eagle by him. There were eleven Images of Women round about *Homer*, representing the nine Muses, and his *Illiads* and *Odysseys* set in the rank of the nine Muses. Behind him are the Figures of Time and Harmony, setting a Crown on his head. Not far off is an Altar, and near it on one side is represented the Fable, and on the other the History; and further off are set in order Poësie, Tragedy, Comedy, Vertue, Memory, Faith and Wisdom.

The Singers, who formerly sung the Poems of *Homer*, were dress'd in red cloaths when they sung the *Illiads*, and in blue Cloaths when they sung the *Odysseys*, and some wrapp'd up the *Illiads* in a red Parchment, and the *Odysseys* in a blue one.

Tully, l. 3. de Orat. says, that *Pisistratus* Tyrant of *Athens*, was the first who set the *Illiads* and *Odysseys* in the order we now have them.

Apollinaris wrote a Poem in imitation of the *Illiads* of *Homer*, containing the whole History of the Old Testament to the Reign of *Saul*; and divided also his work in four and twenty Books, according to the four and twenty Greek Letters: Besides this Poem, he wrote Comedies like those of *Menander*, Tragedies in imitation of *Euripides*, and Lyric as Verses fine as those of *Pindar*.

Pythagoras being come down into Hell, saw the Soul of *Hesiod* tied with chains to a Brass Pillar, and that of *Homer* hung to a Tree, both expos'd to the biting of Serpents, in punishment of what they had writ of the Gods.

Strabo tells us, that of all the editions of *Homer*, that which is call'd *è Naxos* is the most correct and most esteem'd, being the work of *Calisthenes* and *Anaxarchus*. *Aristotle* gave this Edition to *Alexander*, and it was called after that name, because *Alexander* kept it in the rich and precious Box of *Darius*.

HONOR, Honour, a Divinity always represented with Vertue; wherefore no man could get into the Temple of Honour, but by passing first through the Temple of Vertue, whereby the Ancients represented to us that Honour proceeds from Vertue; and to that purpose *M. Marcellus* built two square Temples

H O R

Temples join'd together, one to Virtue and the other to Honour, because true Honour arises from solid Virtue. These two Divinities are represented on the Medals of *Vitellius*, by two engraven figures; one of them stands on the right side half naked, holding an Half-pike with one hand, and a Horn of Plenty with the other, and a Helmet under her right foot: the other figure is on the left side, and has a Helmet on, holding a Scepter with her right hand, and a Dart with the left, treading with its right foot upon a Tortoise, with this Inscription, *Honos & Virtutis*.

H O R Æ, The Hours. Poets tell us, that they are the Daughters of *Jupiter* and *Themis*; and *Homer* calls them the Door-keepers of Heaven; that's the Fable, the Truth is,

The Hours that divide the Day in four and twenty parts, were during five hundred years unknown to the *Romans*. For till the first Punick War, they reckon'd the day by the rising and setting of the Sun; then they added Noon; and in fine, they found out the division of the civil day into four and twenty hours.

However, there are two kinds of hours; for some are equal, and others unequal. Equal hours are those that are always in the same state, as the hours we make use of, each of them making the twenty fourth part of the natural day. They are to the number of four and twenty, whereof twelve are for the day, and twelve for the night. Unequal hours are longer in Summer, and shorter in Winter, in regard to the day; or on the contrary as to the night. When I speak of unequal hours, one must not think that one of these hours are longer than the other; but only in respect to the several Seasons, those of the Summer being longer than those of the Winter, in regard to the day; and as for the night, those of the Winter are longer than those of the Summer. And dividing this way the artificial day in twelve equal parts, the sixth hour will fall at noon, and the third will be the middle of the foregoing time, from the rising of the Sun to noon; as the ninth hour is the middle of the following time, from noon to Sun-setting; and thus of the others.

The *Romans* divided the hours of the day in to four, *viz.* *Prima*, *Tertia*, *Sexta*, *Nona*. *Prima* began at six a Clock, *Tertia* at nine, *Sexta* at twelve, and *Nona* at three of the Clock in the Afternoon. Wherefore the Canonical hours were called *Prima*, *Tertia*, *Sexta*, *Nona*, us'd by the Church to honour the sacred Mysteries perform'd at these Hours.

Likewise, the *Romans* divided the twelve hours of the night into four Watches, call'd *Vigilia*, a Latin word taken from Military Dis-

H O R

cipline, wherefore *Pliny* calls them *Castrenses*. *Vegetius* tells us why there are four *Vigilia* in the night, and why each Watch was of three hours. 'It was not possible, says he, that a Soldier should keep Centry a whole night, wherefore it was divided into four *Vigilia*, and at each of these *Vigilia* they reliev'd the Centries, and set fresh ones in their rooms.

Now we must consider how the *Romans* reckon'd their hours. *Prima* began at six a Clock, and comprehended three hours. And if one ask'd how they reckon'd the seventh and the eighth hours; we answer that they were distinguish'd amongst themselves, and had their peculiar name, *viz.* *prima*, *secunda*, *tertia*, *quarta*, *quinta*, *sexta*, *septima*, *octava*, *nona*, *decima*, as *Martial* tells us.

*Prima salutes, atque altera continet hora,
Exercet raucos tertia caufidicos:
In quintam varios extendit Roma labores,
Sexta quies lassu, septima finis erit:
Sufficit in nonam nitidis octava palestris,
Imperat extructos frangere nona toros:
Hora libellorum decima est, Eupheme, meorum,
Temperat ambrosias cum tua cura dapes.*

The twelve hours of the day in the Equinox, are here set down according to their order. The first hour of the day was from six to seven; the second, from seven to eight; the third, called *Tertia*, happen'd at nine a Clock. And by these words *In quintam extendit*, was comprehended the fourth and the fifth hour, *viz.* eleven a Clock in the morning; *Sexta* besel always at noon; the seventh hour, was from noon to one a Clock; the eighth, from one to two; the ninth, was from two to three; and the tenth, was from three to four; and the rest was extended to the first Watch of the Night, which began at five and six of the Clock in the Evening inclusively.

The hours of the night were reckon'd in the like manner as those of the day; at the sixth hour was mid-night.

The *Romans* explain'd also the several times of the night in other undetermin'd terms. For when the Sun was setting, they call'd that time *Solis occasus*; from the Sun-setting to dark night, *Vesper* or *Vespera*, from the Evening-star. The beginning of the night was called *Crepusculum*, after that they lighted the Lamps, and that time was called *Prima fax*, *Prima lumina*; when they went to bed, *Concubium*, or *Concubia nox*; the time of the first sleep, *Nox intempestiva*, or *silentium*. The middle of the night was called *Media nox*; then *Gallium*, the Cocks crowing; then *Conticinium*, when the Cock had done crowing: After that

H O R

that came *Diluculum* the dawning of the day ; and at last *Aurora*, and *Solis ortus*.

HORATIUS, *Horace*. There were many of this name.

HORACE, called **COECLES**, or one ey'd. A Roman Captain, who sustain'd the efforts of the Enemy, attempting by force of Arms to restore King *Tarquinius* into *Rome*, till the *Sublucian* Bridge was broke, and then cast himself into the *Tiber*, and thus escap'd the Enemies fury. The Consul *Publicola* erected him a Statue in the Temple of *Vulcan*.

HORACE, Surnamed *Flaccus*, Native of *Venustian* a Town in *Apulia*, a Lyrick Poet, and intimate Friend of *Mecenas*, a great Lover of Learned Men. He has left us four Books of admirable Odes, wherefore the *Romans* have no occasion to envy the *Greeks* *Pindar* ; besides a Book of Epods, two Satyrs, and several Epistles, with a learned Treatise of the Art of Poetry, which have made him famous to posterity. He died the 57th year of his age, and 746 after the foundation of *Rome*.

There were also three Brothers of that name, who fought for the *Roman* Liberty, with three Brothers call'd *Curiatii*, of the City of *Alba*, the Inhabitants whereof pretended to the Sovereign Power. Two of the *Horace's* lost their Lives in the fight ; but the third who remain'd alive, himself kill'd the three *Curiatii*, and thus the Inhabitants of *Alba* became Subjects to the *Romans*. *Horace* came victorious to *Rome*, and was receiv'd with the Acclamations of the people ; but he blasted his Victory by the death of his Sister, who was to marry one of the *Curiatii*, not being able to bear the reproachful words of an angry Maid for the death of her Lover.

HORMUS, A kind of Dance of Girls and Boys, where the Boy leads the Dance with Masculine and Warlike Postures, and the Girl followed him with soft and modest steps, to represent an Harmony of two Vertues, Power and Temperance.

HOROLOGIUM, A Clock, an Engine that moves of it self, or has the principle of its motion in it self, us'd to measure Time, and shew the hours of the day and night.

At first the *Romans* had no certain Rule for the time of their Employments, they measur'd it only by the Course of the Sun. *Pliny* reports, that in the Laws of the twelve Tables, that were collected in the Year 301, there was nothing mention'd concerning time, but only the rising and the setting of the Sun, and Noon.

Pappyrus Cursor set up a Sun-Dial at the

H O R

Temple of *Quirinus*, but it did not prove right. Thirty years afterwards, the Consul *M. Valerius Messala*, as *Varro* relates, after the taking of *Catana* in *Sicily* in the Year 477, during the first Punick War, brought from thence to *Rome* a Dial, which he fasten'd to a Pillar near the *Rostra* ; but the Lines thereof not being drawn according to the degrees of the latitude of the pole, it did not prove exact, yet they made use of it during the space of eleven years, when *Martius Philippus*, Cenfor with *L. Paulus*, set up another more true.

The *Greeks* were also a long time without either Clocks or Sun-Dials. *Anaximenes Milius*, *Anaximander's* Scholar, was the first Inventor of Sun-Dials amongst the *Greeks*. *Pliny* says, that *Thales* shew'd the use thereof to the *Lacedemonians*. The *Greeks* called them *αὐτοβόρεια*, and the *Romans* *Solaria*. But how exact so ever these Dials were, yet in the night or in cloudy weather they were of no use. Wherefore *Scipio Nasica*, the Colleague of *Lamatus*, to prevent this inconvenience, found out the *Clepsydra* or Water-Clock.

αὐτὸ τὴν κλεψύδραν τὸ ὕδωρ i. e. to steal Water, because it pass'd so insensibly, that it seem'd to steal upon the sight.

Pierius in the sixth Book of his Hieroglyphicks says, that the invention of the *Clepsydra*, was found in the Town of *Achanta*, beyond the River *Nile*, where three hundred and sixty Priests were every day pouring water out of the *Nile* into a Vessel, out of which they let the water drop by little and little to measure the hours of the day.

And tho' the word *Horologium* commonly signifies Clocks that go by Weights, and have Wheels, and a Ballance with a Bell ; yet those that are made with Wheels, and fit to carry about, called Watches, and those call'd Sciotherick Dials, or Sun-Dials, which shews the hour by the shadow of a Needle elevated upon different surfaces, falling upon lines dispos'd in order by Gnomonicks, may be called also by the name of *Horologia*, as well as the *Clepsydras*, and Clocks with Wheels and Bells.

Vitruvius speaks of many kinds of Sun-Dials.

The *Hemicyclus* or the half Circle, is a Dial hewn into a square, and cut to incline like the Equinox ; *Berosus* a *Chaldean* was the inventor thereof.

The Hemisphere Dial was found out by *Aristarchus Samius*. The Dials call'd *Scaphia*, were hewn in a round Figure, having an elevated Needle in the middle.

The *Discus* of *Aristarchus* was an horizontal Dial, the sides whereof were somewhat rais'd, to prevent the inconveniency, found in the Dials

H O R

Dials that had their Needle upright and perpendicularly elevated upon the Horizon; for their sides thus rais'd up, keep the shadow from extending it self too far off.

The Spider invented by *Eudoxus*, is the same as the Anaphoric *Horologium*. Some say that *Apollonius* has found out the *Plinius* or Dial-post, which was set in the *Circus Flaminius*. *Scopas Syracusanus* made the Dial called *πρὸς αὐτοπόμενα*, used for places mentioned in History. *Parmentius* was the inventor of the universal Dial, fit for all Climates. *Theodosius* and *Andreas Patrocles* invented the *Pelecyon*, which is a Dial made in the figure of a Hatchet, where the opposite lines, that shew the Constellations and the Months, are close towards the middle, and stretched towards the sides, which make the form of a Hatchet with two edges. *Dionysidorus* found the Cone; *Apollonius*, the Quiver, which are vertical Dials, opposite to the East and West, and being broad and obliquely set, represent a Quiver.

There were yet many other kinds of Sun-Dials invented, as the *Gonarcus*, *Engonatus*, *Antiboreus*. These are not mentioned, neither in Greek nor Latin Authors. The *Gonarcus* and *Engonatus* seem deriv'd from the Greek, and signify Dials made upon several surfaces, some whereof being horizontal, others vertical, and some others oblique, make many Angles; whereto these angular Dials are called by the word *γωνία*, i. e. Angle or Knee. The *Antiboreus* is an Equinoctial Dial, turn'd towards the North.

An Hour-Glass, us'd to measure time by the running of sand, is made with two small Glasses join'd together by the ends; one of them is full of very small sand, which runs through a little hole of a thin plate of Brass, which is at the joining of both Glasses.

Clepsydra or Water-Clocks, were commonly us'd by the Ancients in Winter, and were of several kinds, as we may see in *Vitruvius*. They had this common, that the Water did drop insensibly through a little hole from one Vessel into another, wherein raising by little and little, it rais'd up a piece of Cork, which shew'd the hours several ways.

The Ancients had still a third kind of Clock, called Clocks for the Night, invented by *Plato*. It was a Clock which gave to understand by hearing, what the eyes were not able to perceive in the dark of the night; and this Engine was compos'd of many Flutes.

Eginard, Secretary to *Charles the Great*, speaks of a Clock made after the like manner, which was sent to this Emperor by the King of *Persia*, and tells us that it was a *Clepsydra*,

H O R

Hydra, which dropping from time to time brass balls, into a Basin of the same Metal, struck the hours.

The Clocks with Wheels and striking were unknown to the Romans. *Ctesibius* the Son of a Barber of *Alexandria*, gave occasion, to the finding out of striking Clocks. The common opinion is, that one *Pacificus Arah-Deacon* of *Verona* was the inventor thereof.

HOROSCOPUS, the Horoscope, the Degree of the Ascendant, or the Star ascending above the horizon, at the moment you intend to predict any thing, as what weather it will be, what may be the fortune of a Man, who is coming into the World. They give also the name of Horoscope to the figure containing the twelve Houses, wherein they observe the disposition of Heaven and Stars at a certain moment, to predict Men's fortune.

HORTA, otherwise called **ANGERONA** and **STIMULA**. A Divinity of the Ancients, who inclined Men to well doing; *Plutarch* says, that her Temple was always open.

HORTENSIVS called **QUINTUS**, was a famous Roman Orator, endow'd with an admirable Eloquence, and a very singular and graceful way of speaking. He was rais'd to the High-Priest's dignity; *Tully* has made his Encomium in his Works. His Daughter called after his name *Hortensia*, was also very eloquent, and pleaded the cause of the Roman Matrons with such force of Eloquence, that half of the Tax, that the *Trium-viri* had laid upon them, was remitted.

HORTUS, A Garden. The Romans under the name of a Garden, did not only mean a piece of Ground planted with Trees and Flowers, but also Country Houses, with an extent of Ground divided into Gardens, Parks, Meadows and Vineyards. In this sense ancient Writers speak of the fine Gardens of *Cæsar*, *Salust* and *Mænas*, which were built in and out of Rome, with great Magnificence, in regard to both Structures and Gardens.

The Gardens of the Romans were principally adorn'd with several Walks, Trees, Beds of Flowers, Orchards, Water-works, and other Ornaments.

They had also other Gardens, called *Pensiles*, hung up and carried upon Wheels, which were planted with Fruit-trees, Vines, Melons, and Cucumbers; and they remov'd them from one place to another, according to the weather. These Gardens were covered with Ising-Glasses, and the Sun darting his Beams upon the Glasses, made the Fruit ripen.

H O R

ripen naturally, as we learn by this Epigram of *Martial*. l. 8. Ep. 4.

*Pallida ne Cilicum timeant pomaria brumam ;
Mordeat & tenerum fortior aura nemus :
Hibernis objecta notis specularia puros
Admittunt soles & sine sece diem.*

We may read also upon this subject, the 68th Epigram of the same Book, where he compares the Vines that *Entellus* kept in Winter, as green and full of Grapes as in Autumn, with the Apple-trees that *Alcinous* King of the *Phæacæ*, preserv'd by the art of Icing-Glass. *Pliny* reports, that *Tiberius* kept also his Fruits and Cucumbers by the same Art : *Nullo quippe die contigit ei, pensiles eorum hortos promouentibus in soles rotis olitoribus. rursusque hibernis diebus intra specularium, &c.*

They rais'd likewise Gardens on the top of their Houses, in imitation of the Gardens of *Babylon*, built by a King of *Babylon* and *Syria* called *Cyrus*, to please the humour of a *Persian* Courtezan, whom he loved. This Garden was of a square figure, and born up with Pillars rais'd one upon another, and founded upon beams of stone sixteen foot long, and six foot broad, whereupon was laid the first Bed made with Reeds, joined and cemented together with a kind of a liquid Bitumen taken out of a Lake, the property whereof was to unite so strongly the parts cemented therewith, that it was impossible to separate one from another. There was another Pavement of Brick laid upon the first ; and in fine, a third of Tiles and Lead ; and upon these Beds they laid the Earth.

H O R U S, The Son of *Isis*, in whose name the Sun was ador'd by the *Egyptians*. Some Writers report, that he was King of *Assyria* and a great Philosopher, who divided the Seasons of the Year, the Days and the Hours, which were call'd after his Name *Horeæ*.

Some are of opinion that *Harpocrates* is also the same Divinity with the Sun and *Horus* ; and this conformity appears by his Birth, seeing he is the Son of *Isis*, famous among the *Egyptians*. *M. Tristram* mistakes, when he says, that his Mother made him immortal by suckling him ; and that for this reason they were us'd in the pomp of *Isis*, to carry a small golden Vessel full of Milk, to make Libations.

'Tis true that *Mercury* became immortal, because *Juno* suckl'd him ; but *Diodorus Siculus* affirms only, that *Isis* render'd her Son immortal, by virtue of an Unguent she had found out. This conformity is yet evidenc'd, by the several symbols of these Di-

H O S

vinities. For they dedicate the same Plant to both of them, and they are represented with the same Animals and the same Attendance. Sometimes the Sun is express'd by the figure of a Soldier, because he was call'd by that name in the Mysteries, and those who were initiated were also call'd by that very name : And the Sun and the Moon, instead of riding in a Chariot like other Gods, had a Ship, because Men fancied that the Sea afforded them their Food.

Harpocrates carried over his head Fruit encompass'd with some open leaves, like leaves of Cliver, because it was the custom to crown therewith the *Egyptian* Divinities ; besides that Herb opens of itself at Sun-rising, and shuts of itself at Sun-setting. This God holds a finger upon his Mouth, to shew the silence religiously observed by the *Pagans* in their Mysteries.

The Wings of *Harpocrates* are another Argument, to prove that he is the Sun ; for this Star is commonly represented with Wings, to shew the swiftness of his Course.

The figure of *Harpocrates* is armed with a Quiver, which agrees with the Sun, darting Beams upon the Earth like so many Arrows. This Effigies carries on its arm a small Vessel, to shew that humidity, join'd to the heat of the Sun, is the cause of all Productions.

At the left foot of *Harpocrates* there are representations of Geese, because the natural heat of these Creatures represents the heat of the Sun, and he carries a Massy Club twist'd about with a Serpent, because this Animal is in a singular manner dedicated to the Sun. At his right foot is the figure of a Hare, which was also consecrated to the Sun, because of his fecundity and swiftness. 'Tis reported, that Hares never shut their eyes night nor day, which is an emblem of the Sun, which never ceases to afford light to some part of the World.

The Ancients were us'd to ascribe a Raven and a Swan to the Sun, to represent his light by the whiteness of the Swan, and his darkness by the black feathers of the Raven. And this *Harpocrates* was covered on one side, and naked on the other, because when the Sun gives light to our Hemisphere, the other is covered with darkness.

H O S T I A, A Victim sacrific'd to a Deity. The *Aruspicina* of the Antients was performed by looking into the Intrails of the Victims. The word *Hostia* comes *ab hostibus*, because they sacrific'd Victims, either before they engag'd the Enemy, to beg the favour of the Gods ; or after they had obtain'd the Victory, to give them thanks.

Writers give two different significations of these words *Hostia* and *Victimæ*. *Isidorus* l. 6. c. 18. says, that the Animal that the Emperor or the General of the Army sacrificed before he engag'd the Enemy, to render the Gods favourable to him, was properly called *Hostia*, deriving that word from *Hostis*, Enemy, and from *Hostire*, to strike the Enemy. *Hostiæ* apud veteres dicebantur sacrificia quæ fiebant antequam ad hostem pergerent; victimæ verò sacrificia quæ post victoriam devictis hostibus immolabantur. And to confirm this opinion, he brings in the Authority of *Festus*, who says that *Hostia dicta est ab hostire* to strike, as if by that *Hostia*, they had begg'd the favour of the Gods, to bear and overcome the Enemy.

The word *Victim* comes from the Sacrifice offered by the Emperor to the Gods, after a Victory obtained over the Enemy, à *victis* & *prospicitis* hostibus. *Ovid* gives us this Etymology in the first Book of his *Fæsti* v. 335.

*Victimæ quæ cecidit dextra vultrice vocatur;
Hostibus à victis, Hostia nomen habet.*

Aulus Gellius tells us, that *Hostiæ* might be indifferently sacrificed by every Priest, but that the *Victim* was only sacrificed by the vanquisher of the Enemy. *Isidorus* reports also l. 5. c. 13. that the *Victim* was offered for great Sacrifices, and taken out of the great Cattle; but *Hostia* was sacrificed for the least, and taken out of a Herd of Sheep. To this custom *Horace* alludes, Ode 17. l. 2. where he exhorts *Mæcenæ* to perform his vow for the recovery of his health, and offer *Victims*, while on his part he will sacrifice a Lamb.

*Reddere victimas,
Edenque votivam memento;
Nos humilem feriemus agnam.*

What difference soever might be between these two words, they were often confounded, and promiscuously taken one for another by ancient Writers.

Two kinds of *Hostiæ* were offered to the Gods; some to know their will by looking into the Entrails and Inwards of the Sacrifices; in other Sacrifices, they contented themselves to offer the life of the *Victim*, wherefore these Sacrifices were called *animalis Hostiæ*. As we learn of *Trebatius*, l. 1. de Relig. apud *Macrobius* l. 3. c. 25. *Hostiarum duo genera fuisse docet, alterum in quo voluntas Dei per exta disquirebatur, alterum quo sola anima Deo sacrabatur, unde & animalis Hostias vocabant Aruspices.*

Virgil speaks of these Sacrifices in his *Æneid*.

*Pecudumque reclusis
Pectoribus inhians spirantia consulit exta.* l. 4. v. 64.

And the same *Virgil*, l. 5. v. 483.

*Hanc tibi Eryx meliorem animam pro morte Daretis,
Persolvit.*

The Ancients had many kinds of *Hostiæ*; called *Hostiæ puræ*, *Præcidanæ*, *Bidentes*, *Injuges*, *Eximie*, *Succidanæ*, *Ambarvales*, *Amburbiales*, *Cancæres*, *Prodigæ*, *Piacularæ*, *Ambegne*, *Harvige*, *Haruge Optata*, *Maxima*, *Medialis*.

HOSTIÆ PURÆ, Were Lambs and Pigs ten days old, as *Festus* reports, l. 1. *Agnus dicitur à greco ἀγνός quod significat Castum, eo quod sit hostia puræ & immolationi apta:* And *Varro*, l. 11. De Re Rust. *Porci à partu decimo die habentur puri, ab eo appellantur in Antiquis sacris, tum quod ad sacrificium idonei dicuntur.*

HOSTIÆ PRÆCIDANÆ; Thus called from *præ* and *cedo*, i. e. to sacrifice or kill before, because they were sacrificed the eve of the solemn feast, as *Aulus Gellius* relates; *Præcidanæ quæ ante sacrificium solennia pridie mactabatur:* And *Præcidanæ Porci*, a Sow offered in sacrifice to *Ceres* by way of expiation before the Harvest, by those who had not exactly perform'd the Funerals of a deceased person of their Family, or purified the House where some body was dead, according to the usual custom. As *Festus* assures, *Porci etiam præcidanæ quam immolare soliti antequam novam frugem incidunt.* This is confirm'd by *Aulus Gellius*, *Porci etiam præcidanæ appellata, quam præcili grati à ante fruges novæ fieri ceptas immolari: Cæri mos fuit, si qui familiam sacellam aut non purgaverant, aut aliter eam rem quam oportuerat, procuraverant.*

Varro tells us, in the Book of the Life of the Roman People, that no Family was purified but by offering of that sacrifice, which the Heir was oblig'd to offer to *Tellus* and *Ceres*, *Quod humatus non sit, heredi porci præcidanæ suscipienda Telluri & Cereri, aliter familia pura non est.*

HOSTIA BIDENS, A Sacrifice of two Years old, at which age they were commonly sacrificed, having then two teeth higher than the six others. Wherefore *Bidentes* is the same thing as *Biennæ*, and is used not only for Sheep, but also for Hogs and Oxen; with this restriction, that *Bidentes* alone is to be understood only of Sheep; and when 'tis applied to signify other Animals, the Substantive is added to it, as we may observe by what *Pomponius* says: *Mari, tibi voveto facturum si unquam redierit, bidenti verre.*

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HOSTIÆ INJUGES, Were those that were never under the yoke, nor tamed. *Virgil* calls them,

Et intactâ totidem ceruice iuvenæ.

HOSTIÆ EXIMIÆ, The finest Victims of a Herd, separated from the rest, and appointed for the Sacrifice, as *Donatus* says: *Eximia pecora dicuntur quæ d grege excepta sunt ut uberius pascantur, sed propriè eximii sunt porci majores qui ad sacrificandum excepti liberius pascantur. Etenim boves qui ad hac electi sunt egregii vel eximii dicuntur, & oves lætæ.* As *Virgil* observes,

*Mactant lætæ de more bidentes. Virg. 4.
Æneid. v. 57.*

And in another place: *Quatuor eximios præstanti corpore tauros. 4. Georg. v. 537.*

HOSTIÆ SUCCIDANÆ, thus called from the Verb *Succedo*, or rather of *sub cædo*, i. e. to kill afterwards, Victims successively sacrificed after others, i. e. a reiteration of Sacrifice, when the first was not of good Omen, or some essential ceremony was omitted. *Paulus Emilius* preparing himself to engage *Perseus* King of *Macedonia*, sacrificed twenty Bulls one after another to *Hercules*, before he got a lucky Victim; at last the one and twentieth promis'd him the Victory, provided he should only stand in a posture of defence: *Si primis hostiis litatum non erat, aliæ post eandem ductæ hostiæ cædebantur: quæ quasi prioribus jam cæsis luendi piaculi gratia subdebantur & succidebantur, ob id Succidantæ nominatæ.* *Aul. Gel. l. 4. c. 6.*

AMBARVALES HOSTIÆ, Victims sacrificed after they had led them round about their fields, in a procession made for the preservation of the Fruits of the Earth: *Ambarvalis hostia*, says *Festus*, *est quæ rei divinæ causâ circum arva ducitur ab iis qui pro frugibus faciunt.*

AMBURBIALES HOSTIÆ, Victims led round about the limits of the City of *Rome*, says the same *Festus*.

HOSTIÆ CANEARES, or **CAVIARES**, Victims offer'd in Sacrifice every fifth Year, for the College of the Pontiffs, viz. they offer'd the part of the Tail called *Cavium*. It seems that this Sacrifice is the same, or at least very like that which was offer'd in the Month of *October* to *Mars*, in the Field called by his name, where a Horse's Tail was cut off, and carried into the Temple called *Regia*.

HOSTIÆ PRODIGIÆ, They were so called, because they were wholly

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consumed by Fire, and nothing remain'd thereof for the Priests.

HOSTIÆ PIACULARES; Victims offered to make expiation for a Crime, or some ill Action.

HOSTIÆ AMBIGNÆ, or **AMBIGNÆ**, Cows that had calved two Heifers, or Sheep that had brought forth two Lambs at one Litter, offer'd in Sacrifice with their young ones to *Juno*.

HOSTIÆ HARVIGÆ, or **HARUGÆ**, Victims offered to predict future events, by looking into the Entrails of the Sacrifices.

HOSTIÆ MEDIALIS; Black Victims offered at Noon time.

HOSTILIUS TULLUS, The Son of *Tullus Hostilius*, Native of the City of *Medulia*, a Colony of the *Sabins*, who came to settle themselves at *Rome*, after *Romulus* had took *Medulia*. He married *Herfilia*, who made peace betwixt the *Romans* and the *Cures*. Of this Marriage came *Hostilius*, who was King of the *Romans* after *Numa*. The people prefer'd him to the Sons of *Numa*, and set him upon the Throne, tho' he was but *Numa's* Son-in-law. He built Mount *Calianus*, and made war with the Inhabitants of *Alba*, and it was brought to an end by the famous Combat of the three *Horaces* on the *Roman* side, and three *Curiatii* on those of *Alba*, which remain'd subject to the *Romans*, by the victory obtain'd by one of the *Horatii*.

HOSTILIUS MANCINUS, Besieged *Numantia*; but having despised the Augurs, he went one day out of his Camp, which the Inhabitants of *Numantia* taking advantage of, made a sally out of the Town, possess'd themselves of his Camp, and forc'd him to accept of a shameful peace, which the *Romans* refus'd to ratify; and sent him back to *Numantia* with his hands tied behind him.

HYACINTHIUS, The Son of *Amiclus*, beloved of *Apollo*; but this God being at play with him at Coits, *Zephyrus* jealous of their Love bore away the Coit, and therewith broke his head, whereupon he died. *Apollo* to comfort himself for his loss, out of his Blood that was spilt produc'd a Flower, which was called after his name *Hyacinthus*.

HYADES, The Daughters of *Atlas* and *Ethra*, who nurs'd and brought up *Bacchus*, and in reward thereof, were transported into Heaven, and turned into seven Stars, made famous by the Poets. These Stars bring rainy weather, and are placed in the head of the Constellation *Taurus*. At their rising, if the Sun or Moon meet opposite to them, they certainly bring rain. Wherefore *Virgil* calls them,

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Pluviasque Hyadas.

HYDRA, A fabulous Monster, represented by Poets with many Heads, growing again as soon as they were cut off. *Hercules* overcame this Monster in the Lake of *Lerna*, and slew her; and to prevent the growing of her Heads, he applied fire to the place as he cut them off.

HYDRAULIS, A Science teaching how to make Water-Conduits, and Water-works, and for other uses. *Heron* describes many Water-Engines, called *Hydraulica Machina*. The word *Hydraulicus* signifies founding water, because when Organs were first found out, Bellows were not yet in use, wherefore they made use of falling waters, to get wind into the Organs and to make them found. *Athenæus* says, that *Ctesibius* was the inventor of this Engine, or at least brought it to perfection; for the invention thereof is due to *Plato*, who found out the Nocturnal Clock or *Clepsydra*, that caus'd Flutes to play, and give notice of the time of the Night.

HYDROMANTIA, A South-saying performed by way of water, wherein the Images of the Gods were seen. *Varro* tells us, that this kind of divination was found out by *Perfes*, and that *Numa Pompilius*, and after him *Pythagoras* the Philosopher made use of it, and that thereby Spirits are also conjur'd up by spilling blood, and this performance was called by the *Greeks* *Necromantia*. These kinds of South-sayings were rigorously forbid by the Laws of all Nations, even before the coming of our Lord. However, by this means, *Numa* learned the Mysteries that he instituted; and because he used water to perform his *Hydromantia*, it was said that he married the Nymph *Egeria*, as *Varro* tells us.

HYLAS, The Son of *Theodamus*, beloved of *Hercules* for his Beauty. Being fallen by misfortune into a Fountain where he was drawing water, he was drowned; whereupon Poets feigned that *Hylas* was ravished by the Nymphs enamoured with his beauty. *Hercules* run through all *Myfia* to seek for him. The People of *Prusa* instituted a Feast to him, at which they ran through the Forest and Mountains, crying *Hylas, Hylas*.

HYMEN or **HYMENÆUS**, A fabulous Divinity of the *Pagans*, presiding over Marriages. This God was called upon in the Wedding-Songs. Poets call him fair *Hymeneus*.

HYMNUS, A Hymn, or Ode, sung in honour of Divinities. These Hymns were commonly compos'd of three kinds of Stan-

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za's, one whereof was call'd *Strophe*, which they sung walking from the East to the West; the other was named *Antistrophe*, walking on the contrary from the West to the East; and then standing before the Altar they sung the *Epode*, which was the third *Stanza*.

The *Greek* Poets have written many Hymns, in praise of the false Gods of the *Pagans*.

HYPERION, The Son of Heaven, and Brother to *Saturn*, and one of the *Titans*, esteemed by the Ancients the Father of the Sun and the Moon, he is often taken for the Sun by the Poets.

HYPERMNESTRA, One of the fifty Daughters of *Danaus* King of *Egypt*, the only one of all, who the first Wedding-night spared the Life of *Lyncæus* her Husband; for all her other Sisters murder'd their Husbands, the Brothers of *Lyncæus*, and Sons to *Ægyptus*, *Danaus's* Brother.

HYPOCAUSTUM, A Stove under ground, used to warm the Baths both of the ancient *Greeks* and *Romans*.

I.

I The third Vowel, and the ninth Letter of the Alphabet, was accounted by the Ancients a numeral Letter, signifying one hundred.

This Letter was the only Vowel that was not mark'd over with the stroke of a Pen, to shew that it was long, as *Scaurus* himself testifies. Notwithstanding, to denote its quantity, it was drawn in length a Letter bigger than the rest. *Piso*, *Vivus*, *Ædilis*. Wherefore of all the Letters, the *I* was called long by *Seneca*.

And from thence comes that *Stamphilus* in *Plautus's Aularium*, being resolv'd to hang himself, says that he should make a long Letter of his Body. *Lipius* explains it thus, and this explanation seems more likely than that of *Lambinus*, who understands of it all kind of great Letters.

Lipius says expressly, that the *I* was double, to make it long as the other Vowels; and 'tis the opinion of the most Learned, tho' many Instances to the contrary might be found, perhaps out of corruption, as *Divi Augusti* in an Inscription in the time of *Augustus*.

Wherefore as the *I* by its length only was equivalent to a real *ii*, *i. e.* that they should be mark'd in the Discourse, as *Manubj* instead of *Manubij*; *Dij Manibus* instead of *Diis Manibus*. And from thence come the can-

contractions that are common and allowed to Poets. *Di* instead of *Dij*; *urbem Patavij* instead of *Patavij*.

But the Ancients noted also the quantity of this Letter by the Dipthong *ei*, as *Vitruvius* says, and it was the same thing to write *Divul* or *Dives*, the *I* long, and the *ei* having the same pronunciation, or very like the same. And this is testified by *Priscian*, when he says, that this was the only way to express the *I* long. This pronunciation of *ei* was become so common amongst them, that they us'd it even in short words, which shews that it was not so much perhaps to note its quantity, as a certain pronunciation more full and more pleasing. Wherefore in old Books we find still *Omneis*, not only instead of *Omnes* in the plural number, but also instead of *Omnis* in the singular.

Wherefore *Vitruvius* tells us, that no way of Writing was controvers'd by the Ancients but this. *Lucilius* and *Varro* made their endeavours to distinguish it, setting a Rule to write the *i* alone in the singular, and the *ei* in the plural number.

However, *Quintilian* finds fault with this way of writing, because, says he, 'tis superfluous, and too troublesome to those who begin to write. From whence we may conclude that the pronunciation was alter'd, and that there was no difference then between the *ei* and the *i*.

This Letter *I* is also a Consonant; and then its Character is lengthned downwards thus *J*.

J A C C H U S, One of *Bacchus*'s names, from the *Syriack* word *Janko* or *Jacco*, i. e. *puer lætens*; and thus *Bacchus* was often represented. And these words of *Virgil*, *Myrica Vannus Jacchi*, may be understood of *Bacchus*'s Cradle. Some Writers derive this word from the *Greek* *ιαχῶ*, i. e. to make a noise by crying, to howl, as the *Bacchantes* did at the *Orgia* or Feasts of *Bacchus*.

J A N I C U L U M, A Mountain beyond the *Tiber*, where *Janus* settl'd himself and built a Fortrefs. There *Numa* plac'd his Tomb, and since *Statius* the Poet. The Country of *Latium*, where *Janus* was honour'd, and where *Janiculum* was built, which afterwards made a part of *Rome*, was called by the Ancients *OEnotria tellus*, i. e. the Wine's Country.

J A N U A R I U S, *January*. This Month was not set down in the old Calendar of *Romulus*, but was brought in by *Numa*, who plac'd it at the Winter-Solstice, in the room where *Mars* was before, whom *Romulus* plac'd at the Vernal Equinox. This Month was nam'd *Januarius* in honour of *Janus*, because the *Romans* had establish'd this God to pre-

side at all beginnings, and that the new Year began at this Month; or because *Janus* being represented with two Faces, to shew by that his singular prudence, which considered both the time past and the time to come, they thought fit to dedicate a Month to him, which was at the end of the Year that was past, and at the beginning of the Year to come.

And though the Calends or the first day of this Month was under the protection of *Juno*, like other first days of the Months, yet this was in a peculiar manner consecrated to *Janus*, to whom they offered that day a Cake, made of new Meal, call'd *Janualis*, and of new Salt. The Frankincence and Wine presented to him were also new.

This day all Workmen began their works, every one according to his Art and Trade, and the Scholars did the like; being perswaded, that having thus begun the Year by working, they should be diligent and laborious all the rest of that Year: As we learn of *Ovid* in the first Book of his *Fasti*, v. 165.

*Posse mirabar, cur non sine litibus esset
Prima dies. Causam percipe, Janus ait,
Tempora commissi nascentia rebus agendis,
Totum ab auspicio ne foret annus iners.
Quisque suas artes ob idem delibet agendo,
Nec plus quam solitum testificatur opus.*

The Consuls appointed for that Year, took possession on that day of their Office, and began the functions thereof, especially since the Emperors, and some time before, during the Consulship of *Quintus Fulvius Nobilior*, and *Titus Annius Luscus*, in the Year of the foundation of *Rome* DCI. Wherefore they went up to the Capitol, attended by a great crowd of People, all dress'd with new Cloaths, and there sacrific'd to *Jupiter Capitolinus* two white Bulls, that never were under the Yoke, and spread perfumes and sweet smells in his Temple.

The Priests call'd *Flamines*, together with the Consuls, made vows, while the Sacrifice was performing, for the prosperity of the Empire, and the safety of the Emperors, having first taken the Oath of Allegiance, and ratified all that they had done during the foregoing Year.

Likewise the other Magistrates and the People made the same Vows, and took the Oath. And *Tacitus* tells us in the sixteenth Book of his Annals, that *Trajan* was impeac'd, of having 'purposely' absented himself from the Assemblies, where the Magistrates took the solemn Oath, and Vows were made for the safety of the Emperor.

Ovid in the first Book of his *Fæsti*, observes more distinctly all these Ceremonies.

*Cornis odoratis ut luceat ignibus æther,
Et sonet accensis spica Ciliis, ovis?
Flamma nitore suo templorum arberat aurum,
Et tremulum summa spargit in æde jubar.
Istibus intails Impetis iter ad arces:
Hæc populus sistit concolor ipse suo est.
Namque novi præcunt fasces, nova purpura fulget,
Et nova conspectum pondera sentit ebur,
Colla rudis operum præbuit scienda juvenes,
Quos alius campis verba Falisca suis.*

This day the *Romans* laid down all animosity, and were very careful to speak no word of ill Omen, as we learn of *Pliny*; *Cautum erat apud Romanos ne quid mali omnis verbum Calentis Januarius efficeretur.*

Friends sent Presents that day one to another, which were called *strenæ*, New Years Gifts; and this custom was first instituted by *T. Tatius* King of the *Sabines*, after he had made his agreement with *Romulus*; for he reported, that to shew the esteem he had for those who had serv'd him in his Quarrel with the *Romans*, he sent to every one of them, at the beginning of the year, a branch of Laurel, taken out of the Grove of the Goddess *Strenæ*, with a Compliment wishing them a happy Year. 'Tis thus related by *Symonides* in the 10th Book, *Epist. 28.* to the Emperors *Theodosius* and *Arcadius*: *Strenæmque aptis adolevit auctoribus Tatius Regis, qui roboraret felicitis arboris ex Læno Strenæa munus novi auspices primus accepit.* We will speak more at large of this word in its Alphabetick order.

The *Romans* above all things took care to be merry and divert themselves this first day, being perswaded that all the rest of the year should be like that day; thus much for the first day of *January*, we come to the other days of this Month, and the Holy-days kept therein.

The 2d day, called by the *Latins* *postidie Calendas*, or *quarto Nonas*, the next day after the Calends or the fourth of the Nones, was a pleading day, but accounted fatal for the War, called for that reason *Dies atræ*, a fatal day.

The 3d and the 4th were comitial days, or days of Assembly.

The 5th, which was the day of the Nones, was a day for Pleading.

The 6th call'd the VIII. of the Ides, was esteem'd unlucky.

The 7th and the 8th were days of Assembly. On the 7th the *Romans* solemniz'd the coming of *Isis*; and the 8th was consecrated by the *Athenians* to *Neptune*.

On the 9th, which is the V. of the Ides amongst the *Latins*, they celebrated the Feast call'd *Agonalia*, instituted by *Numa Pompilius*

in honour of *Janus*, and the King of Sacrifices sacrificed a Ram to *Janus*. See *Agonalia*, according to the Alphabetick order.

The 10th, or the IV. of the Ides, was a day divided in two, thus mark'd in the old Calendar *En*, and in the new Calendar *media Hyems*.

The 11th, or the III. of the Ides, was the least call'd *Carmentalia*, in honour of the Goddess *Carmenta* Mother to *Evander*; they offered her Sacrifices every year before noon; wherefore that day is mark'd in the Calendar *Nefastus primo*, to signify that it was not allowed to do any thing that morning. This Sacrifice was offer'd in acknowledgment to this Goddess, because she had foretold a great many things to the advantage of the *Roman* Empire. The same day was celebrated the dedication of the Temple of *Juturnus* in the Field of *Mars*.

The 12th was a Meeting-day, and some time this day they kept the Feast of *Compitalia* or Cross-ways.

The 13th, or the day of Ides, consecrated to *Jupiter*, was mark'd in the Calendar by these Letters, *N. P. Nefastus prima parte dici*, which was only kept holy in the morning. They sacrificed to her a Sheep, call'd *Ovis Iulis*. This day *Cæsar Octavius* took the Name of *Augustus*, by the advice of *Munatius Plancus*.

The 14th, or the XIX. of the Calends of *February* was express'd by these Letters *EN* in the Calendar, to denote that it was divided half into a Festival, and half into a day of Work.

The 15th, or the XVIII. of the Calends of *February*, they solemniz'd for the second time, the Feast call'd *Carmentalia secunda*, or *repetita & relata*, in honour of *Carmenta* the Mother of *Evander*. See below *Carmentalia*.

The 16th, or the XVII. of the Calends of *February*, was the Feast of the Dedication of the Temple of Concord, not that which the Prætor *Mælius* vowed, and which *Caius Attilius Duum-vir* had dedicated, nor that which the Secretary *Flavius* did likewise dedicate in *Foro Vulcani*, but of the great and magnificent Temple vowed and dedicated by *Camillus*, and adorn'd by *Livia Drusilla*, with a great many Statues and a noble Altar.

From the 16th to the Calends of *February* are the Comitial or Assembly-days; if you except

The 24th, For that day the *Feria Sementina* were celebrated for the Sowing-time.

The 27th they kept the Feast of the Dedication of the Temple of *Castor* and *Pollux*, near the Lake call'd *Juturna* the Sister of *Turnus*.

The 29th there were Horse-Races, call'd *Equiria*, in the Field of *Mars*.

The

The 30th was the Feast of the Peace, they sacrificed then a white Victim, and burned abundance of Frankincense.

JANUS. Writers don't agree upon the Etymology of the word *Janus*. Some derive it from the *Latin* Verb *ire*, or its Gerund *eundo*, as if one said *Eanus*, because God presided at the beginning of all undertakings; wherefore the Preface of Prayers was directed to him, by whom they had access to the other Gods; and because the Doors of Houses are the entries, through which one must pass to go into the most remote Apartments, they were therefore called *Januæ* from *Janus*, and were dedicated to him. This is reported by *Tilly*, in his Book *De Nat. Deorum*. *Cumque in omnibus rebus vim haberent maximam prima & postrema, principem in sacrificando Janum esse voluerunt, quod ab eundo nomen est ductum, ex quo transitiones perviæ Jani, foresque in liminibus profanarum dium Januæ nominantur.*

Vossius says, that the word *Janus* seems to be derived from the Hebrew *Jain*, i. e. Wine.

The birth and origine of *Janus* is no less controverted; some tell us, that *Janus* is the same as the World and the Sun; others say, that he is the same as *Ogyges* an ancient King, who built *Thebes* fifteen hundred years before the foundation of *Rome*; and some others, as *Ovid*, confound *Janus* with *Noah*, and ascribe to him the glory of the origine of the World, having been the only Man, who saw the old and new World before and after the Deluge. However, the Authors, who report that *Noah* divided all the Earth to his Sons after the Flood, and gave *Europe* to *Japhet* for his share, say more likely, that *Japhet* was called *Janus*, and settled himself in *Italy*, where he taught a great many things, very useful to Mankind.

Fabius Pistor reports, that the ancient *Tuscans* learn'd to improve the Vine of him, to sow Corn, and to make Bread; and that he also taught them to build Temples and Altars to the Gods; for the Ancients to that time worshipped Gods only in Groves.

He was the first who consecrated the Boundaries of Towns, both without and within: Wherefore, when *Romulus* built *Rome*, he sent for some Men out of *Tuscany*, who observ'd exactly all the formalities and ceremonies they had learned of *Janus* for that purpose. And to set up better the service of the Gods, he drew Rituals and Formulars of Prayers to their honour; wherefore the preface of Sacrifices was directed to him, and he was the first call'd upon, as a Being who presented their Prayers to the Gods, and to whom the first offerings of Wine and Wheat were offered. 'Tis reported that he was the Inventor of Locks and Keys, for the security of Houses

and of folding Doors, which in his Honour were called *Januæ*. 'Tis said yet that his Wife was called *Vesta*, and that she instituted the holy fire, committed to the care of certain Virgins, called after her name *Vestals*.

In short, *Janus* was a very wise King, who govern'd his People by just Laws; wherefore his Subjects plac'd him after his death in the rank of the Gods, and gave him many Names, because of his great Qualifications; for they call'd him *Deus Deorum*, because they esteem'd him the first of Gods, on account of the good Ordinances he had made during his Reign; and was surnam'd *Bifrons* and *Quadrifrons*, because they took him for the World, the two chiefest parts whereof are the East and the West, and the other two are the South and the North. He was still call'd *Junonius* (*Conjunctus*, *Patulcius*, *Clusius*,) because the Calends of every Month were consecrated both to him and *Juno*; and for that reason, as *Varro* says, there were twelve Altars in his Temple, in respect to the twelve Months of the Year. *Conjunctus à conjungendo*, either because he was the reparator of Mankind, who had been drown'd in the waters of the Deluge, or because he had taught Men to plant the Vine, and sow Corn: *Patulcius*, because in time of War the Gates of his Temple were always open; and *Clusius*, because they were shut up in time of Peace.

In the Hymn sing by the *Salu* the day of this great Feast, he was call'd upon by the name of *Deus D o n u m*, as being the most Ancient of all the Gods; and by that *Jane Pater*, because he had been a true Father to his Subjects.

To what we have said of the origine of *Janus*, *Jacobus Aufolus* opposes some Arguments, taken out of Chronology, where by he proves that *Noah* was dead in that time, But if Wine and Vine might clear this point of controversy, *Pliny* will assure us, that under the reign of *Ninus* Wine was very scarce in *Italy*; and yet 'tis true, that *Ninus* reigned a thousand three hundred and forty one years after *Janus*.

Dionysius Halicarnassicus affirms also, that there was but a little Wine in *Italy* in the reign of *Alcander*, who reigned at *Ad* eight hundred eighty five years after *Janus*. Wine is a Liquor so much sought after, that if it had been known in *Janus's* time, 'tis very likely that Men had improv'd the Vines; and that Wine had not been scarce in the time of *Alcander* and *Ninus*.

Pomponius tells us, that *Janus* is *Javan* the Son of *Japhet*, and indeed the likeness of the name carries a great weight with it. In fine, let it be either *Janus*, or *Noah*, or *Javan*, it has

he has planted the Vine or not, Pagan Historians, who dive into the most remote Antiquity, agree that *Janus* reigned in *Italy*. Now here is the History taken out of *Dionysius Halicarnassensis*, and *Sextus Aurelius Victor*.

Ereclus King of *Athens*, had a Daughter called *Cressa*, of so extraordinary Beauty, that *Apollo* fell in Love with her. The Lady was not cruel, but yielded to the passion of the God, and got a great Belly by him; yet she kept it so secret, that few people knew she was brought to Bed. Her Son, whom she called *Janus*, was likewise brought up very secretly. *Cressa* was afterwards married to *Xiphias*, but had no Children by him. *Ereclus*, grieved for the bareness of his Daughter, begg'd continually of the Gods, an Heir worthy to succeed him after his death. *Apollo* by an Oracle pronounc'd on the *Tripes of Delphi*, order'd him to take for his Son the first Man he should meet at his return. By chance, or more likely by the care of *Cressa*, he met young *Janus*: *Ereclus* adopted him, and brought him up like the Heir of a King. *Janus* being grown a Man, was impatient to stay so long for the Crown of *Athens*, and moved by his great courage went over into *Italy*, where he reigned, says *Macrobius*, together with *Camestis* Native of *Italy*; and the City of their abode was called *Janiculum*, after the name of *Janus*; and the Country *Camestene*, by the name of the other King: *Regnum Janus obtinuit cum Cameste æque indigenâ, ut Regio Camestene, oppidum Janiculum vocitaretur*.

Cato in some Fragments remaining of his Books of *Origines*, having complain'd of the fictions and vanity of the *Greeks*, assures us, that the *Scythians* did populate *Italy* under the conduct of *Janus*, and that this Prince govern'd his Subjects by so good and just laws, that his Posterity plac'd him in the number of the Immortal Gods. *Plutarch* favours this opinion, and gives this high Encomium of *Janus*. 'Whatever, says he, *Janus* was, either God or King, he was a wise and great Politician, who temper'd the Manners of his Subjects, and taught them Civility: Wherefore he was esteem'd the God of Peace, 'tho' he was never called upon but during War.

Janus was one of the first Kings of some Inhabitants of *Italy*, first call'd *Aborigines*, and then *Latins*. He was compared to *Noah*, because he was the first who cultivated this wild Country, and there planted the Vine: Wherefore they made an allusion of the name of *Janus*, to that of *Jain* in the *Phœnician* Language, and to that of *οἶνος* in *Greek*, which signifies Wine. 'Tis said that he re-

ceived *Saturn* in *Italy*, because the first Man who began there to manure and dung the ground was called *Saturn*; and this happen'd in the same time that *Janus* cultivated the Vine. *Plutarch* assures us, that *Janus* came from *Greece* into *Italy*; and for that reason he was represented with a double Face, as being both *Greek* and *Italian*, or because he chang'd the gross manners of the Inhabitants of *Italy* into a more sweet and civil policy.

The *Romans* built but three Temples and a little Chappel to *Janus*. The first Temple was built by *Romulus*, after he had concluded a Peace with the *Sabins*, and there he erected a Statue of *Janus* with two Faces, to shew that both the *Roman* and *Sabine* Nations were joined together, or else to signify, that the two Kings *Romulus* and *Tatius*, were but one head to govern the same Commonwealth. This Temple was built in the *Roman* Field; and *Præcopius* says, that in his time, it remain'd yet in the middle of that Field, over against the *Capitol*, with a little niche of Brass, and two doors like a Tabernacle, wherein a Statue of *Janus* five foot high was set up. *Numa* order'd that the Gates of the Temple should be shut up in time of Peace, and open in time of War. For the Consul appointed to command the Army being upon his departure, went into this Temple attended by the Senate, the chiefest of the City, and his Soldiers in military dresses, and open'd the Gates of the Temple. This Ceremony was but seldom perform'd, for this Temple continued open, during the space of seven hundred and twenty four years, till the time of *Augustus*, who took possession of *Egypt*. This Temple was shut up but three times; the first time was during the reign of *Numa Pompilius*; the second in the time of the Consulate of *Titus Manlius Torquatus*, and *C. Atilius Balbus*, seven or eight years after the first Punick War, and the third time was about seven hundred twenty four years after the foundation of *Rome*, nine and twenty years before the birth of our Lord, and towards the end of the Reign of *Augustus*.

The new Consuls took possession of their Office in this Temple; wherefore it was said that they opened the year.

The second Temple of *Janus* was built by *Cn. Duilius* in the Herb Market, after the first *Carthaginian* War, but being half ruined, it was built again by the Emperor *Tiberius*, as *Tacitus* says.

The third Temple was erected under the name of *Janus Quadrifrons*, some say by *Numa*, and others by *Augustus*, in the Ox-market in a little Valley called *Velabrum*, betwixt the *Capitol* and Mount *Aventinus*. *Martianus*

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Janus affirms, that this Temple was built neither by *Numa* nor *Augustus*, because in his time it was still almost entire, it being incredible it had lasted so long, had it been built by one of them. However, it may be said that it was built by *Numa*, and rebuilt by *Augustus*. This Temple was of a square figure of the Ionick order, all Marble, dedicated to *Janus Quadrifrons*, or four Faced.

The *Romans*, after the taking of the City of *Faleria* in *Tuslany*, having found a Statue of *Janus* with four Faces, made one after its likeness for the City of *Rome*, and erected them a Temple with four Fronts, and twelve Altars, to represent the four Seasons, and the twelve Months of the Year.

Besides these Temples, there was also a Chappel call'd *Aedes Jani Curiatii*, dedicated to *Janus* by the *Horace*, who killed the three *Curiatii*.

There were three Statues of *Janus* in the *Roman* Field. The first was at the entry thereof; the second in the middle, before the Palace of *Paulus*, and the place called *Rogras*; the third was at the coming out of the *Forum Romanum*. The Statue that stood in the middle of the place was the most famous of all; for the Merchants and Bankers, and those who took Money at Interest met there. Wherefore, when Writers express'd by a Periphrasis, the Trade of a Banker, they said, *ad Janum medium sedet*; and *Horace* says of a Man, who had lost his Estate by borrowing Money at great Interest,

*Postquam omnes res mea Janum
Ad medium fracta est, aliena negotia curo
Excussus propriis.*

Having lost all that I had, by borrowing Money at Interest, I am oblig'd to do other Men's business, having nothing to do for my self.

JAPHETUS, One of *Noah's* Sons. The name of *Japhet* signifies a great extent, according to the blessing of *Noah*, *God shall enlarge Japheth*. Wherefore the Scripture says that Wisdom is wider, i. e. of a greater extent than the Seas. But instead of *Japhet* mention'd in the Holy Scripture, the *Greeks* have found out *Japetus*. However, the *Japetus* of the *Greeks*, is nothing like the *Japhet* of the Scripture; for the *Greeks* tell us, that *Japetus* was Brother to *Saturn*, and that *Jupiter* threw him headlong into Hell with the other *Titans*. They represent him like an old decrepit Man, and proverbially say, older than *Japetus*; *ἡμετέρη ἀρχαίωτερος*, notwithstanding he was younger than *Japhet* the Son of *Noah*, for they say, that *Japetus* was the Grandfather of *Deucalion*, who liv'd in *Moses's* time.

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JASION, The Son of *Jupiter* and *Electra*, beloved by *Ceres*, by whom she had *Plutus* the God of Riches.

JASON, The Son of *Aeson* King of *Thessalia* by *Almede*. When *Aeson* died, he left the government of his Kingdom to *Pelias* his Brother, till his Son *Jason* came to age, and intrusted him with the care of *Jason's* Education. *Pelias* sent him on the expedition to fetch the golden Fleece, which was in the possession of *Aeta* King of *Colchis*, and was guarded in a Wood consecrated to *Mars*, by brazen-footed Bulls, casting fire out of their Mouths. *Jason* ordered a Ship to be built for this Expedition, which he called *Argo*, after the name of *Argus* the builder of it. *Jason* went on board of her, accompanied with fifty Noble-Men: And having run many dangers at Sea, at last arriv'd at *Colchis*, and seiz'd upon the Golden Fleece by the Artifices of *Medea*, who by her Magick, enchanted the Monsters that guarded the Treasure, wherefore *Jason* married her, and begot two Sons on her: But afterwards he fell in love with *Cressus*, the Daughter of *Creon* King of *Athens*, and married her; whereupon *Medea*, to revenge herself, set his Palace on fire, where he was consumed by the flames, together with his new Wife. But some say, that *Jason* and *Medea* were reconciled. The Fable runs thus; here is the History.

Strabo reports the Expeditions of *Phryxus* and *Jason*, or the *Argonautas* into *Colchis*, to fetch from thence Treasures, and especially the Gold, that the Inhabitants of that Country had got out of the Sands of the River, by sifting them through a Ram's Skin; and from thence concludes, that all that is related by the Poets concerning the same is a true History, either of the nature of those Countries, or the several Voyages made there. Thus this learned Man proves by Arguments, taken from the Cities and other Monuments, called still by the Names of *Phryxus* and *Jason*, that both these Lords had undertaken the acquiring the Riches of *Colchis*.

Bochart tells us, that perhaps Poets have express'd the Treasure of the King of *Colchis* by the word of Fleece, because the word *Gasa* is of an ambiguous signification in its original Tongue, viz. *Syrack*; for it signifies a Treasure; and in this sense it was communicated to the *Latins*, and all its Dialects; and it signifies also a Fleece; whereupon Poets have grounded their allusions. And we may say also, that the two Oxen that guarded the Treasure, were the two Walls which encompass'd the Castle where it was laid up; for the *Syrack* word *Sour*, signifies an Ox and a Wall. The

Dragon that watch'd the Treasure, was nothing else but the Iron Gate of the Fort, because *Nichus* signifies Dragon, Iron and Steel. Here is in short the true History and Physiology, whereupon was grounded all the Fictions that we read in the *Argonauticks* of *Orpheus* and *Apollonius*.

ICARUS, The Son of *Dædalus*, who being escaped, together with his Father, out of the labyrinth where King *Minos* had shut them up, by the help of Wings joyn'd with Wax, flew higher than he should, and approaching too near the Sun, melted his waxen Wings, and fell into the Sea, which therefore was called the *Icarian Sea*, as *Ovid* says,

Icarus Icarias nomine fecit aquas.

The Truth is, that *Dædalus* embark'd with his Son *Icarus* to avoid *Minos's* anger; and the Ship that carried them away is represented by Wings.

There is still another *Icarus*, Son of *OEBALUS*, and *Erigonus's* Father, who treated some Shepherds of *Attica* with Wine; but the Shepherds having never before that time drank of that Liquor, and being perswaded they were poison'd with it, kill'd *Icarus*, and cast him into a Well. His little Bitch call'd *Mera*, went back to his Daughter *Erigone*, and brought her to the place where the body of her Father lay; and having pronounc'd many Curses against the Murderers of her Father, hang'd herself, not being able to bear her grief; and the little Bitch died also out of sorrow. But the Gods took pity of them, and turn'd the Bitch *Mera* into the Dog-Star, *Icarus* into the Constellation called *Bootes*, and *Erigone* into of *Virgo*.

IDA, A Mountain of *Troas* in Lesser *Asia*, the highest of all the Mountains of the *Hellaspont*, cover'd all over with Timber fit for the building of Ships. *Athenicus* reports, that out of this Hill issue fifteen Rivers, wherefore *Horace* calls it *Ida undosa*.

There was also another Mountain in the Island of *Crete*, which the *Corybantes* or *Idæi* called *Ida*, because of their ancient dwelling place on Mount *Ida* in *Phrygia*. The *Dactyli Idæi* found out the invention of forging Iron.

IDOLOLATRIA, IDOLOLATRÆ, and **IDOLA**, Idolatry, service and worship tender'd to Idols or false Gods.

Some Writers refer the beginning of Idolatry to Ages more remote than we do ourselves. *St Epiphanius* ascribes the beginning of Idolatry to the time of *Serug*, *Rehu* genuit *Serug*, capiteque inter homines Idololatria, and says,

that *Tharab* the Son of *Nachor* made the first Statues, which were worshipp'd. *Nachor* genuit *Tharab*. Tunc simulacra ficta sunt figline opere ex argilla. *Nachor* begat *Tharab*: Then Statues were made of Potter's Clay.

Abraham's Ancestors were Idolaters, as *Joshua* says to the *Israelites*: Our Fathers dwelt on the other side of the Flood in old time, even *Tharab* the Father of *Abraham*, and the Father of *Nachor*; and they served other Gods. Idolatry was common in *Chaldea*, and began not long after the Deluge, and from the *Chaldeans* it pass'd into *Egypt*, where they ador'd Beasts and their Images, as *Mela* tells us; and *Juvenal* reports, that they worshipp'd the Plants of their Gardens, as Leeks and Onions.

*Porrum & caepe nefas violare aut rodere morfu:
O sanctas Gentes, quibus hæc nascuntur in hortis
Numina.*

Eusebius assures us, that the *Phœnicians* and *Egyptians* taught Idolatry first, and began to render divine honours to the Sun, Moon and Stars: and that having forsaken the true God, to follow shining and luminous Bodies, they ador'd also reasonable Beings, which are to be preferr'd to Bodies merely animated. Wherefore the *Phœnicians* and *Egyptians* communicated to other Nations not only the worship of the Stars, but also the adoration of other Gods, which were at first but emblems of Stars under the figures of Animals, as it appears by the Constellations; then they worshipp'd the Animals themselves, as living symbols of the Stars; and from thence they easily came to adore Men and their Images.

Tertullian says, that there were formerly Idolaters without Idols, and that in his time there were still Temples without Idols, where false Divinities were ador'd. For it must be observ'd, that although Idolatry has preceded Idols, because Idolatry was invented before Painting and Carving; yet it was much increas'd since these Arts have been improv'd. This Father takes also notice in another place, that in *Numa's* time, there were neither Idols nor Temples at *Rome*, but only Altars made with earth and green turfs, erected for present occasions, as it was practis'd before *Moses's* time, as we learn in the Scripture. *Silius Italius* speaks thus of *Jupiter Ammon*,

*Inrestructa foci servant altaria flammæ;
Sed nulla effigies, simulacrave nota Deorum,
Majestate locum & sacro implevere timore.*

By which he means, that the Temple of *Jupiter Ammon* was without Idols, and consequently

quently more venerable, because the eternal fire represented better the Divinity than any other Image whatsoever.

Clement Alexandrinus, a Greek Author, says the same thing concerning unform'd matter, that was ador'd, before the art of perfect representations was found out, which led Men into a new abyss of Errors, and that that kind of worship is an adoration of Art and Matter, not of Gods or Devils; and tells us, that according to *Berosus's* opinion, *Artaxerxes* the Son of *Darius*, *Ochus's* Son, was the first who propos'd the Image of *Venus* to be ador'd. *Epiphanius* assures us, that painted Images were invented before Statues, and that *Thara* the Son of *Nachor* ordered first the worship of Statues.

Sanchuniathon reports, that the first Statues of stone that were ador'd, were but unpolished and unformed, which he calls *Betylia*. 'Tis very like that this word come from *Bethel*, which is the name given by *Jacob*, to the stone whereupon he laid his head during night, and erected it the next morning in the form of a Statue, and consecrated it to God, by pouring Oyl or some rich perfume upon it, in remembrance of the mysterious Ladder he had seen in that place, and this action of *Jacob* was afterwards imitated. Therefore 'tis no wonder, that the first Statues of Idolaters were but Pillars or Stones without form. *Pausanias* speaks of Statues of *Hercules* and *Cupid*, which were but unpolished Stones: And *Clement Alexandrinus* tells us, that before carving was found out, Idols were but Columns: *Antequam statuae essent affabre formatae, veteres crexerunt columnas easque colebant ut Dei simulacra*. And still after Carving was brought to perfection, the old Statues made of rough stone were yet ador'd. The God *Heliogabalus*, who very likely was the Sun, was nothing else but a great round stone, broad below and ending in a Cone, as *Herodian* tells us, in the description he has given thereof, *Lapis est maximus, ab imo rotundus, et sensum fastigiatus*.

The worship of Idols is very ancient, at least in the East. The Precepts of the Decalogue, which forbids Idols is an argument thereof.

But if we come out of *Phanicia*, *Syria* and *Egypt*, we shall find a great number of Nations who had no Idols. *Herodotus* reports, that the *Persians* had neither Temples, nor Altars, nor Idols, and that they rallied the *Greeks*, who chose Men for their Gods. This Historian relates somewhere else, that in the famous Temple of *Bell* at *Babylon*, there was two distinct Chappels; one below, wherein a great Golden Statue of *Jupiter* was erected, and in the highest part of the Tower, but

without any Statue, but only a Bed and a golden Table, and here (as the Priests affirmed) this God came down by night. *Herodotus* says again, that he heard in *Egypt*, that the *Egyptians* were the first who erected Altars and Statues to the Gods, and made representations of Animals in stenes. And if Idols were first set up in *Egypt*, *Phanicia* and *Syria*, the reason thereof is, that Carving and other like Arts, were first invented and improved in those Countries.

This same Historian in another place, giving an account of what he had learn'd of the *Egyptian* Priests, says after them, that during ten thousand three hundred and forty years, no God had been represented by any shape of a Man, even without excepting the Kings of *Egypt*. And this shews us, that Men pass'd from the worship of the true God, to that of the Stars and Nature, as seeming to be his most perfect Images, then they came to worship Animals as emblems of the Stars; and when Carving was found out, they substituted the figures of Animals instead of the Animals themselves; but came to the worship of Men and Images thereof but very lately.

In fine, *Herodotus* speaking of the *Scythians* Religion, having mentioned the Earth, *Jupiter*, *Venus*, *Apollo*, *Mars*, he tell us, that this worship was perform'd without either Altars, or Temples, or Statues, only they erected a kind of a Statue to *Mars*, which was only a Sword of Steel. And the *Scythians* had only an Idol of *Mars*, but none of other Gods; because the Idol of *Mars* was but a Sword, and this warlike Nation was not ignorant of the art of making Swords; but being Barbarians, they had no skill to carve true Statues. *Justin* affirms, that Antiquity ador'd Spears instead of Statues, and that in remembrance of that practice, the Gods were always represented in their Statues with Spears.

But if the *Scythians* represented *Mars* by a Sword, the other Nations represented commonly their Gods by Stones. *Pausanias* reports, that in a place of *Greece*, near a Statue of *Mercury*, there was thirty square stones, called by the name of several Gods. Then this Author tells us, that formerly all the whole Nation of *Greeks*, used unpolished Stone instead of Statues to represent their Gods; for the art of melting Metals came very late to the *Greeks* and other remote Nations. Wherefore at first they used Stones without form for Idols, then they polished Stones, and made Figures of them; at last the art of melting Metals was found out, and then they made Statues thereof.

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In short, we learn of this Author, that the Inhabitants of *Chæronæa* had a very particular veneration for a Scepter or Spear that *Vulcan* had forg'd for *Jupiter*, as it is reported by *Homer*.

Strabo tells us, that *Moses* blamed the custom of the *Egyptians*, who represented their Gods by the figures of Beasts, and condemned the *Greeks*, who ascrib'd them the figure of Men; shewing that the Divine Nature can't be represented by corporal Images, but that they should build him a Temple without Idols.

The Author of the *Dea Syriae* says plainly, that the ancient Temples of the *Egyptians* had no Statues, that the first Statues were of their invention, and that they had communicated all this superstitious policy to the *Syrians* and the *Greeks*. He adds still, that it was not allowed to make any Statue either of the Sun or the Moon, because they may always be seen in the brightness of their own light.

Plutarch assures us, that *Numa* settled Religion at *Rome* upon the same Maxims, that were afterwards put forth by *Pythagoras*, viz. that God was invisible and immaterial, that it was impossible to represent him by any Image; and for that reason, the Temples of the City of *Rome* were one hundred and threescore years and more without any Statues.

Varro the most learned of the *Romans* tells us, that the ancient *Romans* ador'd the Gods near two hundred years, without making any Images to them: And if this, says he, was still observ'd, the Service of the Gods would be more pure; and brings the example of the *Jews*, and says, that those who first taught Men to represent the Gods by Images, have taken away reverence, and increased error, fancying that it was easie to be inclin'd to despise the Gods, by the consideration of the impotency of their Statues.

IDUS. The Ides, a word used by the *Romans* in their Calendar, to distinguish the days of the Month. They commonly fell out the 13 of every month, except in the months of *March*, *May*, *July* and *October*, for in these the Ides were the 15th of the Month. This word is said to be derived from the *Ætrurian* word *Iduare*, i. e. to divide, because the Month is in a manner equally divided in two parts by the Ides; and that the Nones were perhaps called from *Novo Idus* the ninth of the Ides, because they were in the room of the ninth of the Ides.

Some others observing, that there were three considerable different varieties in the motion of the Moon; the first when she is quite hid under the beams of the Sun; the

I G N

second, at the first day of her appearing, when we see her in an Evening, with her Horns proceeding out of his Rays; and the third, when she is in her full light. The common opinion was, that from thence *Romulus* had took occasion to divide the days of the months, which he began always by the Calends, in the time that the Moon *Sub radiis Solis celaretur* was hid under the beams of the Sun, and then gave the name of *Nones* or *Novæ Lune* to the day of the first appearing of the new Moon, and *Idus* when she was full, and appeared in her beauty, from the Greek word *ἰδός*, i. e. from Beauty.

From thence they draw an Argument for the inequality of the days of the Nones; for as it falls out by the composition of the motions of the Sun and the Moon, that the Moon comes out of the beams of the Sun, sometimes sooner and sometimes later: and that this diversity is commonly included in the space of two days; 'tis likely, say they, that in the time that *Romulus* instituted his Calendar, the Moon was kept a longer time hid under the beams of the Sun, in the month of *March*, *May*, *July* and *October*; wherefore he allowed seven days to the Nones in these four Months, and five days only to the others; during which, it may be the Moon got off from these beams, and appear'd sooner.

Others draw the word *Idus* from *Idalium*, which was the name of the Victim offered to *Jupiter*, the day of the Ides that was consecrated to him. Some derive this word from the *Tuscan* word *Iris*, which signifies amongst that Nation, the same that *Idus* amongst the *Romans*.

IGNIS, Fire. The Chronicle of *Alexandria* assures us, that *Nimrod*, who was *Ninus* the first King of the *Assyrians*, ordain'd the worship and the Religion of Fire. And as the City of *Ur* was famous in the Province of *Babylon*, and that *Ur* signifies fire, they fancied that the worship of fire was first instituted in this City. *Eupolemus* reports, that *Ur* was accounted to be the same that *Camarina*, which took its name from the Hebrew word *Camar*, i. e. *Flagrare astuare*: And her Priests were also called *Camarim*. The Hebrews themselves, as *Hieronymus* says, feigned, that these words of the Scripture, saying that *Abraham* came out of *Ur* the *Chaldeans*, shew'd that he came miraculously out of the Fire, where the *Chaldeans* had cast him, because he refus'd to adore it. *Lucan's* opinion is, that the *Chaldeans* worshipp'd Fire,

Chaldeos cultus fuit.

Herodotus

Herodotus affirms that the *Persians* ador'd Fire as a God, wherefore they made scruple to burn the Corps of their dead, lest they should feed their God with a dead Body.

'Tis very likely, that the *Chaldeans*, *Persians* and other Eastern Nations, who ador'd the Sun and the Stars as eternal Fires, kept also a Symbol of them in a perpetual Fire, always burning on their Altars; and that in process of time, the simple people ador'd the fire itself that was burning on the Altars as their Gods, having no others to adore. However, few Writers ascribe the worship of Fire to the *Chaldeans*, and other Ancient Inhabitants of the East. *Julius Firmicus* says only, that the *Persians* preferr'd Fire to all other Elements, and had it carried before them. *Quintus Curtius* shews, that the *Persians* and their Wise men kept an eternal Fire upon silver Altars, as a Symbol of *Jupiter*, i. e. the Sun.

As the *Greeks* and the *Romans* were not so much given to the worshipping of Stars, as the Eastern Nations, so they ador'd *Vesta* and *Fulcan*, as the terrestrial and elementary Fire, distinguishing the fire of the Earth from that of Heaven; taking *Vesta* for the Earth, in the center whereof (according to their opinion) an eternal Fire was burning. This is reported by *Ovid* in his *Fasti*. And this Poet tells us also afterwards, that the perpetual Fire was the only Image they had of *Vesta*, being impossible to have a true Image of Fire; and that it was a custom formerly to keep a fire at the entry of Houses, which therefore has ever since kept the name of *Vestibulum*; and that they sat at long Tables to take their Meals in these Entries, where the Fire represented the Gods.

*Esse diu stultus Vestæ simulachra putavi,
Mox didici curvo nulla subesse tholo.
Ignis inextinctus templo celatur in illo,
Effigiem nullam Vesta nec Ignis habent.
Ante focos olim longis considerare scammis
Mos erat, & monisse credere adeffe Deos.*

This Fire was not only watch'd and kept by the Vestal Virgins, but the care thereof was also committed to the High Pontiff, and was a function of his Office, even in the time that the Imperial Purple was joined to the Pontifical Dignity; as we learn of *Ovid*, who gives us this reason for the same; that this Holy Fire being the same that *Aeneas* brought from *Troy*, as an assurance of the eternity of the Empire, it was wisely left to the care of the Emperors who were *Aeneas's* Posterity, and more concern'd than any others about the eternity of the Empire.

This eternal Fire kept at *Rome* came from

Troy, where it was in the like veneration, as *Virgil* has often testified.

And he introduces the Ghost of *Hector* speaking to *Aeneas*, to persuade him to retire from the Ruins of *Troy*, and carry along with him the Gods called *Penates*, and the holy Fire.

*Sacra suos quæ tibi commendat Troja Penates,
Hos capere fatorum comites. . . .
Sic ait & manibus vittas, Vestamque potentem,
Æternumque adytis offert penetralibus ignem.*

And doubtless other Nations kept a perpetual Fire on their Altars, to imitate these *Israelites*. For God commanded *Moses* that an eternal Fire should be kept on his Altar, saying, *Aaron shall burn thereon sweet Incense, and he shall burn Incense upon it, a perpetual Incense before the Lord.* And 'tis very likely, that the severe punishment that was inflicted on the two Sons of *Aaron*, bese! them, because they had neglected the holy Fire of the Altar, and attempted to light it again with profane Fire. The Vestal Virgins were also very severely punished, when they let out the Fire of *Vesta*, as 'tis reported by *Livy*; for they were persuaded that the eternity of the Empire depended upon the Eternity of that Fire.

Dionysius Halicarnassensis says, that *Numa* built at *Rome* a Temple to *Vesta*, to keep a Fire therein by the ministry of Virgins, like that which was kept at *Alba* by the like ministry of Virgins; that it might be a sacred Fire common to the whole City, re-united together by that means, as if it was but one Family, for each Family had its own holy Fire; tho' *Romulus* had allow'd only so many Altars and Fires, as there was Wards in the City of *Rome*, called *Curie*. The same Author tells us still, that *Numa* found a conformity betwixt the chastity of Virgins and the purity of Fire, and that that Fire was consecrated to *Vesta*, because *Vesta* denoting the Earth, and being in the middle of the World, she affords Food with her Vapours to the Stars, which are the perpetual Fires thereof.

Plutarch reports, that *Numa* committed the care of the eternal Fire to the Vestal Virgins, because purity and barrenness are common both to Fire and Virgins. We learn also of him and of *Pausanias*, that perpetual fire was likewise kept at *Delphi* and *Athens*, the care whereof were not committed to Virgins, but Widdows, who were bound to live chaste.

Every Town of *Greece* had its *Prytanium*, but that of *Athens* was the most famous of all. The most likely etymology of this word is *πυρὸς ταχυτόν*, the place where the Fire was kept

I D U

kept. The *Prytaneum's* were the fire of the Lamps consecrated to *Vesta*, which were never let out. *Pliny* observes the custom of the Ancients, to hang up Lamps in their Temples to adorn them. *Athenius* tells us, that *Dionysius Junior* Tyrant of *Sicily*, consecrated in the *Prytaneum* of *Tarentum* a Candlestick *λυχνισκον*, that had as many Lamps as days in the Year. These Lamps were constantly kept burning, and very chargeable, for they were so abundantly supply'd with Oyl, that to express the perpetual duration of a thing, it was commonly said, 'tis like the Lamps of the *Prytaneum's* *τὸ λυχνιον ἐν πρυτανείῳ*. And this shews us that these eternal Fires and Lamps were kept in imitation of the Temple of *Jerusalem*, or the first Tabernacle which *Moses* built by the order of God. The Learned agree, that before Men used to burn Oyl in their Lamps, they burnt Wood all night to give them light, as 'tis observed by *Vergil*,

Urit odoratam nocturna in lumina cedrum.

Servius says, that formerly Fires were not kindled on Altars, but drawn from Heaven by Prayers made for that purpose: *apud majores ara non incendebatur, sed ignem divinum precibus eliciebant.*

Diodorus Siculus observes, that when the *Persian* Kings died all the Fires were put out, and were kindled again, either with Glasses, as *Plutarch* says, or by Magick Artifice, as *Servius* seems to insinuate.

The fire that was burning in the Temples came from Heaven, either by Lightning or Burning-Glasses, or by boring or rubbing a piece of Wood with violence, as *Iustus* relates: *Mos erat tabulam felcis materiae tandem terere, quousque exceptum ignem cribro aeneo, virgo in adem foret.*

The fire of the Stars seems to have been honoured in the person of *Jupiter*, called in *Greek* *Zēd*; and in *Phœnician* Language *Cham*; both these names being derived from heat and fire. But the fire of the sublunary world was represented either by *Vesta* or *Vulcan*. They called *Vesta* the fire of private Families, that was a part of the Gods *Penates*; or the publick and perpetual fire kept in the Temples, representing either celestial Fires, or the Fires that are in the center of the Earth.

They ascrib'd to *Vulcan* the Fire of the Clouds, wherefore they said that *Vulcan* forged the Thunderbolts of *Jupiter*, or the fire of Mountains casting out flames, for they supposed that *Cyclops* or Smiths were working therein, or fire used in all kinds of Arts.

I M A

ILITHYIA, A Divinity called upon by Women in labour; we learn of *Ovid* that this Goddess was *Diana*.

*Tunc cum matura vocabis
Præpositam timidis parientibus Ilithyiam.*

The word *Ilithyia* comes from the *Hebrew*, not from the *Greek* *ἐλευθω*, as if this Goddess came to help. *Dionysius Halicarnassicus* speaks thus of her: *Ilithyiam Romani vocant Junonem luciferam*; but *Orpheus* in his Hymns, *Diana Ilithyia, & casta eadem Prothuraea*: And *Plutarch* says plainly, that this Goddess is the Moon, *Unde consueo etiam Dianam Lochiam sive parvæ prædæ & Ilithyiam, ut quæ non alia sit à Luna, esse nominatam.*

IMAGINES, Images and Portraits of Ancestors, which noble Romans kept under the Porches of their Houses, in wooden cases made for that purpose, which were carried at their Funeral Poms or Triumphal Entries.

These Images were commonly made of Wax or Wood, and some of them were of Marble or Brass; and when the House was sold, it was not allowed them to remove 'em out of their places.

Appian Claudius was the first who placed them in the Temples of the Gods, 259 years after the foundation of *Rome*, with Inscriptions mentioning the Origines of those Ancestors and their brave Achievements.

Polybius a *Greek* Historian reports, that these Images represented Faces in *basso relievo* to the life, so that they were shut up in wooden cases, which were open in days of solemn Feasts and publick Sacrifices; and that they were adorn'd suitable to their Dignities, and crown'd with Garlands of Flowers. *Flavius Vopiscus* assures us, that amongst the publick Rejoycings at *Rome*, when the Senate elected *Tacitus* Emperor, the Romans in all their Houses open'd the cases of the Images of their Ancestors, and offered white Victims in sacrifice.

Cornelius Tacitus writes, that in the Funeral Parade of *Junia*, *Cato's* eldest Daughter, *Cæsar's* Wife, and Sister to *Brutus*, they carried the Pictures of twenty Illustrious Families, viz. the *Quintilians*, *Manlians*, and other great Families of the Empire. We read also, that *Julius Cæsar*, to shew the greatness of his family, ordered that the Pictures of *Marus* should be carried at the Funeral Pom, of his Aunt; and that at the Funeral Parade of *Drusus*, *Tiberius* commanded they should carry the Pictures of the *Cæsar's* Family, since *Æneas* and the King of *Alba*, till *Romulus* the Founder of the Empire, and that after them the

I N F

the Images of *Appius Claudius*, and the whole Family of the *Claudians* should be carried in a long and sumptuous March.

However, it was not allowed to all Men, who had the Pictures of their Ancestors in their Houses to have them carried at their Funerals; this was only granted to those, who had honorably performed the functions of their Magistracies; for if they had fail'd in any point, they forfeited the privilege of being attended at their Funerals by the Effigies of their Ancestors; and if they had committed some great crime, all these Pictures were broke in pieces.

These Figures carried on Chariots attended the Funeral Pomp, and were set upon Ivory Chairs in the Field call'd *Rostra*.

INDIGITES, Gods call'd *Indigites*, were great Men and Heroes, placed in the number of Gods for their Great and Heroick Actions. The Tutelar Gods, protectors of any place, were called by that name. The *Romans* had a great number of these Demi-Gods, as *Hercules*, *Æsculapius*, *Faunus*, *Quirinus*, *Carmenta*, *Castor* and *Pollux*, *Acca Laurentia*, and others.

INFERUS, Hell, a place under ground. *Lucian* has given us a fabulous description of that place in his Treatise of Mourning. 'The people, says he, abused by Poets, and particularly *Hesiod* and *Homer*, came to be periwaded, how there was below, a subterranean place very deep and gloomy, where the dead were detained in eternal and invisible bands, without ever any being suffer'd to stir from thence, excepting some few, through all extent of Ages, says *Virgil*; nay, and that a particular favour too, and for reasons of great importance, for the whole Country is surrounded with great Rivers, whose very names are terrible, *Styx*, *Phlegeton*, *Cocytus*, without mentioning *Acheron*, a great Lake just at the entrance, which exhales so gross a vapour, that Birds can't fly over without dying presently. First, at the descent you find an Adamantine Gate, guarded by *Eacus* the Cousin German of *Pluto*, in the company of *Cerberus*, a triple headed Dog, that fawns and caresses highly all the comers, but barks terribly at those who would go out. Beyond this Meadow is a great Field of Daffodils, through which glides the River *Lethe*, a mortal Enemy to Memory, if we may pin our Faith on such persons, as formerly returned from thence; tho' it is somewhat strange, how they could remember it, after having drank thereof, and recount all those dismal things, which we only know by their Narrative *Pluto* and *Proserpina* sway the Scepter in those Regi-

I N F

ons: The latter the Daughter of *Ceres*, kidnapp'd forsooth, and carried away by force; and the former *Jove's* Brother, who had this Empire for his share; and is intitled *Pluto*, which signifies Wealth, because he is rich in Ghosts, as a Man told me, who fancied to know it well.

His Ministers are Pain, Horrors and Furies, without mentioning *Minos* and *Rhadamantus*, both *Cretans*, who are very severe in their execution of Justice. As for *Mercury*, he is only there as a Sojourner. Good Men are sent into the *Elysian Fields*, a Colony of Felicity and Delights, and the Wicked into eternal Dungeons, where they are wrack'd and tormented suitably to their several Crimes, some in the Fire, others upon Gibbets or on Wheels; this Man for his punishment, is constrained to rowl Stones that run back again, against steep Hills, or fetch Water in a Pot full of holes; another is prey'd upon by a Vulture, or dies of thirst, as *Tantalus*, without being able to quench it, tho' he is up to the very Chin in water. The rest, that have done neither Good nor Evil, strowl in the Meadow above mentioned, where they are fed with such Meat, as are carried to the dead, and the oblations and effusions, that are poured upon their Sepulchres; tho' after all, they are no more than shades, that have only the figure of the Body, and when touch'd vanish like smoke.

The same Author hath also left us a description of Hell, in the second Book of the true History.

'At our going out of that sweet and fragrant Air, we entred one thick and stinking, which disill'd Pitch instead of Dew. We smelt afar off Sulphur and Brimstone, with an exhalation like unto that of dead Bodies broiling upon the Coals. Amidst of all this we heard the lashings of a Whip, the gingling of Chains, and the roarings of the damned. We touch'd at one of these Islands, which was all encompassed with craggy Cliffs and Precipices. Having made shift to scramble up through a craggy and thorny Cliff, we arrived at the place of punishments, which was all sowed with points of Swords and Spears, and surrounded with three Rivers, the one of Blood, the other of Mud, and the third of Fire, but of a rapid stream like unto a Torrent, and subject to Tempests like the Sea. We went in, and there we saw many Kings tormented. After this away we went, not being able to suffer the stench, nor the horror of the place.

We have a large account of Hell, as 'tis represented by Poets, in what *Diodorus Siculus*

ent reports of the Funerals of the *Ægyptians*.

'The Corps being put into a Boat guided by a Pilot, called in the *Ægyptian* Language *Charon*, *Proveſta quem ſua lingua Charonem vocant*; they ſtopt in a Lake, where every body was allowed to charge the dead with Accuſations.

'If the Crime was prov'd, they pronounced Sentence againſt him, whereby he was deprived of Burial. If the Impeacher was not able to prove his Accuſations, he was puniſhed; and the Kindred of the deceaſed left off Mourning, ſung his Praises, commended not his Birth and Family, but his Vertue and Piety towards the Gods, praying the Gods of Hell to receive him in their company, and then they buried him. The ſame Author ſpeaks of the piece of Money, that was put in the Mouth of the dead to pay the Ferry-man. and gives an account of the Temple of *Hecate*, *Cocytus*, the Gate of Truth, and the Statue of Juſtice, without either Head or Eyes, to ſhew that Juſtice had no regard to perſons. There are Judges who examine the Crimes and Vertues of this preſent Life, inſliſt puniſhments to the Malefactors, and ſend juſt Men to the *Elyſian* Fields. *Virgil* mentions *Minos*,

Queſitor Minos vitas & crimina diſcit.

After the Sentence is pronounced, the puniſhment follows.

*Continuò fontes ultrix accincta ſtagello
Tifphone quatit inſulians, torvoſque ſiniſtra
Intentans angues, vocat agminis ſæva Sororum.*
6. *Æneid.*

The Rivers represented by Poets flowing in Hell, are Rivers of *Arcadia* or *Italy*, or the Eaſtern Countries. *Homer Odyſſ.* l. 10. places theſe four following Rivers in the *Cimmeria*, viz. *Acheron* *Phlegeton*, *Cocytus* and *Styx*, and tells us, that the Country inhabited by the people called *Cimmerii*, one days Journey from Mount *Circæum* in the Country of the *Latins*, is accounted to be Hell.

The *Italians*, who have taken their Fables from the *Greeks*, have represented them as Rivers in *Italy*: The *Styx* was in *Arcadia* near *Monacris*, and its Waters were ſo extream cold, that they were preſent poiſon, and Hiſtorians report that *Alexander* the Great was poiſon'd with them. *Pauſanias* l. 8. makes a long deſcription of the River *Styx* in *Greece*, and refers the two places, where *Homer* and *Heſiod* makes mention of them. All Geographers place alſo the Rivers *Acheron* and *Cocytus* in *Epirus*, adjoining to *Arcadia*. All

theſe Names, *Acheron*, *Cocytus*, *Avernus*, or rather *Aernus*, *Phlegeton* and *Styx* ſignify in the *Greek* Tongue, the ſame they ſhould to preſent the emblems of Hell. Wherefore 'tis certain that the *Latins* have borrowed their Hell from the *Greeks*, and the *Greeks* from the Funerals of the *Ægyptians*, as *Pauſanias* reports.

I N O, The Daughter of *Cadmus* and *Harmonie*, who took for her ſecond Husband *Atamas* King of *Thebes*, who had married *Nephele*, of whom he had two Children *Phryxus* and *Helle*. This cruel Step-mother attempted to deſtroy her two Children; but *Phryxus* to prevent her deſign, got a Ram with a golden Fleece, and riding upon him with his Siſter *Helle*, fled away, and croſſ'd over the Sea; but this fair Lady, frightned by the depth of Waters, let go her hold, and fell into the Sea, which thereupon was called by her name *Helleſpontus*. As for *Phryxus*, he ſafely arriv'd at *Colchis*, where he ſacrificed his Ram to *Jupiter*, who plac'd him in the number of the twelve Conſtellations of the *Zodiack*, and the golden Fleece was left to King *Eëtes*, who placed it in a Wood conſecrated to *Mars*, under the guard of a dreadful Dragon and two Bulls, caſting fire and flame out of their Mouths. This is what *Lucian* reports of the ſame in the Dialogue of the Sea-Gods, where he introduces *Neptune* and *Amphitrite*, ſpeaking thus.

Nept. Let the Sea where this fair Lady is fallen, be called after her name *Helleſpontus*; and let the *Nereids* carry her Body into *Troas*, where the Inhabitants of the Country ſhall take care to ereſt her a Monument.

Amph. I think we ſhould do better to bury her here; for her fate, and the barbarous dealing of her Step-mother break my heart.

Nept. But ſhe can't lye in the boſom of the waves, and it would not be decent to bury her in the ſand. 'Tis comfort enough for her, that her Mother-in-law ſhall be attended by the ſame fate, and purſued by *Atamas*, ſhe ſhall caſt herſelf down from the top of Mount *Cytheron* into the Sea, together with her Son *Melicerta*.

Amph. But how came it to paſs that this fair one fell off the Ram ſhe was riding upon, and her Brother did not?

Nept. 'Tis no wonder that a Man ſhould ride better than a Maid; beſides, that ſhe was frightned by the depth of Waters ſhe ſaw under her Feet.

Amph. Why did not the Clouds help her in this encounter.

Nept. No body can avoid their bad Fortune.

The Bodies of *Ino* and her Son *Palæmon* were carried by a Dolphin on the ſhoar of *Scheſminia*.

Schenuntia, from whence *Amphinaeus* and *Donacius* brought them to *Corinth*, and honour'd them like Gods, *Ino* by the name of *Leucothea* or *Matuta*, and her Son under the name of *Melicertes* or *Portunus*, and instituted solemn Games in their honour, kept every fifth year at the Streights of the Isthmus of *Corinth*. As we learn of *Ovid*, in the 6th Book of his *Fæsti*, v. 541.

*Læta canam: gaude defuncta laboribus Ino,
Dixit, & huic populo prospera semper ades.
Numen eris Pelagi, natum quoque pontus habebit:
In vestris aliud sumite nomen aquis.
Leucothea Græcis, Matuta vocabere nostris.
In portus nato jus erit omne tuo.
Quem nos Portumnus, sua lingua Palemona dicit:
Este precor nostris aquis uterque locis.*

This same Poet explains at large this Fable, in the 4th Book of his *Metamorphosis*.

Lactantius doth not question the History of *Ino*, called *Leucothea* or *Matuta*, and her Son, who had also three names, at least after his Apotheosis; for to put out of Men's memory that they were Men themselves, they chang'd their names after their consecration: *Solent enim mortuis consecratis nomina immutare. credo ne quis putet eos homines fuisse. Ino postquam se precipitavit, Leucothea, materque Matuta, & Melicertes filius ejus Palemon atque Portunus.* *Ino* and *Semele* were the Daughters of *Cadmus* and *Hermione*; wherefore they were all Natives of *Phœnicia*, *Cadmus* himself being a *Phœnician*. The name of *Melicertes* is also a *Phœnician* name, and signifies also the King of the Town. And thus of the three names of the Mother and the Son, one was *Phœnician*, *Ino* and *Melicertes*; the other *Greek*, *Leucothea* and *Palemon*; and the last was *Latin*, *Matuta* and *Portunus*. These three names shew, that the same History was brought from *Phœnicia* into *Greece*, and from *Greece* into *Italy*.

Pausanias describes the fury of *Athamas* against *Ino* his Wife, whom he took to be the cause of the death of *Phryxus*, and the flight of *Ino*, who run away with her Son, and cast herself headlong with him into the Sea, and tells us, that the Dolphins received *Melicertes*, and carried him to the Isthmus of *Corinth*, where he was named *Palemon*, and there the Isthmian Games were dedicated to him: As for *Phryxus*, *Ino* his Step-mother had really conspired his ruin; and to compass her wicked designs, she employed the Priests of *Delphi* to persuade the people, that the State of *Thebes* should enjoy no tranquility, till *Phryxus* was sacrificed to *Jupiter*; whereupon *Phryxus* fled away with his Sister *Helle*, who fell into the Sea called by her name; and

retired himself to King *Æta* at *Colchos*. This is related by *Apollodorus*.

INSCRIPTION, An Inscription. The Ancients engrav'd on Pillars the principles of Sciences, or the History of the World. *Porphyrus* mentions Inscriptions kept by the Inhabitants of *Crete*, wherein the Ceremony of the Sacrifices of the *Gorymbantes* were described. *Euhemerus*, as *Lactantius* reports, had written an History of *Jupiter* and the other Gods, collected out of the Titles and Inscriptions, which were in the Temples, and principally in the Temple of *Jupiter Triphilius*, where, by the Inscription of a golden Column it was declared, that that Pillar was erected by the God himself. *Pliny* assures us, that the *Babylonian* Astrologers made use of Bricks to keep their observations, and hard and solid Matters to preserve Arts and Sciences.

This was for a long time practis'd; for *Arimæstus*, *Pythagoras*'s Son, as *Porphyrus* relates, dedicated to *Juno*'s Temple a brass Plate, whereon was engrav'd the Sciences that were improved by him: *Arimæstus*, says *Malchus*, being returned home, fix'd in the Temple of *Juno* a brass Table, as an Offering consecrated by him to posterity; this Monument was two Cubits diameter, and there were seven Sciences writ upon it.

Pythagoras and *Plato*, according to the opinion of the Learned, learnt Philosophy by the Inscriptions of *Egypt*, engraven on *Mercury*'s Pillars.

Livy tells us, that *Hannibal* dedicated an Altar with a long Discourse, engraven in the *Greek* and *Pœnic* Language, wherein he describ'd his fortunate Achievements.

The Inscriptions reported by *Herodotus* and *Diadorus Siculus* shews sufficiently, that the first way of instructing People, and transmitting Histories and Sciences to posterity, was by Inscriptions. And this particularly appears by *Plato*'s Dialogue intitled *Hyparchus*, wherein he says, that the Son of *Pisistratus*, called by the same name, did engrave on Stone Pillars, Precepts useful for Husbandmen.

Pliny assures us, that the first publick Monuments were made with Plates of Lead; and the Treaties of Confederacy made between the *Romans* and the *Jews* was written upon Plates of Brass; that, says he, the *Jews* might have something to put them in mind of the Peace and Confederacy concluded with the *Romans*. *Tacitus* reports, that the *Messinians* in their dispute with the *Lacedæmonians* concerning the Temple of *Diana Limenæida* produc'd the old division of *Peloponnesus*, made amongst the posterity of *Hercules*, and proved, that the Field where the Temple was built fell to their Kings share; and that the

Testimonies thereof were yet seen engraven upon Stones and Brals. *Ant. l. 4. c. 43.*

INTERPRES, An Inteeprer. There was an Interpreter appointed, whose Office was to explain to the Senate the Speeches of Ambassadors, who could not speak *Latin*. The Magistrates who commanded in the Provinces had also an Interpreter, to explain their Orders to those to whom they were directed; because it was not allowed to these Magistrates, says *Valerius Maximus*, in all the functions of their Office, to speak in any other Language but *Latin*; wherefore the Prætor of *Sicily* reproached *Tully*, that he had spoken *Greek* in the Senate of *Syracuse*.

IO, The Daughter of *Inachus*, debauch'd by *Jupiter*, and then turn'd into a Cow, whom *Juno* committed to the care of *Argus*, and though *Argus* had a hundred Eyes, yet *Mercury* having lulled him to sleep with his *Caduceum* and his Flute, stole her away; whereupon *Juno* being much vexed, made *Io* mad, and oblig'd her to run through many Countries, and to cross over the *Bosphorus* of *Thracia*, thus called after her name. From thence she came again into *Egypt*, where, *Jupiter* mov'd with compassion for her misfortune, restor'd her to her first shape, and then she married King *Osiris*. From that time she was called *Ijis*, and honoured by the *Egyptians*; and after her death, rank'd in the number of the Goddesses, and honoured by the name of *Ijis*. *Hærodotus* writes, that the *Egyptians* consecrated to her Cows, and the Females of all Cattle. *Diodorus* and *Philostrophus* say, that she was represented with Ox's Horns. The Nation called *Eubœi* had an Ox's head for a symbol, in remembrance that *Io* was brought to bed of *Epaphus* in a Den, called for that reason *βόεις ἀνὰ*, the Ox's Den. *Plutarch* writes, that *Horus* out of passion, having taken the Royal Ornament from the head of his Mother *Ijis*, *Mercury* gave her another, made of an Ox's Head, in form of an Head-piece.

Lucian in his Dialogue of the Gods, brings in *Jupiter* talking thus with *Mercury*.

Jupiter. Dost thou know *Io*?

Mercury. Who, the Daughter of *Inachus*?

Jupiter. Yes, her; *Juno* out of jealousy has turn'd her into a Heifer, lest I should love her, and has committed her to the guard of a Monster, that never sleeps; for as he has an hundred Eyes, there is always some watching. But thou art cunning enough to get me rid of him; go and kill him in the *Nemean Forest*, where he watches this fair one; and after his death, thou shalt carry *Io* by Sea into *Egypt*, where she shall be ador'd by

the name of *Ijis*. I will have her preside over the Winds and the Waves, and be the Patroness of Sea-men.

JOCASTA, The Daughter of *Creon* King of *Thebes*, who being warn'd by the Oracle, that he should perish by the hand of one of his Children, bad *Jocasta*, who married *Laius*, to murder all her Sons. *OEdipus* being born, was deliver'd to a Soldier to murder him, according to the King's order. But the Soldier, struck with horror for the murder of an innocent Child, contented himself to run a twig of *Ozier* through both his Feet, and tye him to a Tree, his Head downwards: A Shepherd of *Polybus* King of *Corinth* having found him, untied him, and presented him to the Queen, who carefully brought him up. Being grown a Man, he went into *Phocis*, according to the Oracle, to discover there his Father. There was then in that Country a Monster called *Sphinx*, who had a Face and Voice like a Maiden, the Body like a Dog, the Tail like a Dragon, the Claws like a Lyon, and Wings like a Bird, and devoured all Passengers, who were not able to expound the Riddles she propos'd to them, which was very troublesome to *Thracia*: But *OEdipus* clear'd the Country of that Monster, and forc'd her to kill herself, having expounded her Riddle, viz. What Creature is that, that in the Morning goeth with four Feet, at Noon with two, and at Evening with three: *OEdipus* answer'd it was a Man, who in his Infancy went on all four, to wit, his Hands and Feet; in his middle Age on two Legs; and when he is old on three, that is, he us'd a Staff. *OEdipus* was unknowingly advanced to his Mother's Bed, for having delivered *Ticks* of that Monster. And thus *Laius* King of *Thebes*, and *Jocasta* his Wife, endeavouring to prevent the prediction of the Oracle, saying, their Son should kill his Father and Marry his Mother, were themselves the Instruments and Ministers of the fulfilling of the Oracle. For *OEdipus* unknowingly kill'd *Laius* his Father, and married his Mother *Jocasta*, *Laius*'s Widow, whom *Creon* had promis'd to the Man, who should expound the Riddle abovementioned.

IPHIGENIA. The *Grecian* Fleet being bound at *Aulis* by contrary winds, the Southfayer *Calchas* declared, that *Diana* would hinder favourable winds, till *Iphigenia*, *Agamemnon*'s Daughter should be sacrificed to her. *Agamemnon* obey'd the Orders of Heaven, and sent for *Iphigenia*, under pretence of marrying her to *Achilles*. *Clytemnestra* brought her Daughter *Iphigenia*, and having notice of *Agamemnon*'s design, the oppos'd him vigorously, as also *Achilles*, who resented his name being made use of to cover an untruth.

I R I

In fine, *Iphigenia* determined the Controversy, by the great desire she had to be sacrificed for the Service of *Greece*. All the preparations being made for the Sacrifice, *Diana* substituted a Hind in her room, and carried her away to *Tauros*, where she was made Priestess to *Diana*, and sacrificed to her all the Foreigners, who landed upon that Country.

The Sacrifice that *Agamemnon* offer'd of his Daughter *Iphigenia*, has so great conformity with that of the Daughter of *Jephtha*, that 'tis plain, that *Agamemnon's* sacrifice was but a copy of the other. The name it self of *Iphigenia* seems to imitate, that she is the Daughter of *Jephtha*, as if she was called *Jephigenia*.

But we must confess, that Poets have taken to themselves a sovereign Authority to disguise History into Fables, and have confounded the Sacrifice of *Jephtha's* Daughter with the Sacrifice of *Isaac*, and as God himself saved *Isaac*, whom he had order'd to be offered to him in sacrifice, and that a Ram was substituted in *Isaac's* room; so the fable says, that the Virgin *Iphigenia* being ready to be sacrificed to *Diana*, this Goddess took her away, and substituted a Hind to be sacrificed in her room; as *Ovid* reports.

The Vow of *Agamemnon*, and the Sacrifice of *Iphigenia*, as they are related by *Tully*, have yet a greater conformity with the History of *Jephtha*. For he says, that *Agamemnon* vowed to offer in sacrifice to *Diana*, the finest Creature that should be born that year, wherefore he was obliged to sacrifice his own Daughter.

Tully assures us, that *Iphigenia* was really sacrificed, like the Daughter of *Jephtha*; and that Poets, being wiser than *Agamemnon*, have substituted a Hind to be sacrificed in her room.

I R I S. The Rain-bow, one of the most wonderful Meteors of the Air. *Plutarch* reports, that *Plato* writes, that she was esteemed the Daughter of *Thaumas*, because of her wonderful beauty. And *Hesiod* in his *Theogonia* has made *Iris* the Daughter of *Thaumas* and *Electra*. *Tully* agrees with *Plato's* opinion: *Cur autem Arcus Species non in Decorum numero reputatur? Est enim pulcher, & ob eam causam, quia Speciem habet admirabilem, Thaumante dicitur esse nata.*

Poets call her *Nuncia Junonis* the Messenger of *Juno*, because she gives us notice of the disposition of the air, represented by the name of *Juno*. And God himself in *Genesis*, has given the Rainbow for a token, that there never shall be any more Flood. And altho' the Rainbow might have appear'd before the Flood, yet it was not seen at all in the time

I S I

of the Deluge, all the Sky being then covered with very thick Clouds, where the Rain-bow was not able to appear, because its fair Colours shine only upon a thin Cloud. Wherefore it was a token naturally proper to signify, that living Creatures should never any more be destroyed by a Flood.

Servius observes, that *Mercury* and *Iris* being both Messengers of the Gods, the Errands of *Mercury* are always tending to Concord, and the Messages of *Iris* to War and Discord, from whence she was called *Iris*. And this Grammarian wisely observes, that *Iris* doth not always raise Discords, for her first institution was to declare the Treatise of Pacification between God and Man.

As for the Etymology of the word *Iris*, *Plato* is rather to be believ'd than *Servius*, when he says that it comes from *ἴστω* *dicere, annunciare*, because it predicts fair weather. What *Fossius* says is not to be omitted, viz. that the name of *Iris* may be derived from the Hebrew word *Ir* or *Hir*, which signifies an Angel or Messenger; for this name is given to the Angels in the Holy Scripture, because of their watchfulness. For the proper meaning of the word *Hir* is *Vigil*.

However it must be granted, that *Servius* has grounded his opinion upon *Hesiod's* report, when he derived the word *Iris* from *ἔρις*; and said that her Errands were tending to discord. And this Poet tells us still, that when any of the Gods has told a lie, *Jupiter* sends *Iris* to fetch water from the River *Styx* in a golden Vessel, whereupon the Lier must take the Oath, and if he forswears himself, he remains a whole year without life and motion, but a long year, which contains many thousand of years. Therefore the Errand of *Iris* supposes indeed some discord, but yet conduces to pacify it.

Statius seems to give another reason why *Iris* is the Messenger of the Gods, viz. her situation, one part of her touching Heaven, and the other Earth.

I S I S. Queen of *Egypt*: 'Tis certain by the testimony of many Writers, that the Goddess called by the Greeks *Isis*, and the Egyptians *Isis*, is the same whom the Romans honoured by the name of *Cybele*, viz. the Earth, or Nature herself, married by the Egyptians to *Osiris*, who was the Sun, to make her fruitful, and Mother of all productions, which are formed in her bosom. 'Tis both *Plutarch* and *Apuleius's* opinion, who introduces *Isis* speaking thus, *Rerum natura, parens sum omnium elementorum.* *Macrobius* says also, that *Osiris* is nothing else but the Sun, and *Isis* the Earth and Nature.

And truly, there is such likeness between the Pictures and Representations, that the

Ancients have given of these two Divinities, viz. *Isis* among the *Egyptians*, and *Cybele* among the *Romans*, that 'tis easily to be perceived that both were the same *Cybele*, as we see by the reverse of many Medals. *Cybele* wore a Turret on her head, and was attended by Lions, holding in her hand a musical Instrument like a Tabor, with this Title *Mater Magna*, the Great Mother, viz. Nature. *Isis* had also a Turret on her head, as it appears by a great many of her Statues, and particularly in that which was found at *Rome* in the time of *Leo* the tenth. She is also accompanied with many Lions, as we may observe in that famous piece of *Cardinal Bembo*, representing *Isis*, which *Kircher* caus'd to be engraven. She holds a *Sistrum* in her hand, which is a musical Instrument, and in fine, she is called Earth and Nature herself. Wherefore she is often represented with many Breasts.

Apuleius reports, that this Goddess was had in veneration all over the World, but under several names and representations, for she is named *Diana*, *Geres*, *Venus* and *Proserpina*. And it must be observ'd that *Isis* was a Queen of *Egypt*, who reigned there with King *Osiris* her Husband in the time of the first *Israelites*; for *Tacitus* tells us, that during the reign of *Isis*, the multitude of *Jews* being extraordinarily augmented, they went to settle themselves in the neighbouring Country, under the command of *Jerusalem* and *Juda*.

And as *Isis* was a woman of great wit, and courage to undertake the most difficult things, she ordered a Ship to be built, and fitted out for her to travel; and went into the most remote and barbarous Countries, such as *Gaul* and *Germany*; and *Tacitus* assures us, that she penetrated into the Country of *Suabia*; and having met there but very gross and wild Nations, she taught them to honour the Deities, to till the Ground, and sow Corn. And thereby she was in so great esteem among these Nations, that they took her for the Goddess of the Earth, to whom they were much obliged, for having taught them Agriculture and Religion, which were at that time unknown to them.

Tacitus observes also in this place, that the *Germans* of *Suabia* ador'd her under the figure of a Ship, in commemoration, doubtless, of the Ship that had brought this Queen into their Country to do them so good an Office.

We have some *Egyptian* Medals of *Julian* the Apostate, wherein he is represented in a Ship; and there are some of her Figures found in *Kircher* and others, wherein she carries a Ship in her hand. *Diadorus* and *Apulei-*

us assures us, that she govern'd over the Sea;

and the last ascribes these words to her: *Navigabili jam pelago facto, rudem dedicantes carnem, primitias commentus libant mei Sacerdotes*: as if she had been the first who found the Art of Navigation, or at least the use of Sails.

Some Authors, not being able to discover from whence the Arms of the City of *Paris* are derived, which is a Ship, ascend as far as *Isis* to find the origine thereof, and the name of that City. For many were of opinion that the name of *Paris* was a Greek word, and came from *παρὰ Ἴσιν*, near the famous Temple of *Isis*, since we must suppose, that a Temple was dedicated to this Goddess in the compass of the ground that belongs now to the Abbey of *St Germain* in the Fields; and this Temple remained till the establishment of Christianity in *France*: And when it was demolished, they kept out of curiosity the Idol *Isis*, who was there ador'd, and laid it in a corner of the Church of *St Germain* in the Field, when it was built by *Childebert*, and dedicated to *St Vincent*. This Idol was kept there till the year 1514, that *Cardinal Bricconnet*, who was then Abbot of that Church, being inform'd that some good old Woman, out of simplicity and superstition, had offered some Candles to the Idol, caused it to be removed from that place, and broke in pieces.

This Temple, so famous, was served by a Chapter of Priests, who lived, according to the common opinion, at the Village of *Issy*, in a Castle, the Ruins whereof were yet seen at the beginning of this Age. *Plutarch* speaks of these Priests of *Isis*, they observed, says he, Chastity; their Head was shaved, and they went about bare foot, and clothed with a linnen Habit: Wherefore *Juvenal* calls them *Lingeri*.

*Nunc Dea Linigerâ colitur celeberrima turba.
Qui grege Lingero circumdatus, & grege calvo.*

Isis had many Temples at *Rome*; one near the Baths of *Caracalla* at the end of the new Street, with this Title upon an old Marble, *Sæculo Felici Isias Sacerdos Isidis Salutaris Consecratio*: Another at the Garden of *St Mary* the new, with this Title, *Templum Isidis Exoratae*, *P. Vitor* and *Sextus Rufus* mentions another by the name of *Patrician Isis*, near Mount *Esquilinus*, and *Lampridius* in the Life of *Alexander Severus* tells us, that this Emperor has adorned the Temple of *Isis* and *Seraphis*, *Isim* & *Seraphim* decenter Ornatus. *Josephus* writes, that the Emperor *Tiberius* ordered, that the Temple of this Goddess should be levelled to the Ground, her Statues cast into the *Tiber*; and her Priests hang'd, for having been

I T A

too favourable to the amours of a young Gentleman, with a Lady called *Paulina*.

The Emperor *Commodus* had a singular veneration for *Isis*, as *Lampridius* has observ'd in his Life, *Sacra Isis coluit, ut & caput raderet & Anubin portaret*; because of the Debaucheries committed in her Sacrifices.

Here is an Encomium of *Isis* related by *Diodorus*, as it is engraven on a Column.

I am Isis the Queen of Egypt, instructed by Mercury. No body can abolish what I have established by my Ordinances. I am the Wife of Osiris, I have first invented the use of Corn. I am the Mother of King Horus. I shine in the Dog-star. By me the City of Bubasti was founded: Wherefore rejoice thou, Egypt, rejoice thou, thou hast brought me up and fed me.

The Egyptians ascribed the overflowings of the Nile, to the tears that she shed for the death of her Husband *Osiris*.

We have a statue of *Isis* habited like a Roman Matron, having a Half Moon on the top of her Head, her right Hand turned towards Heaven, and her left towards the Earth, to inform us, that she receives the influences of Heaven. We have also a Medal of the Emperor *Commodus*, where *Isis* is represented with a Half Moon, holding a Sphere with her right hand, and a Vessel full of Fruits with her left. The Sphere denotes Astrology, wherein the Egyptians excelled; and the Fruits the fecundity of Egypt.

For the Egyptians were the first who made Gods of the Sun and Moon, calling the Sun *Osiris*, and the Moon *Isis*, holding a Sphere in her Hand, as the Mother of Arts and Sciences, and an Amphora full of ears of Corn, to represent the fertility of the Country.

The Egyptians adored the Earth, by the name of the Goddess *Isis*. *Servius* and *Isidorus* ascribe to him, speak thus of her, *Isis lingua Egyptiorum est Terra; quam Isim volunt esse*. They ascrib'd many Breasts to *Isis*, wherefore she was called *Tiburn*, to shew that the Moon or the sub-lunary world affords food to all Creatures. The opinion of *Julius Firmicus* is, that according to the Egyptian Poetry, *Isis* was the Earth.

Isis was also the same with *Ceres*, as *Herodotus* says, *Isis secundum linguam Græcorum est Ceres, &c. ut Egyptia lingua Isis est Ceres. St. Austin* declares that this was the opinion of the Egyptians: *Isis invenit hordei segetem, atque inde spicas marito Regi, & ejus conciliario Mercurio demonstravit: unde eandem & cererem volunt*.

ITALIA, Italy, a very famous Country of Europe. Italy had several names, sometimes it was called *Hesperia*, either from *Hesperus*, brother to *Atlas*, King of *Mauritania*, or *Hesperus* the Star of *Venus*, called *Lucifer*, at the rising of the Sun; and *Hesperus* or *Vesper* in the evening, when the Sun sets. Wherefore the

I T A

Greeks have called the Western parts of *Italy* *Hesperia magna*, to distinguish it from Spain called *minor Hesperia*.

Italy was also called *Oenotria*, of *Oenotrus* King of the *Sabins*, or *Oenotrus* the Son of *Lycaron* King of *Arcadia*, or rather from the Greek word *oinos Wine*, which *Janus* brought into this Country, by planting there the Vine. They gave her also the name of *Aulonia*, from *Aulonius* the son of *Ulysses* and *Calypso*.

That Country is now called *Italia, Italy*, either of *Italus* King of *Italy*, or from *Oxen* called *ἰταλός* in the old Greek,

Italiani disse minores. Virg.

Strabo, speaking of *Italy* gives it this following encomium. "There, says he, men breathe a temperate air; there are abundance of fountains, the waters thereof cure several distempers, and preserve health. There are all sorts of excellent Fruits, and quantities of Marble of several colours. The Inhabitants thereof are witty, subtle and cunning, fit for learning, and principally Poetry and Eloquence; but are great dissemblers and revengeful, even to the very Artists. The chiefest City of *Italy* is *Rome*, famous for the birth of several great men both in War and Peace.

The Romans have represented *Italy* in their medals like a Queen sitting upon a Globe, holding with her right hand a horn of plenty, having the other arm and the breast uncovered. With this title *Italia*.

ITALUS, surnamed *Kitim*, or *Musitalus*, left his son *Sicor* in Spain, and came into *Italy*, where he usurped the throne of his brother *Hesperus*. *Natales Comes* says, that he was one of the Captains of *Hercules*, whom this Hero left Governour of *Italy*. *Cato* and *Fabius Pistor* tell us, that these two brothers, one called *Hesperus* and the other *Italus*, reigned both in *Italy*, wherefore that Country was called by their names, sometimes *Hesperia* and sometimes *Italia*.

The word *Kitim*, says *Bechart*, signifies *kid*, which is the proper name of *Latium a latendo*.

Wherefore *Dionysius Halicarnassus* and other Writers who will derive the Etymology of *Italy* from a noble origine, take it from the name of that King, but others derive it from a Calf that *Hercules* left at his return from Spain: whereupon he called it *Vitalia*, and since *Italia*. This is *Cato's* opinion upon the origine of the word *Italia*.

ITALUS had a daughter called *Roma*, whom he established Queen of the *Aborigines*, who built the City of *Rome*, as it will be said upon the word *Roma*.

J U D

JUBA, King of *Mauritania*, whom *Julius Caesar* vanquished, and reduced his Kingdom into a Province. This Prince is represented in one of his Medals, with a long face, and an arrogant and cruel air, his hair curled and set by degrees. It was the custom of the Kings of that Country to curl their hair, and powder it with Gold powder. *Petrus* and this King killed one another, lest they should fall into the hands of *Cæsar*, after the defeat of *Pompey*, whose part they had taken.

JUBAL, the posterity of *Cain*, mentioned in the Book of *Genesis*, invented Musical Instruments, *Jubal* was the father of all such as handle the harp and organ.

The opinion of *Vossius* is, that *Jubal* mentioned in the Scripture is *Apollo*, whom the Ancients esteemed the inventor of Song and Musick.

JUDÆI. The Jews. Some Authors, says *Tacitus*, reports that the Jews came from *Candia*, as if the word *Judea* was made of the word *Jda*, which is a mountain in that Island, and says that they were driven out of that place when *Sargon* was divested of his Empire by *Jupiter*; and went to settle themselves in the furthestmost parts of *Libia*. Others write that they came from *Egypt*, and that during the reign of *Istis*, their number being extraordinarily increased, they inhabited the neighbouring Country under the command of *Jerusalem* and *Juda*. And many others assure us, that they came out of *Ethiopia*, either out of fear or hatred of King *Cepheus*; some say also, that the Jews were a multitude of *Affyrian* Mob got together, who not being able to live in their Country, possessed themselves of a part of *Egypt*, and built afterwards the Towns of *Juda* in the neighbouring *Syria*. Some allow them a more illustrious origine, and affirm that they were already famous in the time of *Homer*, and call them *Solymer*, from whence came the name *Solyma* or *Jerusalem*, notwithstanding the greatest number of writers agree in this point, that *Egypt* being infected with leprosy, King *Bocharis*, by the advice of the Oracle of *Hammor*, drove them out of this Country, as a multitude unprofitable and odious to Diety, and that being scattered in the wilderness, and courage failing them, *Moses* one of their Leaders advised them to expect no relief neither from Gods nor Men, who had forsok them; but to follow him as a celestial Guide, who should deliver them out of dangers, which they did without knowing where he led them. They say that nothing was more troublesome to them than thirst, and that they were ready to perish for want of water, When on a sudden a herd of wild asses, that came from feeding, got into a Rock covered

J U D

with a wood; which *Moses* having perceived, he followed them, fancying that he should meet with some fountain in a place covered with green; which succeeded according to his desire, for he found there abundance of water, wherewith they quenched their thirst. After they were thus refreshed they continued their Journey for the space of six days; then they found a cultivated Country, and took possession of it, having driven away the inhabitants thereof, and there they built their Temple and City. *Moses*, the better to get their affection and fidelity, instituted a Religion and Ceremonies amongst them, contrary to those of all other Nations. For all that is holy amongst us, is accounted profane by them, and all that is forbid to us is lawful to them. *Moses* consecrated in the Sanctuary the Figure of the animal that was their guide, and offered in sacrifice the Ram out of the hatred he bore to *Jupiter Hammor*; and the Ox, because it was adored in *Egypt*; and forbade them to eat any flesh of swine, because they were subject to leprosy. He instituted many fasting days, in remembrance of the hunger they had suffered in their Travel, and ordained unleavened bread, for a token that they had lived upon rapine. And ordered them to keep the seventh day holy, because upon that day they had made an end of their labours; but as men are inclined to idleness, they keep also, holy the seventh year. Some Writers tell us, that it is an honour rendered to *Saturn*, with whom they were driven out of *Candia*, or because they revere his Planet, which is the highest and most large of all; besides, that most part of the celestial bodies observe the number of seven in their course and influences. But by what means sooner this Religion was introduced, 'tis certain that it is more ancient than any other Religion whatever. These Jews never dwell nor eat with any men, but those of their own Religion, and abstain from foreign women, tho they are much given to luxury. They have invented circumcision, for a distinction from other nations, and those who embrace their Religion are tied to the observation of that ceremony. They bury their dead standing, after the example of the *Egyptians*, instead of burning them like other Nations, and have the same opinion, as the *Egyptians*, concerning Hell, but have quite another belief concerning the Diety. For the *Egyptians* adore several animals under different shapes, but the Jews adore but one God in Spirit, accounting all those Idolaters who represent him like a man that they believe; he is eternal and immutable, and will not suffer any image neither

J U D

'in their City nor in their Temple. Some 'fancied that they adored *Bacchus* the conqueror of the *East*, because a Golden Vine was 'found in their Temple, and that their Priests 'did beat the Drum, and played upon the 'Flute, and are crowned with Ivy; but their 'ceremonies are quite different from those of '*Bacchus*, which are attended by mirth, feasting and rejoicing; for the ceremonies of 'the *Jews* are filthy and absurd.

This whole discourse of *Tacitus* is contrary to the holy Scripture in the main circumstances, as 'tis easily observed; for this Nation ador'd the true God, and came out of *Egypt* by his own order under the conduct of *Moses*, who performed several Miracles to oblige *Pharaoh* to let them go into the Desert, and *Moses* got the Waters to come out of the Rock with his mystical Rod; and God gave to this Nation, whom he had chosen to himself, a Land abounding in all kinds of wealth, which is *Palestina* or *Judea*, as he had promised to their fore-Fathers.

Tacitus reports also, that this Nation have *Arabia* on the East, *Egypt* on the South, *Syria* on the North, and *Phoenicia* and the Sea on the West. Their Bodies are healthy and strong; their Country very plentiful, tho they have but little rainy weather, and bears the same things that grow in *Italy*, and besides that, the Palm-tree and the Balsome-tree; the first of these Trees is great and fine, the other small, but of great use in Physick; when its Branches are full of moisture, they make an incision therein, with a Stone or Portherd, (for it abhors Iron) and distils a most precious Liqueur. The chiefest Mountain of that Country is *Libanus*, always green, and covered with Snow in very hot weather, which is a miracle of Nature. There is the Spring of the River *Jordan*, which running through two Lakes, loses it self in the third, which is as large as a Sea, but of a very bad taste, and a pestiferous smell. Its Waters are not agitated by the Winds, and neither River Birds nor Fishes can endure it; whatsoever is cast into it floats over, and Men who can't swim never sink under its Waters; however, no Man knows the cause of this wonder: At certain times it casts forth Bitumen, which experience has taught Men to gather like other things; 'tis a black Liqueur, which is congeal'd by Vinegar, and floats over water: The manner of loading Ships with it, is to draw it up the sides of the Ship, just to the Deck, and so it will follow successively, and run down, if not interrupted, into the Hole. 'Tis thus reported by the Ancients, but the Inhabitants of the Country assure us, that Bitumen is gathered by heaps, is either driven by the winds, or drawn to

J U G

the shore, where it is dried, both by the heat of the Sun and the exhalations of the Earth, and being thus grown hard, 'tis cut like stone or wood. Near this Lake are those fruitful and well peopled Plains, the Cities of *Sodom* and *Gomorrha*, which were consumed by Fire. 'Tis said that the marks of the wrath of Heaven remains there still, and that the Earth is burnt, and has not strength to produce any thing. That all that grows or is planted there, either bearing Blossom or Fruit, grows black and is turned into ashes, which is caus'd, according to my opinion, by the corruption of the air and earth, occasioned by the neighbouring Lake; notwithstanding, I do not deny, that the fire of Heaven might have destroyed whole Cities. The River *Belus* disembogues it self into the Sea of *Judea*, and at its mouth they take up Sand, with which they make Glass, by mixing Niter with it; and tho the River be but a very small one, yet it is never exhausted. This Country has many Villages and few Cities, whereof *Jerusalem* is the chiefest: and is encompass'd by three walls; the first incloses the City, the second the Palace, and the third the Temple, which is a very stately building, and which might serve for a Citadel. The *Jews* are not allowed to go further than into a Gate thereof, and the Priests only are permitted to go into it. This people was always despised by other Nations, first by the *Affrians*, then the *Medes* and *Persians*; but under the *Macedonians*, *Antiochus* attempted in vain to govern them, by taking away their superstition, and introducing the *Greek* customs amongst them, for he was prevented in his design by the rebellion of the *Parthians*. Wherefore they took opportunity, by the falling of this Empire, and the rising of the Empire of the *Assadians*, to elect their own Kings to govern them.

Pompey was the first of the *Romans* who conquer'd *Judea*, and enter'd the Temple by the right of Conquest, and ordered that the Walls of the City should be pulled down, but he preserv'd the Temple, and all that was therein.

JUGATINUS, A God presiding over Marriages, at the conjunction of Husband and Wife.

JUGERUM, An Acre of ground, so much as a yoke of Oxen will plough in a day; it contains in length 240 foot, in breadth 120, as *Quintilian* lays.

JUGUM, A Yoke, a piece of Timber, made use of to joyn two Oxen together to draw a Plough or a Cart. The *Romans* ordered the enemies whom they had overcome to pass under the yoke, which was accounted to be a great disgrace; that is to say, that they

J U L

they pass'd under a kind of a fork like a Gallows. This Fork, or Pike, or Halberd lay on the top, and was supported by two others set upright.

JULIA. There were many *Roman* Matrons called by that name.

JULIA, The Daughter of *Augustus*, who for her wantonneſs was baniſhed by her Father, firſt into the Iſland of *Pandisauria*, then into the Town of *Reget*, about the Streights of *Sicily*. She was firſt married to *M. Agrippa*, of whom ſhe had *Agrippina*, *Nero's* Mother; then ſhe married *Tiberius*, whom ſhe deſpised, as being unworthy of that honour; and this was the chief cauſe of her long exile in the Iſle of *Rhodes*. But when *Tiberius* was raiſed to the Empire, he ſo barbarouſly revenged that affront, that ſhe died of hunger and miſery, after ſhe had been baniſhed, and had loſt all her hopes after the death of her ſon *Agrippa*. She was debauched by *Serapionus Graecus* during her marriage with *Agrippa*, and this conſtant adulterer ſtill kept company with her, after *Tiberius* had married her, and maliciously provoked her againſt him. And it was a common report that he was author of the Letter ſhe wrote to her Father, ſo full of reproaches and injuries againſt her Husband.

JULIA, called *Medullina* and *Camilla*, deſigned to be the ſecond wife of the Emperor *Claudius Caſar*, but ſhe died on her wedding-day.

JULIA, wife to the Emperor *Severus*, and the mother of *Geta* and *Caracalla*. She is called in an inſcription brought from *Barbary*,

*Julie Domine Aug.
Matri Caſtrorum,
Muri Auguſt.*

Spartianus, *Eutropius*, and *Aurelius Viſtor* aſſure us, that *Julia* was but *Caracalla's* mother in law, and that he married her after the death of his father *Lucius Septimius Severus*, but yet this is not mentioned by the Writers of that time: on the contrary, *Dio* tells us, that *Julia* was the mother of *Caracalla*, and ſpeaking of the temper of this Emperor, he ſays, that he had the malicious mind both of his mother, and the *Syrians*, and conſequently *Julia* was his mother; and when the two brothers *Caracalla* and *Geta* fell out, ſhe uſed them both alike, and ſpoke to them in theſe words, related be *Herodian*. You have, my dear children, divided betwixt you the Land and the Sea, but how will you ſhare your Mother? If ſhe had been but their ſtep-mother, the argument ſhe brought to reconcile them, would bear no weight. *Philoſtratus* who was very great at the Court of *Severus*, calls alſo *Caracalla* the ſon of *Julia*.

J U L

JULIA, the daughter of the Emperor *Titus*, whom *Domitian* her Uncle ſtole away from her Husband to marry her; but he cauſed her to miſcarry, whereupon ſhe died.

JULIANUS ſurnamed the Apoſtate, becauſe he forſook the Chriſtian Religion, after he had made profeſſion thereof. The Emperor *Conſtantius* his Couſin elected him *Caſar*, and having adopted him, gave him his Siſter *Helena* for his wife. He was learned, chaſt, valiant, laborious, ſober, watchful, liberal, and a great lover of learned men. With theſe qualifications he got the affection of the Legions, who proclaimed him Emperor in the City of *Paris*.

Conſtantius was much troubled at the hearing this news, and leaving off his deſign againſt the *Persians* to oppoſe *Julian*, he came to *Tharſus*, where he had ſome fits of a fever, and from thence to *Mopueſtus* in *Cilicia*, where it increaſed ſo much that he died. *Ammianus Marcellinus* writ that he named *Julian* for his ſucceſſor; but *St Gregory of Nazianzen* ſays on the contrary, that in this laſt period of his life, he repented to have elected *Julian* to the Empire. As ſoon as *Julian* ſaw himſelf abſolute maſter by the death of *Conſtantius*, he ordered that the Temple of the falſe Gods ſhould be opened, and their ſervice ſet up again; and took upon him the office of High Prieſt, re-eſta bliſhing alſo the Heathen ceremonies, and reſtored thoſe Prieſts to all their former Priviledges. He repaired the ruins of Idolatry, ordering that the Temples which were pulled down during the Reign of *Conſtantine* and *Conſtantius* ſhould be built again, and new ones added to them.

He ordered alſo that the Images of the Gods ſhould be ſet up amongſt his own, to deceive the Soldiers when the Donative was made; for it was a cuſtom to offer Frankincenſe to the Images of the Emperors at the time of that ceremony. At firſt few of the Chriſtian Soldiers took notice of it, yet thoſe who perceived that they honoured the falſe Gods, tho they deſigned only to honour the Emperors, were ſo much concerned at it that they reſuſed the largeſs of the Prince, throwing at his feet in a ſcornful manner the money they had received from his liberality.

Sozomen reports that by his own orders *Jupiter* was repreſented near him, as if he was come from Heaven on purpoſe to give him the badges of the Empire, and *Mars* and *Mercury's* images were looking upon him, inſinuating by that poſture that he was eloquent and valiant. And this Author obſerves, that he intended by theſe means to bring his Subjects under pretence of the honor due to him, to the adoration of the falſe Gods, who were re-
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J U L

presented with him. Wherefore St. Gregory of Nazianzen says, in his invective against Julian, that the ignorant people being deceived were brought to adore the Pagan Images. Besides, to flatter his own vanity, he commanded that he should be adored under the Image of Serapis, in imitation of Demetrian, who ordered that he should be represented by the figure of Pallas, and Nero who commanded a marble figure of his head to be set upon the body of a Coloss. Julian is represented on a medal with a beard, contrary to the custom of his age; upon which account the Inhabitants of Antioch reproached him with ridiculous affectation; whereby he intended, it may be, to imitate Marcus Aurelius, who did wear a Philosophers beard. For Eusebius assures us that he affected to be his imitator, and was ambitious of the title of a Philosopher. At last, having engaged the Persians, his army was routed, and himself mortally wounded, and brought into his Camp, and the following night having held a long discourse with Maximus and Priscus concerning the immortality of the soul, he died at one and thirty years of age, having reigned but one year and seven months. 'Tis reported that when he found himself wounded, he took some of his blood in his hand, and flung it against Heaven, pronouncing these words: *Thou hast overcome, Galilee*; for thus he called our Saviour in derision.

The Works he has left us shew both his Wit and Learning. The Panegyricks he had writ both in Prose and Verse, collected by Eusebius are lost; and there remains little of him, but the Invectives the Fathers have writ against him.

JULIUS, *Julius Caesar*, of whom I have spoken under the name of *Caesar*. He was both Dictator and High Priest, and ordered the Roman Calendar to be reformed, wherefore it was called the *Julian Calendar*, or the Calendar of the *Julian Correction*. *Marc. Antony* during his Consulship, ordered that the Month *Quintilis*, wherein *Julius Caesar* was born, should be called by his name, for the future *Julius*, or *July*, under *Jupiter's* Protection.

JULIUS, *viz. MENSIS July*: This Month was called in the Calendar of *Romulus*, *Quintilis*, because it was the fifth Month of the Year, according to this King's Calendar, who made up the Year of Ten Months only, beginning the Year with the Month of *March*. But afterwards this name was changed by the orders of *Marc. Antony*, and it was called *Julius*, in honour of *Julius Caesar* who had reformed the Calendar of *Romulus*.

The first of this Month was a time appointed for removing Lodgings, and paying

J U L

Houses Rents, as we learn by this Epigram of *Martial*, l. 12. *Epigr. 32.*

*O Juliarum dedecus Calendarum,
Vidi, Viscerra, sarcinas tuas, vidi:
Quas non retentas persone pro bimâ
Portabat uxor nuda crinibus septem.*

He means that his House Goods were so inconsiderable, that the owner of the House refused to keep them for payment of Two Years Rent due to him.

The fifth of this Month, or the third before the Nones, was a Holy Day called *Proplisug a*, the flight of the People, when *Romulus* was killed, and a dreadful storm put them to flight.

The seventh, or the day of the Nones, was called *Caprotine Nones*, from the Latin Word *Caprificus*, a wild Fig-Tree, in remembrance of a Servant Maid called *Tutula*, or *Philotis*, who got upon a wild Fig-Tree, holding a burning Torch in her hand, as a token to the *Romans*, to surprize the Army of the *Latins*.

The next Day after this Feast, they kept another rejoycing Day, called *Vitulatio*, in honour of the Goddess *Vitula*; because the following Day after the Victory obtain'd over the *Latins*, there were publick Rejoycings all over the City.

The 12th was *Julius Caesar* his Birth-day, kept holy.

The Games called *Apollinarii Circenses*, and *Minervulus* were represented in this Month. And a Temple was Dedicated to Iemae Fortune, in acknowledgment of the great Service that *Vittoria* and *Tullumina*, the Mother and the Wife of *Coriolanus*, had done to the Commonwealth, by hindering him to take revenge of the affront of his Banishment.

At the Ides of the Month they made a general Muster of the *Roman* Knights, called *Transvectio*, Crown'd with Branches of Olive Tree, and riding their own Horses from the Temple of Honour to the Capitol. The Censors were present at this Ceremony, to see if their Houses were in good case, and if they march'd in good order.

The same Day the Feast of *Caesar* and *Potlax* was kept in their Temple, built by the Son of *Aulus Posthumius*, in the great place of *Rome*, because they had fought for the *Romans* against the *Latins*, who attempted to restore *Turquinius Sulpicius* to *Rome*.

The 18th was accounted fatal, because upon that Day the *Romans* were defeated near the River *Allia*, and put to flight by the *Gauls*.

The 23d Women with Child offered a
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J U N

Sacrifice to the Goddess *Opigena*, and carried small Wax Figures into her Temple, and prayed to her to grant them a happy Deliverance.

The 14th, the Feasts of the *Pontiffs* were kept.

The 25th, they went in Processions about the Fields, which were called *Ambrusalis*.

The 28th, a Sacrifice of Wine and Honey was offered to *Ceres*; and the remainder of the Month was bestowed to Sacrifice reddish Dogs to the Dog-star, to moderate the excessive heat of that Season.

JULUS, The Son of *Aeneas* and *Creusa*, surnamed *Ascanius*, who came with his Father into *Italy*, and Reigned there after him. He built a City called *Alba Longa*, in a place where he had found a wild Sow with her young ones.

JUNIUS, *June*, the sixth Month of the Year, wherein the Sun enters the Sign *Cancer*, which makes the Summer Solstice. This Word comes from the Latin *junius*, which some derive à *Junone*, as *Oron* in the 5th of his Fast, introduces this Goddess, saying,

Junius a nostrorumque women habet.

Others take the Etymology of this word à *junioribus* from young people.

Junus est Juvenum. Ovid.

And some others from *Junus Brutus* who expelled the King of *Rome*, and settled the government upon the people. This month was under the protection of *Mercury*.

The first day of the month they solemnized four feasts, one dedicated to *Mars* out of the City, because upon the like day, *P. Quintus Decimius* of the Sacrifices had dedicated a Temple to him out of the gate *Capena* on the *via Appia*, by the title of *Mars Extracitatinus*. The other feast was kept in honor of *Cornus*, in remembrance of the Temple that *Junius Brutus* consecrated to him upon mount *Colus*, after he had driven away *Tarquinus*. The common opinion was that this Divinity presided over the hearts of children, and inclined them which way she pleased. They offered Pap, Bacon, and Beans to her in Sacrifice.

The third feast was celebrated in honor of *Junio Moneta*, to perform the vow that *Cimellus* had made, to build her a Temple.

The fourth feast was solemnized in honor of *Tempest*, and instituted in the time of the second *Punic* war.

The fourth, or the day before the Nones, the feast of *Bellona* was kept, whereof I have spoken under the word *Bellona*. This same

J U N

day a feast was celebrated in honor of *Hercules*, and the Senate dedicated him a Temple in the *Cirrus* by *Sylla's* Order, who gave stately entertainments to the people, and presented *Hercules* with the tenth part of his wealth.

The 5th, or the day of the Nones, they offered a sacrifice to God *Fidius*, to whom the *Romans* built a Temple on mount *Quirinal*, after the peace was concluded with the *Sabins*; and they honoured this God, because the oaths taken in his name were inviolably kept.

Upon the 7th day happened the Fishermens Feast, which was solemnized in the field of *Mars* with games, mirth and banquetting.

The 8th, or the 6th day of the Ides, a solemn sacrifice was offered to the Goddess *Mens* in the Capitol, to whom *Attilius Crassus* vowed a Temple after the defeat of the Consul *C. Flaminius* at the lake of *Trasimenes*, praying her to remove out of the mind of the *Romans* the fear occasioned by the rout of the Consul.

The 9th, or the 5th of the Ides, was kept the great feast of the Goddess *Vesta*, whereof I shall speak in its place.

The 11th, or 3d of the Ides, was solemnized the feast of the Goddess *Minerva*, which shall be mentioned afterwards.

Upon the Ides of *June* fell out the feasts of *Jupiter* surnamed *Invictus* or *Invincible*, to whom *Augustus* dedicated a Temple for the victories he had obtained. And this same day was kept the feast of *Momusa* called *Quinquatrus minores* the Fishers feasts, mentioned in this book according to its order.

The 19th a sacrifice was offered to *Pallas* on mount *Acemulus*. The 20th, another was offered to *Saturnus*, to whom a Temple was dedicated upon such a day during the war of *Pyrrhus*. The 22d was reckoned a fatal day, because that day *P. Hannibal* was overcome by the *Carthaginians*. The 23 *Syllas* was vanquished by *Mistissus*, and the same day was called *Dies Fortis Fortioris*, because King *S. S. S.* dedicated her a Temple out of the City beyond *Tiber*, where Workmen and Slaves crowned with flowers went by water to divert themselves and be merry, as inhabitants of great Cities commonly do upon holy days.

The 27th was the feast of the *Lares* or household Gods. The 28th the feast of *Quirinus* was celebrated on the mount of the same name, and the 30th the feast of *Hercules* and the *Muses* were kept in a Temple dedicated to them both.

JUNO, The daughter of *Saturn* and *Rhea*, and Sister to *Jupiter*. 'Tis reported that she was born at *Argos* a Town of *Greece*, whereupon she was surnamed by Poets *Argiva Juno*. Others assure us, that she was born at *Samos*, and have called her *Samia*. She

J U N

She Married her Brother *Jupiter*, who got into her bosom, according to the Fable, under the shape of a Cuckow, and then re-assuming his own form, enjoyed her upon condition he should marry her, which he performed. The truth is, that in that time Brothers and Sisters married together, after the custom of the *Persians* and *Affyrians*. Wherefore *Juno* is represented by the Figure of a Goddess sitting on a Throne, holding a Scepter in her hand, with a Cuckow on the top of it.

Poets don't agree among themselves, neither about the number of Children she had of *Jupiter*, nor the way she conceived them. *Pausanias* reports, that she had *Mars*, *Lithya* and *Habe* by him. *Lucian* asserts in one of his Dialogues, that she was brought to Bed of *Vulcan* without having lain with her Husband; and that she was big with *Habe* for having even too much Lettice.

Dionysius Halicarnassus writes, that King *Tullus* ordered that a Piece of Money should be brought into her Temple at *Rome*, for every one that was born, as they were obliged to bring one to the Temple of *Venus Libera*, for all those who died; and another to the Temple of Youth for those who put on the Viril Gown. And thus they kept in their Records a very exact account of all those who were born, or died at *Rome*, or were at an Age fit to bear Arms. This *Juno* who resided over the birth of Men, was named by the *Romans*, *Lucina*, and by the *Greeks*, *Helena*: *Statuit quanti pretii nummos prodigis inferre deberent cogniti. In ararium Helene Romanum, Junonem, Lucinam, Ἥλῆν ἑωρτέον vocant, pro nascituris; in Veneris ararium, in Lucio stium, quam Libitum vocant, pro defunctis, in Juventutis pro tegam virilium sumuntibus.*

Some Writers report, That *Lucina* is either *Diana*, or another Goddess than *Juno*, but the *Pagans* confound often the Goddesses with *Juno*. Here is what *Lucian* says about this matter, in his *Deo Syria*. 'In Syria, not far from *Euphrates*, stands a Town called the Holy City, because 'tis Dedicated to *Juno* of *Affyria*. Within are the Golden Statues of *Jupiter* and *Juno*, both in a sitting posture; but the one is carried upon Oxen, and the other upon Lions. That of *Juno* has something of several other Goddesses, for she holds a Scepter in one hand, and a Distaff in another: Her Head is Crowned with Rays, and Dressed with Turrets, and her Waste girt with a Scarf, like the Celestial *Venus*. She is adorned with Gold and Jewels of divers Colours, that are brought from all parts. But what is most marvellous, is a precious Stone she has upon her Head, which casts so much light, that by

J U N

'Night it illuminates all the Temple; for which reason they have given it the name of Lamp; but by day it has hardly any light, and only seems like Fire.

And indeed, as some Men have confounded all the Gods with *Jupiter*, those who made the Image of *Juno*, mentioned by *Lucian*, had the like design to Incorporate all the Goddesses in *Juno's* Person.

Lactantius tells us, that *Tully* derives the names of *Juno* and *Jupiter*, from the help and succour that Men receive of them *à juvando*.

Juno presided over Weddings and Womens Labours, and was called upon in these Exigencies, as we see in *Trence*, where *Glyceria* being in Labour has recourse to her *Juno Lucina, juvare*.

When the *Roman* Matrons were barren, they went into her Temple, where having pulled off their Cloaths, and lying on the Ground, they were lashed by a Lupercal Priest, with Thongs made of a Goat's Skin, and thus became fruitful; wherefore *Juno* was represented holding a Whip in one hand, and a Scepter in the other, with this Inscription, *JUNONI LUCINÆ*.

Poets have given many Epithets to *Juno*, calling her *Lucina*, *Opgora*, *Juga*, *Domduca*, *Cinxia*, *Unxia*, *Thona*.

She was called *Lucina*, *à Luce*, because she helped Women to bring forth Children, and show them the Light: and for the same reason she was also named *Opgora* and *Obstrix*, because she helped Women in Labour.

Juga, *Juno* was called, because she presided at the Yoke of Matrimony, and consequently over the Union of Husband and Wife, and because of that Qualification, she had an Altar erected to her in one of the Streets of *Rome*, therefore called *Vicus Jugarius*, the Street of Yokes.

Domduca, because she brought the Bride to the House of her Bridegroom.

Unxia, because of the Bride's anointing the side Posts of the Door of her Husband going in thereat.

Cinxia, because she helped the Bridegroom to unite the Girdle the Bride was girded with; in fine she was called

Flumina, because she stopp'd the flux of Blood in Womens Labours.

In one word, *Juno* was like a Guardian Angel to Women, in the like manner that *Genus* was the keeper of Men; for according to the Opinion of the Antients, the *Genus*'s of Men were Males, and those of Women Females. Wherefore Women swore by *Juno*, and Men by *Jupiter*.

The *Romans* gave her several other names, and called her sometimes *Juno Caprotina*, *Mo-*

J U N

neta Sospita, and sometimes *Regina* and *Calendaris*.

She was surnamed *Caprotina*, because, as *Plutarch* reports in the Life of *Romulus*, the *Gauls* having taken the City of *Rome*, the *Sabins* and several other Nations of *Italy*, fancying that the *Romans* were weakened thereby, took this opportunity to destroy them: Wherefore they raised a considerable Army, and proclaimed War against them, unless they would send them their Virgins to sport with them. The *Romans* unwilling to comply with their demand, accepted the Proposal of *Pholus* a Maid-Slave, who offered herself to go over to them with her Companions; promising withal, that she would give warning to the *Romans*, when their Enemy should be deeply engaged in Debaucheries: Which she performed thus, She got up into a wild Fig-Tree, from whence she gave a Signal to the *Roman* Army, who thoroughly routed the Enemy. In remembrance of this Victory the *Romans* ordered a Feast to be kept every Year, at *Nonæ Caprotinæ*, in honour of *Juno*, called also *Caprotina*, from the wild Fig-Tree, *à caprisio*, at which time the Maid-Slaves diverted themselves, played the Ladies, and entertained their Mistresses.

JUNO MONEſſA, *Juno* was called *Moneta à monendo*, i. e. to advise, or because when the *Gauls* took *Rome*, she advised the *Romans* to Sacrifice to her a Sow great with young, or because that the *Romans* being at War with *Pyrrhus*, they called upon *Juno*, to be relieved with Money. Wherefore having driven *Pyrrhus* out of *Italy*, they built her a Temple, with this Title, **JUNONI MONEſſE**, and in that Temple the Money was kept.

JUNO REGINA, or *Queen Juno*. Under this Title, *Camillus* after the taking of the City of *Veie*, where she had a very rich Temple, asked if she was willing to come to *Rome* there to be adored, and her Statue having made a sign that she consented to it, he built her a Temple upon Mount *Aventina*.

JUNO CALENDARIS, Because the first days of every Month, called the *Calends*, were consecrated to her, and a White Cow, or a She-Goat was commonly Sacrificed in her Honour, wherefore she was surnamed *Ægophagor*, or *She-Goats Eater*.

She was represented with Birds that were under her protection, viz. the Goose, the Peacock, and the Vulture.

The *Affrians* and *Africans*, and after them the *Greeks* and *Romans* have given the name of *Juno* to the Air; and for that reason some Writers assure us, that the name of *Juno* in Greek *Ἥρα*, is but a transposition of *ἄρπ. Τυ-*

J U P

ly speaking of the nature of the Air, explains the Fable of Juno: Aer, ut stoici disputant, interjectus inter mare & calum, Junonis nomine consecratur. The Air between Heaven and the Sea, is called by the name of Juno, quæ est soror & conjux Jovis, quod ei similitudo est ætheris, & cum eo summa conjunctio. And hereupon is grounded the Kindred and Marriage between Jupiter and Juno, i. e. Heaven and Air. And this is plainly discovered in a Fable of Homer, wherein he tells us, that Jupiter tied Juno to a Chain, with two Anvils hanging at her Feet, to shew that the Air is independant on Heaven, and the Earth and the Sea are dependant on the Air. In fine, Poets have ascribed to Juno the quality of λευκώλερος, albis ulnis, because of the transparency of the Air.

JUNONALIA, A Holy-day kept in Honour of *Juno*, not mentioned in the Fasts of *Ovid*, but fully described by *Livy*, l. 7. *Decad. 3.* This Feast was instituted on occasion of certain Prodiges that happened in *Italy*: Wherefore the Pontiffs ordered, that seven and twenty young Girls, divided into three bands, should walk singing a Song, composed by *Lælius* the Poet. But, while they were learning the Song by heart in the Temple of *Jupiter Stator*, the Thunder fell upon the Temple of *Queen Juno*, on Mount *Aventine*: Whereupon the Southsayers having been consulted, answered that the *Roman* Matrons were concerned in this Prodigy, and that they should pacifie the Goddess by some Sacrifices and Offerings: Wherefore they collected Money, and bought a Golden Basen, and presented the Goddess with it on Mount *Aventine*. Then the *Decemviri* appointed a day for a solemn Sacrifice, which was thus ordered. Two white Cows were led from the Temple of *Apollo*, into the City through the Gate called *Carmentalis*, and two Images of *Queen Juno*, made of *Cyprus* Wood, were carried. Then marched seven and twenty Girls, clothed with long Gowns, singing an Hymn in Honour of the Goddess. Then followed the *Decemviri* crowned with Laurel, and clad with Robes, edged with Purple. This pomp passed by the *Vicus Jugarius*, and stopp'd in the great Field of *Rome*; where the Girls fell a Dancing, keeping time with the Hymn. From thence they marching by the *Tuscan-street* and *Velabrum* through the Market for Oxen, they arrived at the Temple of *Queen Juno*, where the Victims were Sacrificed by the *Decemviri*, and the Images of *Cyprus* Wood set up therein.

JUPITER. *Varro* reckons three hundred Jupiters, of several sorts and Countries. The great Multitude of these Jupiters is doubt-

J U P

doubtless ground upon the first who went by that name, who had been kind to Men, and had assisted them in their wants; wherefore after his Death, each Nation gave the surname of *Jupiter* to their King, either out of flattery, or because he was really a good Prince, and imitated the Vertues of the true *Jupiter*, by the name whereof Poets meant the true God. In the like manner that the name of *Hercules* was ascribed to all great Men, because the first of that name was very valiant and generous, as the Romans did, who gave the name of *Cæsar* to all their Emperours, tho' they were not of *Julius Cæsar's* Family.

Tully, lib. 3. *de natura Deorum*, records but three *Jupiters*, two whereof were born in *Arcadia*; one the Son of *Æther*, and the other of *Calus*, who begat *Minerva*. The last was a Native of *Crete* or *Candia*, the Son of *Saturn* and *Rhea*, or *Ops*, to whom all the actions of the two other are ascribed, and was called *Jupiter*, quasi *Jovianus Pater*, as *Macrobius* and *Aulus Gellius* report, and not from the word *Jehova*, i. e. God, for the Romans had then no acquaintance at all with the Hebrews.

After his Mother *Rhea* was delivered, she did not put him to Death as she had promised *Saturn*, but sent him to the *Curtes*, Inhabitants of Mount *Ida*, where he was secretly Nursed up: and he put in his room a Stone wrapp'd up in swaddling Cloaths, which, as 'tis said, *Saturn* swallowed down, thinking it was his Son. This Child was then delivered up to the Nymphs to take care of him, and *Amalthea* suckled him with the Milk of a She Goat; which *Jupiter*, being grown up, ranked amongst the Number of the Celestial Signs, in acknowledgment of her kindness, by the name of *Olenia Capella*, from the Town of *Olenus* in *Bœotia*.

*Olenia surget fidus pluviale Capella,
Quæ fuit in cunis Officiosa Jovis.*

Some relate, that *Rhea* being afraid that her Son should not be safe upon Mount *Ida* in *Phrygia*, sent him to a Mount of the same name in *Candia*.

Jupiter being grown up, delivered his Father *Saturn*, and his Mother *Rhea* from the hands of the *Titans*; for having got together a Troop of *Creteans*, he marched against the *Titans*, routed them, and restored his Father to the Throne.

Before he went to this Expedition, as he was offering Sacrifice in the Isle of *Naxos*, an Eagle came flying before him, which he took for a good omen; and after he had obtained the Victory, he ordered that the Eagle

J U P

should be consecrated to him. Poets say that he turned himself into an Eagle to steal away *Ganymedes* upon Mount *Ida*. However, *Saturn* relented the ruine of *Jupiter*; but *Prometheus* having acquainted him with his design, he tied him up with Woollen Bands, as the Fable says, gelded him, and threw him headlong into Hell; from whence being got out, he came to *Janus* in *Italy*, of whom he was kindly received.

*Primus ab ætherio venit Saturnus Olympo,
Arma Jovis fugiens & Regnis exul adaptis.*

In the mean while *Jupiter* took possession of the Kingdom of *Crete*: Then maintained a War against the Giants, under the command of *Ægon*, who had an Hundred Arms, and as many Hands, and blew Flames out of as many Mouths. But *Jupiter*, with *Mercury's* assistance, defeated them in the *Phlegrean* Fields in *Theffalia*, and amongst others punished severely *Typhæus*, laying whole *Sicily* over his Body, and Mount *Oeta* over his Head. After this famous Victory, *Jupiter* made War against Tyrants, and protected Men in trouble, whereby he got a great name: For he governed his Dominions by good and just Laws, and shared his Kingdoms with his Brethren, giving the Empire of the Sea and Rivers to *Neptune*, the Government of Subterraneous places to *Pluto*, and kept for himself the Empire of Heaven, with the general Government of all that is done upon the Earth, according to the Fable. The truth is, that *Jupiter* possessed himself of the Empire of the East, and left the command in the West to *Pluto*, and to *Neptune* the Government of the Seas. And tho' the name of *Jupiter* was granted to these three Brothers, yet it was with this difference, that the name of *Jupiter*, absolutely taken, signifies the King of Heaven; also called *Supremus Rex hominum* and *Deorum*; but some Epithet is always added when that name is bestowed upon the two other; for when they speak of *Pluto*, he is called *Jupiter Inferus* or *Stygius*, and *Neptune* is surnamed *Jupiter Medius*.

The Philoſophers, who have Physically Interpreted this *Jupiter* by a natural Cause, understand by him, the highest Region of the Air, where the Elementary Fire is placed, and the Fire it self; which warming the inferiour Air attributed to *Juno*, is able to produce all things. Others have taken this *Jupiter* for the Air in all its extent; from whence comes this way of speaking, *Sub Dio*, i. e. under *Jupiter*, or in the Air; for the Greek Word Ζεφύ, the Genitive whereof is Διός, signifies *Jupiter*. Wheretore *Horace* says, *Manet sub Jove frigida*, he is exposed to the Air.

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J U P

Laetantius reports, That *Jupiter* was called *Zeus* or *Zeus*, because he was the eldest of *Saturn's* Sons then living; his eldest Brothers having been all devoured by their Father: *Quod primus ex liberis Saturni miribus vixit*. And that *Eubemerus* of *Misissia* in *Peloponnesus* has written his History, as well as that of the other Gods, taken out of the ancient Titles and Inscriptions he found in the Temples; that *Emmus* translated that History into *Latin*; and that these Histories are true, tho' adorned with new inventions of Poets. That *Jupiter* reigned on *Mount Olympus*, the name whereof is sometimes given to Heaven, because of his height: wh' some Poets fancied that he was King of Heaven. That he gave the Government of the Sea, and some Islands in the neighbourhood of his Dominions to *Neptune*, which gave occasion to Poets to represent *Neptun* as the King of the Seas. That, in fine, *Jupiter* died and was buried, as *Lucian* and *Eubemerus* report, in *Crete*, with this Inscription, *Ἰδὲς τῷ Κρόνῳ Ἰὺπιτερ Σατυρνί*. At last *Laetantius* says, that *Jupiter* having travelled over all Provinces, and gained the Friendship of all Princes, persuaded them to build him Temples after his departure in token of Hospitality.

Every Nation had their *Jupiter*, called by several names, but the *Greeks* and *Romans* called the Sovereign God of each Nation by the name of *Jupiter*. *Pliny*, speaking of the God of the *Ethiopians* in *Africa*, called *Affibinus*, says that he was esteemed to be *Jupiter*.

Osiris, The most famous King of *Egypt*, ranked in the number of Gods, was also known by the name of *Jupiter*, as 'tis recorded by *Diodorus Siculus*.

The *Phœnicians* had their *Belus*, or the Sun, whom the *Greeks* called *Jupiter*, as *Eusebius* reports. *Dagon* the God of the *Phœnicians* of the City of *Azotus*, was called by the Husbandmen *Jupiter*, because he had taught them how to manure the ground, and cultivate Wheat. *Dagon quod frumentum & aratrum invenisset, nuncupatus est Jupiter Agrarius*. *Jupiter* the Son of *Neptune* was a God of the *Sidonians*, called *Maritimus*, because this people was wholly given to Navigation.

Stephanus assures us, that the same who was called *Marnas* at *Gaza*, was named *Jupiter* at *Crete*, for *Marnas* or *Maranasin* in the *Phœnician* Language, signify King of men.

There was a *Jupiter Belus* amongst the *Babylonians*, and a *Jupiter Indiges* amongst the *Latins*, which shews, that what *Varro* affirms, as *Tertullian* relates in his Apologetick, is true, that there were three hundred *Jupiters*, i. e. three hundred Kings, and King's Fathers, who called themselves *Jupiter*, to im-

J U P

mortalize their name, and obtain Divine honours.

Notwithstanding it must be granted that the *Jupiter* of *Crete*, the Father of *Minos*, was one of the most famous, and most ancient *Jupiters* of the West. *Callimachus* the Poet, and his Scholiasts have written, that *Minos* having been buried in that Island, with this Inscription, that he was the Son of *Jupiter*; the name of *Minos* was put out, and that of *Jupiter* left. Wherefore the Inhabitants of *Crete* said, that they had the Sepulcher of *Jupiter*.

The *Daëtyli* of *Mount Ida*, the *Curetes* and *Corybants*, were ascribed to this *Jupiter*, because they had taken care of his Education.

Jupiter Ammon was also very famous, and was represented with a Ram's-head, because of his intricate Oracles, if we believe *Servius*. *Harodius* gives us a better reason for the same, when he says that the *Ammonites* had that worship from the *Egyptians*, who inhabited the City of *Thelus*, where *Jupiter* was represented with a Ram's-head.

Jupiter Ammon was a King of *Egypt*, ranked by the *Egyptians* in the number of Gods, and adored in the most remote Provinces. *Diodorus Siculus* reporting the tradition of the Inhabitants of *Libya*, gives us a quite different account of him, which yet comes to the same; for he says that *Jupiter Ammon* was a great King, who, after his death, was reckoned a fabulous God, and a Chimerical Oracle. This Historian mentions still another Writer more ancient than himself, who wrote that *Ammon* reigned in *Libya*, and married *Rhea* the Daughter of *Cælus*, Sister to *Saturn* and other *Titans*, and that *Rhea* being divorced, she married *Saturn*, and induced him to make War against *Ammon*, whom he vanquished, and forced him to make his escape by Sea, and retired to *Crete*, where he possessed himself of the Kingdom.

Then the same Author tells us, that *Dionysus* having conquered *Egypt*, established young *Jupiter* King of that Country, and gave him *Olympus* to be his Governour, from whence *Jupiter* was named *Olympius*.

Strabo writes, that the *Arabians* had also their *Jupiter*; however this *Jupiter* was but one of their Kings, as it appears not only because he was associated with *Bacchus*, but also by the undertaking of *Alexander*. For this Prince being acquainted that the *Arabians* honoured but two Divinities, *Jupiter* and *Bacchus*, resolved to subdue them, that he might be their God amongst them.

Poets tell us that *Jupiter* married several Wives, and even *Juno* his Sister, according to the *Assyrian* and *Persian* Fashion, and that being a fruitful Lover, he begat a great many Children, both legitimate and natural, turning

J U P

ing himself, sometimes into a Bull, sometimes into a Swan, or an Eagle, or into Gold, to enjoy his Amours; wherefore *Lucian* introduces *Momus* rallying thus. 'Your fine Metamorphoses made me sometimes afraid, lest you should be brought to the Shambles, or put to the Plough, when thou wert a Bull, or that a Goldsmith should melt thee down, when thou wert Gold, and when a Swan, lest they should have put thee upon the Spit and roasted thee.

'Tis also reported, that he brought forth *Minerva* out of his Brain, which *Vulcan* opened with an Axe, as *Lucian* relates in the Dialogue of the Gods, where *Vulcan* and *Jupiter* speak thus. '*Vulcan*. Here is a very sharp Axe, I bring you; what am I to do with it? *Jup*. Prythee strike hard, and cleave my head asunder. *Vul*. You have a mind to see whether I am mad or no, I warrant: but tell me in good earnest, what will you employ it about? *Jup*. To divide my Skull, I say. I am not in jest, and if you refuse, I will plague you. Strike with all thy might; for my Head is ready to split with pain; and I suffer such torments as if I was in labour with a Child. *Vul*. 'Tis against my will, but I must obey. Great Gods! No wonder your head-ach was so great, having such an *Amazon* with a Sphæar and a Shield lodged in it.

'Tis still recorded that *Bacchus* came out of his thigh, where he had been lodged, to perfect his time, after he was taken out of his Mother *Semele's* Womb, being yet but half form'd. Wherefore an incision was made in his Thigh, when the pains of labour seiz'd him, to give a free Passage to little *Bacchus*. And this is yet reported by the same *Lucian* in the Dialogue of the Gods.

The Nations of the World built him a great many Temples, and honoured him like a God, under several names, according to his several performances.

He is called *Jupiter Inventor*, an Epithet that *Hercules* bestowed upon him, because by his means he had found again the Cows, which *Cæus* had stole away from him, and erected him an Altar, whereupon he offered him sacrifices.

Romulus called him *Jupiter Feretrius*, because he had strengthened him to overcome his Enemies, and get the spoils which he consecrated to him in a Temple built at the top of the Capitol under the Title of *Jupiter Feretrius*. *Livy* gives us the words of this dedication: *Jupiter Feretri, hæc tibi victor Romulus Rex regis arma fero, templumque his regionibus, quas modo animo metatus sum, dedico, sedemque optis spoliis quæ Regibus Ducibusque hostium casis me auctorem*

J U P

sequentes posteris ferent. This was the first Temple that was consecrated to *Jupiter* in *Rome*, whither the spoils taken from Kings or Commanders of the Enemies Forces were brought.

JUPITER STATOR; a *Sistentis*, i. e. to stop, because upon the day of the engagement between the *Romans* and the *Salus*, *Romulus* perceiving that his Soldiers lost ground, and were upon the point of running away, begged earnestly of *Jupiter* to stop them, and raise their Courage, promising him withal to build another Temple to his honour: which being granted to him, he built a Temple at the foot of Mount *Palatinus*, under the Title of *Jovis Statoris*.

JUPITER ELICIUS. *Numa* gave him this title, upon this occasion. For in his time Mount *Aventinus* being not yet inhabited nor inclosed into *Rome*, and that Hill being covered with Springs of Water and thick Groves, frequented by *Pæus* and *Tæurns*, two Satyrs, who cured most desperate Distempers by Incantments; *Numa* having heard of them, desired to see them and learn their secrets; wherefore by the advice of the Nymph *Egeria*, he ordered that Wine should be poured into the Fountain, and men should lye in wait to seize upon the Satyrs at their coming to it. Both Satyrs according to their custom came thither, but being got drunk with the Wine of the Fountain, they fell asleep, and were easily seized upon, and brought to *Numa*, who learned of them the secrets how to bring down *Jupiter* upon the Earth, *Thære Jovem*. And *Numa* having immediately tried it, *Jupiter* came down, whereupon he commanded that a Temple should be built to his honour by the title of *Jupiter Elicus*.

JUPITER CAPITOLINUS, Thus called, because of the Temple vowed by *Ingenuus Iustus*, in the War against the *Sabines*; he laid only the foundations of it, and it was finished by *Tarquinius Superbus*. The Temple was of a square Figure, having 220 foot every way, and eight Acres of ground in compass. There were three Chapels in it, the Chapel of *Jupiter* in the middle thereof, that of *Minerva* at the Right hand, near the place where the Nail was driven in every year to reckon the number of years, and that of *Juno*, which was on the Left hand. The admirable Building, and the rich Ornaments of this Temple, made it the most famous in *Rome*; and all the Provinces subdued to the *Roman* Empire, and the Confederate Kings in emulation one of another, sent Presents thither.

JUPITER LATIALIS had a Temple on Mount *Albanus*, which *Tarquinius*

J U P

Superbus caused to be built to his honour after the defeat of *Turmus*. This Temple was common to all the Confederates, and a Sacrifice was therein offered every year in common, to the *Dei Latine*.

JUPITER SPONSOR, The Temple built to him by this Title, was consecrated to his honour by *Tarquinius*, in the Wood of *Bellona*, and dedicated by *Sp. Posthumus* Consul, in pursuance of a decree of the Senate, in the year cclxxxvii.

JUPITER PISTOR, Thus called, because the *Gauls* having besieged the Capital, and the *Romans* being very much distressed by the enemy, and pressed with hunger, *Jupiter* inspired them to make Bread with the remainder of their Corn, and throw it into the Camp of the enemy. Which having performed, the enemy lost all hopes to starve them, wherefore they raised the Siege and retired; and in acknowledgement of this good advice, the *Romans* erected him an Altar under the title of *Jupiter* the Baker, *Jovi Pistori*. There was also in the Capitol a Figure of *Jupiter* *Impator*, which *Titus* *Quintus* Dictator, brought from the Town of *Praeneste*, and placed there with a Table, whereupon were engraven his great Achievements.

JUPITER VICTOR, *Jupiter* the Conquerour, to whom *L. Papyrius Cursor* built a Temple by this title, because he had overcome the *Sannites* and the *Gauls*.

VE-JUPITER, or **VE-JOVIS** had a Temple between the *Tarpeian* Rock and the Capitol near the *Astylum*. His statue was made of *Cyprus* Wood, holding a Dart in his hand ready to be flung.

JUPITER TONANS, *Jupiter* thundering, an Epithet that *Augustus* gave him; for having built a Temple to him upon the Capitol, he dedicated it to him under that name; and erected therein three statues, one done by the hand of *Buthyræus* Disciple to *Miron*; the other by *Laocra*; and the third was made of Brass. *Augustus* caused this Temple to be built in honour of *Jupiter Tonans* because going once by night against the Inhabitants of *Biscay*, the Thunder fell by his Litter, and killed one of his Servants, who carried a Torch; whereupon the Emperor vowed a Temple to *Jupiter Tonans*, for having preserved him in so great a danger. *Jovi Tonanti*, says *Suetonius*, *ædem consecravit, liberatus periculo, cum expeditione Cantabrica, per nocturnum iter læticam ejus fulgor perstrinxisset, servumque prælucentem examinasset.*

JUPITER ULTOR, *Jupiter* the Revenger of Crimes had a Temple dedicated to him by *M. Agrippa*.

JUPITER HERCEUS, from the Greek *ἥρως* The *Jupiter* of private houses,

J U P .

where an Altar was erected. This privilege was only allowed to the Citizens of *Rome*, says *Arnobius*; *Quicumque Hercem Jovem habebant, jus civitatis etiam habebant.*

JUPITER AMMON, or *Hammon*, had a Temple in *Libya*, and a Statue under the Figure of a Ram, from whence he was called *Corniger Hammon*. This Temple was very famous on the account of his Oracles.

Jupiter is represented on several Medals, sometimes carrying Victory in his right hand, and a Spear instead of a Scepter in the left; sometimes riding on a Ram, or a She Goat, with this Inscription, *JOVI CRESCENTI*, because he had been Nursed up with her Milk; sometimes sitting in the midst of the Four Elements, holding a Dart with one hand, and laying the other upon the Head of his Eagle; with two Figures that lay along under his Feet, which represent the Two Elements of Water and Earth, having the Zodiac round about him, where the Twelve Signs are represented.

JUPITER OLYMPIUS, surnamed *Elius*, famous for his Oracle, and the public Games performed in *Eli*, called *Olympick* Games.

On the Silver Medals of *Lucius Lantinius*, and *Caius Marcellus*, both Consuls, is represented the Head of *Jupiter*, holding his Thunder Bolt with his right hand, and his Eagle with his left; having before him a little Altar, and the Star of *Jupiter*. This Medal was stamp'd to pacifie *Jupiter* after the Thunder was fallen upon the Capitol.

Jupiter, Conservator, was also represented holding his Thunder-bolt with one hand, and a Dart with the other, and the Figure of the Emperour under his Thunder, to shew that he was under *Jupiter's* protection; or else his Figure was engraven, laying upon a Globe, and holding Victory, which he endeavours to Crown, and the Eagle at his Feet, with these words, *JOVI CONSERVATORI AUGUSTORUM NOSTRORUM*. On the Medals of *Nero* and *Vespasian*, *Jupiter* was named *Cæsar*, and represented sitting on a Throne, holding his Thunder in his right hand, with this Inscription, *JUPITER CUSTOS*, or *JOVIS CUSTOS*.

JUPITER, was surnamed *Anxurus* in *Italy*, and is represented like a young Boy, without a Beard, Crowned with Branches of Olive, and holding a Goblet or *Patera* in his right hand, and his Scepter in the other.

JURAMENTUM, An Oath taken to confirm a thing.

The solemn Oath of the Gods, was by the Waters of the River *Styx*. The Fable says, that Victory, the Daughter of *Styx*, having

J U R

having assisted *Jupiter* against the Giants, he order'd for a Reward of her Service, that the Gods should Swear by the Waters of that River; and in case they forswore themselves, they should be deprived of Life and Feeling, during Nine thousand Years, as *Servius* reports; and gives this reason for this Fable, that the Gods being Immortal and happy, swear by the *Styx*, which is a River of sorrow and grief, which is very contrary to their temper; and that Oath was a kind of Execration, in *lib. 6. Æneid*.

Hesiod in his *Theogonia* relates, that when any of these Gods had told a lye, *Jupiter* sent *Iris* to fetch some Water out of *Styx* in a Golden Vessel, whereupon the Lier takes the Oath; and if he forswears himself, he is a whole year without life and motion, but a very long one, including many Millions of Years.

Diodorus Siculus, l. 11. Pag. 67. tell us, that the Temple of the Gods, called *Palici*, famous in *Sicily*, was there much respected and very ancient; and that two very deep Basins were kept therein, full of boyling Water mix'd with Brimstone, always full, and never flowing over. In this Temple solemn Oaths were taken, and Perjuries were immediately punished very severely; some of them being condemned to have their Eyes put out. *Silius Italicus* has express'd in Verse what *Diodorus* has here reported.

*Et qui presenti domitant perjura Palici,
Prætorum Supplicio.*

To this purpose *Virgil* speaks thus, *Lib. 9. Æneid v. 584.*

..... *Symebia circum
Flumina, pinguis ubi & placabilis ara Palici.*

The two Basins where the Oaths were taken, and the Divine vengeance broke out upon the Purjured, were called *Delli*. *Macrobius* after *Callias* makes mention of them, saying, *Nec longe inde lacus breves sunt, quas incolæ Cratæres vocant, & nomine Dellor appellant, fratres que eos Palicorum æstimant.* *Aristotle* assures us, that the Person who took the Oath wrote it upon a Ticket which he threw into the Water. The Ticket floated over if the Oath was true; if it was false, the Ticket appeared no more.

Appollonius Tyaneus, l. 1. c. 4. in his Life, written by *Philostratus*, mentions a Spring of Water at *Tyana* in *Cappadocia*, which was very like this above-mentioned.

This my Story of taking the Oath, and punishing Perjuries, was doubtless an imitation of what is written in the Book of *Numbers*, concerning the trial of Waters, which Women impeached of Adultery were obliged to drink.

The *Romans* swore by their Gods, and He-

J U S

roes, ranked in the number of Gods, as by *Quirinus*, *Hercules*, *Castor* and *Pollux*, &c. *Suetonius* relates, that under the Empire of *Julius Caesar* the *Romans* began to swear by the health of the Emperours, and by their Genius. However, *Tiberius* did not allow it, but *Caligula* ordered, that all those who should refuse to do it should be put to Death; and came to such an excess of folly and madness, that he commanded that the People should swear by the Health and Fortune of a fine Horse, which he intended to take for his Colleague in his Consulat, as *Dion* tells us, *lib. 59.* They also Swore by one another's Genius, as appears by a place of *Seneca*: *Jurat per Genium meum.*

J U S. The Law. There are three kinds of Laws; the Law of Nature, the Law of Nations, and the Civil Law.

The Law of Nature is what Nature teaches all living Creatures, and is in a manner common to Men and Beasts, as Marriage, Procreation, and Education of Children.

The Law of Nations is what natural Reason has inspired and dedicated to all Men, and is practis'd by all Nations, as Religion towards God, Piety towards Parents, and Love of our Country. From thence comes the difference and division of Nations, settlement of Kingdoms, share of Demesn, Trade, and most sort of Obligations: From hence also arises the right of War, to take Prisoners, to accept of their ransom, to set them at liberty, or to detain them in slavery.

The Civil Law is what each City or State has established or enacted for a Law: For natural reason having taught Men to live together, and for that purpose to build Towns, and create Magistrates, has also taught them to make Laws, and assume to themselves a private and particular right, to be the eye and rule of their Societies; and this is called the Civil Law, i. e. the Law of the City or Countrey.

The Civil Law which is now taught in Schools, is a body composed of *Roman* Laws, viz. a Collection of the Law received, introduced and observed in the City of *Rome*, and all the extent of the *Roman* Empire, during the space of more then twelve hundred years; during which time, the *Roman* people, who seem'd born to command, not only made a considerable Progress by their Valour towards the general Empire of the Universe; but also carefully and diligently inquired after the best methods and rules to govern themselves and their Subjects with Justice and Equity, and render to every particular Man what was due to him, keeping withal all Men in their Duty.

And to succeed in their design, not being satisfied with their own, they sent to *Greece*, then

J U S

then flourishing in all kinds of Learning, to inquire after their Laws: Wherefore the Body of the *Roman* Law is not the work of a man only, nor of some few Years, but the work of many Nations and Ages together, brought to perfection by a long and laborious Observation of humane affairs, that the greatest wits of that flourishing State, fully instructed by the exercise of inferior Magistrates, and from thence raised to the highest Offices of the Empire, have collected and reduced under certain Principles and general Maxims, of which it was formed and perfected.

And because so many Men having put their hand to this work, the number of Volumes were grown almost infinite. *Justinian* the Emperour gave order to *Tribonianus* his Chancellor, and some other great Lawyers of his Age, to reduce it to a perfect Body, which they divided into three Volumes, which are remaining still, viz. *Pandectæ* or Digests, the Code, and Institutes, as we may see in the Preface of the Institutions of *Justinian*, and by the title of the Code, *de veteri jure enucleando*.

The Digests contain the Opinions and Resolutions of ancient Lawyers.

The Code is composed of the Constitutions and Rescripts of the Emperours, since *Adrian* to *Justinian*.

The Institutes is an excellent Abridgment of all that is contained in the two former Volumes, i. e. an Abridgment of the *Roman* Law.

To these three Volumes they have since added the Constitutions of *Justinian*, called *Novellæ* or *Authenticæ*; which, altho' they are not contained in the body of the Law, collected and published by the order of *Justinian*, yet they have obtained such an Authority, that tho' they were published last by *Justinian's* order, yet they have exceeded the former in many things.

And this Work was so excellent, that even after the ruine of the *Roman* Empire, the best polited Nations in the World make still use thereof to decide all their differences.

The Civil Law is twofold, the written and the unwritten.

The written Law is that which being collected into Writing, is published in a manner usual to each state. In the *Roman* Dominions there were six kinds of this written Law, called by several names, viz. *Lex*, *Senatus Consulta*, *Plébiscita*, *Principum Placita*, *Magistratum Edicta*, *Responsa Prudentium*. These several Definitions are related by *Justinian* in the 2. Cap. of his first Book.

The unwritten Law is that which has introduced it self by Practice and Tacit consent

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of them who use it, and this is called Custom. These two several kinds of Laws are much in request in *France*, for they have there the Edicts and Ordinances of their Kings for a Written Law; and as for Custom, there is almost no Province, but has Laws called customs particular to themselves.

The Canon Law is nothing else but a collection of Ecclesiastical rules, definitions and constitutions, taken out of the ancient General and Provincial Councils, the writings and resolutions of the Fathers of the Church, and constitutions and rescripts of the Popes, whereby are decided all controversies of the Ecclesiastical State, not only concerning the administration of Sacraments, management of the Estates, and regulating of Clergymen, but also in what concerns the Laity, and Secular men in Spiritual matters, and this Law, which was lately collected and composed on the Model of the Civil Law, is contained and reduced into three Volumes, the first whereof is called the *Decree of Gratian*, composed of the ancient Canons, or rules taken from the ancient Councils and Writings of the Fathers.

The Second is called the *Decretals*, containing the Decretal Epistles i. e. the constitutions or rescripts of the Popes, chiefly since *Alexander III.* till *Gregory IX.* by whose authority it was compiled and some Chapters taken out of the Epistles of Pope *Gregory*, and some other Antient's.

The last volume is called *Sextum*, containing the rescripts of the Popes since *Gregory IX.* till *Bonifacius VIII.* by whose authority it was collected; but this volume is hardly received in *France*, because of the difference between *Bonifacius* and *Philip*, called le Bel King of *France*, and for many things inserted therein, contrary to the liberties of the *Gallian* Church.

At the end of this volume are added the *Clementina*, which are the constitution of *Clement V.* decreed in the Council of *Vienne*, and some rescripts of *John XXII.* and other Popes commonly called *extravagantes*, because they are out of the Body of the Canon-law, composed in three volumes.

JUSTITIA. Justice, A Goddess called by the Ancients *Astræa*, Daughter of *Jupiter* and *Themis*. She is represented by the figure of a naked and blindfolded Virgin, holding an even balance with one hand, and a naked Sword with the other, to shew that Justice has no regard to persons, and punishes and rewards equally.

Hesiod says, that Justice the Daughter of *Jupiter* is tied to his Throne in Heaven, and demands revenge of him, every time that
her

her Laws are violated, whereupon a long Succession of calamities is poured upon Nations: who are punished for the Crimes of Kings and great men.

Aratus in his *Phænomena* gives us still a finer description of the Goddess's Justice, who during the Golden Age was conversant night and day on the earth, amongst People of all sorts of Age, Sex, and Condition, teaching her Law. During the Silver Age, she appeared only in the night, and in secret reproaching men with their unlawful ways; but in the Iron Age, she was forced to quit the Earth, and retire into Heaven, because of the multitude and enormity of Crimes.

JUTURNA. A Fountain in *Latium*, dissembling itself into the River *Nunicius*. The Fable tells us, that she was Daughter of *Danaus*, and Sister to *Turnus* King of the *Rutuli*, whom *Jupiter* loved and enjoyed, she assisted her Brother against *Æneas*; but having perceived that the Latens were averse to him, out of despair she cast herself headlong into the River *Nunicius*.

Ovid, in the 6th Book of his *Fæsti*, speaks of the Temple of *Juturna* the Sister of *Turnus*, so often mentioned by *Virgil* in his *Æneids*, who was beloved by *Jupiter*, from whence she took her name, as if one said *Joviturus*.

The truth of the History is, that it was a Fountain in *Italy*, the waters whereof were very fine and wholesome, from whence it took also its name, as *Servius* informs us, in lib. 12. *Æneid*. *Juturna fons est in Italia saluberrimus, cui nomen a juvando est inditum. Varro on the contrary seems to say, that the waters of that Fountain were sought after, because of its name, out of a superstitious and common simplicity, Nympha Juturna que juvaret; itaque multi propter id nomen hinc aquam petere solent.*

JUVENTAS, called by the Greeks *Hèbe*, the Goddess of Youth, *Juno's* Daughter. See *Hèbe*.

IXION, The Son of *Phlegias* or *Ætion*. *Lucian* in his Dialogue of the Gods introduces *Juno* and *Jupiter* talking thus of *ixion*.

Jun. Who do you think was *ixion*?

Jup. A very gallant man, and good Company, or else I would not have admitted him to my Table.

Jun. He is an insolent fellow, who doth not deserve that honour.

Jup. What has he done? I would fain know?

Jun. I am ashamed to tell it, such is his impudence.

Jup. Has he made an attempt upon some Goddesses honour, for you seem to intimate as much.

Jun. He has made his addresses to myself. At first I took no notice of his love; but afterwards he had always his eyes fasten'd upon me, and that from time to time he sigh'd, and let some tears drop, that he affected to drink after me, and lookt on me while he was drinking; and then kissed the Glass, I perceived his folly, and I was ashamed to acquaint thee with it, and thought it would soon be over. But at last he grew so insolent as to tell me of it; then presently stopping my ear, lest I should hear him, I came running as fast as I could, to give thee notice of it, that thou mightest make an example of him.

Jup. That is a bold Rogue to attempt to plant Horns on *Jupiter's* Head. He was certainly drunk with Nectar; but 'tis my fault to love mortals so well, as to admit them to my Table. For 'tis no wonder if feeding upon the same meat as I do, they are transported with the same desires, and fall in love with immortal Beauties. Thou know'st thy self what a Tyrant Love is.

Jun. 'Tis true, that he is thy master, and that, as they say, he leads thee by the Nose. However I do well perceive why thou pity'st *ixion*: He doth nothing but what thou hast deserved; for thou hast formerly lain with his Wife, and begot *Pervithous* by her.

Jup. Dost thou remember it still? Shall I tell thee my opinion in this matter? It would be too great a punishment to banish him for ever out of our Company; but seeing that he cries and sighs, my opinion is

Jun. What! That I lay with him?

Jup. No, some other Phantom like thee, somewhat to satisfy his passion.

Jun. This would be to reward him, instead of a punishment.

Jup. But what harm would that do thee?

Jun. He would think to embrace me, and the disgrace would redound to me.

Jup. But he should be deceived; for if we should form a Cloud like thee, it should not be *Juno* herself.

Jun. As men have commonly more vanity than love, he would brag of it, and say, that he had lain with me, and I should lose my reputation.

Jup. If it thus falls out, I will throw him headlong into Hell, where being tied to a Wheel, he shall turn for ever, without enjoying any rest.

Jun. This wont be too great a punishment for his crime. In short, *ixion* being persuaded he had embraced *Juno*, because he hugged a Cloud like her, bragged of it,

L A B

whereupon *Jupiter* precipitated him into Hell, where he turns a *Wheel* without Intermission.

Isaac Tzetzes relates, That *Ixion* having killed his Father in law, and being wandering and vagrant, as a punishment of his crime, was entertained by a King named *Jupiter*, who kindly received him in his Palace, and admitted him to his Table; but *Ixion* having forgot this kindness, imbolden'd himself to discover his love to the Queen; which being reported to the King, to inform himself of the truth of the matter, ordered that one of the Queens Maids of Honour called *Nephela*, or *Cloud*, should be dressed with the Queens Apparel, and brought to *Ixion*, who enjoy'd her, thinking it was the Queen herself.

K.

K A double Consonant, and the tenth Letter of the Alphabet, taken from the *Latin*, and comes from the *Greek Kappa*. It was accounted useless by *Priscian*. *Claudius Dausquius* says, from *Salust*, that the inventor of the Letter *K*, was named *Salvius*, and that it was unknown to the ancient *Romans*.

K is also a Numeral Letter, which signifies amongst the Ancients two hundred and fifty; and with a stroke above it, it stands for an Hundred and fifty thousand.

KALENDE, The *Calendi*, or the first day of every Month amongst the *Romans*. See *Calendæ*, &c.

L.

L Or *Ell*, the name of the eleventh Letter of the Alphabet. *L* is also a numeral Letter amongst the Ancients, which stands for Fifty, and signifies the same in the *Roman* Arithmetical Figures: And when a stroke is added to it, it stands for fifty thousand.

LABARUM, The *Standard* of the *Roman* Emperours, carried before them in the Wars, and adored by the Soldiers. It was a long Spear, with a Staff set cross-way at the upper end thereof, and from that Staff hung down a rich Standard of Purple colour, edged with a Fringe, and beset with precious Stones. The *Roman* Emperors carried in their Colours or *Labarum*, an Eagle Painted or Embroidered with Gold; as we may observe in the reverse of a Medal of *Maxentius*, wherein this Tyrant is represented

L A C

armed with his Breast Plate, holding with one hand the *Labarum*, wherein an Eagle is drawn. But *Constantine* the Great, in the War against *Maxentius*, where he vanquished him by the sign of the Cross, which he saw in the Clouds, Crowned the *Labarum* with a rich Crown, beset with precious Stones, and ordered that this Cypher *P*, i. e. *Christ*, with these two Letters, *A* and *Ω*, to signify that *Jesus Christ* is the beginning and the end, should be wrought in Gold upon the Purple Standard. We have a Medal of *Constance*, wherein the Emperour is represented with his Coat of Armour on, with his right hand holding up Victory, which Crowns his head with Laurels, and with the left hand he carries the *Labarum*.

Those who did bear the *Labarum* in the Armies, were called *Labariferi*.

LABRUM, A great Tub, standing at the entrance of the Temple of the *Jews*, and the *Pagans* in imitation of them, where the Priests wash'd their Feet and Hands before they offered Sacrifices. *Labrum* signifies also a *Bathing Tub*, used in the Baths of the Ancients.

LABYRINTHUS. A *Labyrinth*, a place full of turnings and windings, so contrived, that 'tis very hard to get out again. *Pliny* mentions four *Labyrinths*; that of *Egypt*, which was the greatest of all, described by *Herodotus*, having amongst other remarkable things sixteen Wards, or great sides of Houses, answerable to the sixteen Governments of *Egypt*; which *Memis* or *Maros* King of that Country ordered to be built to serve him for a *Mausolium*, as *Philostratus* reports: And upon the Model of this *Labyrinth*, *Dædalus* built that of *Creta* or *Candia*, by *Minos*'s order, to shut in the *Minotaur* therein. But *Dædalus* was there shut up himself with his Son: However he got out by the means of Wings he made of Wax. *Theseus* was there also exposed to be devoured by the *Minotaur*, and had not escaped but by the help of the clue of *Ariadne*. The third *Labyrinth* was in the Isle of *Lemnos*, and had a hundred and fifty Pillars of Marble: And the fourth was built in *Italy* by the orders of *Porcenna* King of *Tuscany*.

LACERNA, A kind of a Garment worn by the *Romans* over their Gowns, like a Cassock to keep off rain and cold. The Soldiers, the common People, and the Emperours did wear it even in days of Shews. The Emperours had this Garment made of Purple coloured Cloth. *Ovid* informs us, that *Lucretia* fastned her Servants to finish that kind of Garment, that she might send it to *Collatinus* her Husband, who laid Siege to *Ardea*.

L A M

Mittenda est Domino, nunc nunc properate, puella.

Quam primum nostra facta lacerna manu.

And *Lampridius* speaking of the Emperour *Alexander Severus*, says, That he returned from the Baths with the common People, without any other badge of his Imperial Dignity, but his *Lacerna* of Purple Colours, *Hoc solum Imperatorium habens quod lacernam coccineam accipiebat.*

Some mistaking two places in *Juvenal* and *Horace* say, That this Garment was worn by Women; but have not observed that *Juvenal* speaks of one *Spirus* whom *Nero* Married as if he had been a Woman.

Ipsæ lacernatas cum se jactaret amicae :

And that there is a fault in the Verse of *Horace*; for *Lambinus* will have us read, *Sub clara nuda lacerna*, instead of *Sub clara nuda lacerna*, it being a common thing for these prostitute Women, whereof *Horace* speaks, to wait for their Sparks by the light of a Lamp.

LACHESIS, One of the three Destinies, Daughter of *Jupiter* and *Themis*, or the Night and *Erebus*, who spins the Thred of Man's Life, according to the Fable. The Ancients represented her clothed with a Garment sprinkled with Stars, and holding many Spindles in her hands.

LACONICUM, A Stove, or Sweating house. The dry Stove were thus called by the Ancients, because the *Lacedæmonians* brought them into use. *Mercurialis* finds fault with those who confounded *Laconicum*, which is a place for Sweating, with *Hypocaustum*, which was the Stove that warmed the *Laconicum*.

LACOTOMUS, A line to mark the lines in the *Analemma*. Grammarians have not asserted the signification of this word, which seems to be a Greek word, and is not found in the Treatise that *Ptolomy* has written concerning the *Analemma*. The most common opinion is, that this word comes from the Greek *λαγίς*, i. e. *paring* of Cloath, and from the Verb *τάμνω*, i. e. to act; for the line called *Lacotomus* cuts one part of the Meridian.

LAMIAE, were accounted Hags, or rather evil Spirits, who under the shape of fair Women enticed Youth to devour them.

Philostratus in the Life of *Appollonius* calls them *Lemures*. The Origine of this word comes from a Fable, related by *Sudas* and *Phavorinus*; who tells us, that *Jupiter* fell in love with a certain Woman of extraordinary beauty called *Lamia*; but *Juno* growing jealous, turned her beauty into terrible deformities, and put all her Children to death;

L A R

whereupon she grew so mad, that she devoured all the Children she met.

Dion Chrysostome reports this Story otherwise; for he tells us, That there are in the Desart of *Lybia* some fierce Beasts, who have the Face and Breast of young Maids, and the rest of the Body, which they take care to hide, is like a Serpent; and that they intice the Travellers by a thousand Caresses, that they might devour them. *Philostratus* relates also in the same place, that he drove one out of *Corinth* who attempted to surprize a young Man called *Minippus*.

In short, these *Lamia* are Sea Monsters, and Fish of so prodigious bigness, that two Horses are hardly able to draw one of them in a Cart. The Inhabitants of *Marseilles* have taken some *Lamia*, in the Stomach whereof they found whole Men, and even one armed.

LAMPAS, A Lamp, a Vessel wherein they burn Oyl to give light.

The Ancients had no other Lights but Lamps, and kept some burning before their Images. *Lucian* has given us the Description of an Island of Lamps where he landed. He says, That this Isle is situated between the *Hyades* and *Pleiades*, and a little below the Zodiack; that these Lamps go forwards and backwards like the Inhabitants of a Town, and that every one has its own name and lodging like the Citizens of a Commonwealth. The Palace of the King is in the middle of the City, wherein he administers Justice all night, and every one of his Subjects is obliged to meet there, to give an account of his actions: Those who have committed faults suffer no other punishment, but that they are put out, which is a kind of civil death amongst them.

LANCEA, A Lance, an offensive Weapon, made of a long Staff like a half Pike, with a point at the end, armed with Iron. 'Tis said that the *Eolians* invented this Weapon. *Pallas* is represented with a Lance.

LAPITHÆ. A Nation in *Thessalia* the posterity of *Lapithus*, the Son of *Apollo* and the Nymph *Stilbe*. At the Wedding of *Pirithous* their King, with *Hippodamia*, they fought the *Centaur*s, and got the best of them. *Ovid* has described this fight in the 12th Book of his *Metamorphoses*.

LARARIUM. A private Chappel in a house for the household Gods called *Lares*. *Spartian* in the Life of *Alexander* the Son of *Mauinus* says, that he kept in his *Lararium* the figure of our Saviour, with the Images of his other Gods.

LARES. The Household Gods *Lares*. *Apuleius* in his Book of the God of *Socrates* explains also what is meant by *Manes*. The Soul of Man

L A R

Man, says he, being free from the bonds of the Body, and not obliged to perform its functions, becomes a kind of *Demon* or *Genius*, formerly called *Lemures*. Of these *Lemures* those who were kind to their families, and kept them in peace, were called *Lares Familiares*, Domestic *Lares*, but those who for a punishment of their crimes committed during their lives, were condemned to wander continually, without finding a place of rest, frightening good men, and plaguing the wicked, were vulgarly called *Larvæ*.

The *Lares* called also *Penates* or household Gods, were adored in private Houses, under the figures of small Images of Silver, Brass, or Earthen Ware. The Etymology of the word *Penates* comes either from *penes nos nati sunt*, or from the word *Penus*, which signifies the innermost part of the house. Some of these *Lares* were Gods of the Highways, called *Lares Viales*: Wherefore *Plautus* introduces *Chlorium* making himself ready for a journey; calling upon the Gods of the Highways to preserve him during his Travels.

Invoco Vos.

Lares Viales, ut me bene tutetis.

I implore your assistance, Gods of the Highways, vouchsafe to protect me in my journey.

'Tis likely, that the word *Lar* comes from the *Tuscan* Language, for *Lars* amongst the *Tuscans* was the Prince of the People. *Lactantius* says, that the Goddess called *Nuta*, *Lara*, *Larunda*, was the mother of the Gods *Lares*. *Ovid* tells us, that *Lara* was formerly called *La-lara* from the Greek verb *λαλέω* *Loguor*, because she talked too much, for she discovered to *Juno* the amours of *Jupiter* and *Juturna*: Whereupon *Jupiter* deprived her of her Speech, and gave order to *Mercury* to lead her to Hell, but *Mercury* desflowered her, and begat two Children of her called *Lars*. Thus this Goddess became dumb, and her Children the *Lares*, were instructed with the care and government of the Highways and Houses.

*Forte fuit Nais, Lara nomine; prima sed illi
Dissa bis, antiquum Syllaba nomen erat.
Ex virtus positum
Eripuit linguam: Mercuriusque monet
Duc hanc ad Manes locus ille Silentibus aptus . . .
Fitque gravis geminosque parit, qui compita servans
Et vigilant nostra semper in urbe Laræ.*

Ovid. Fast. l. 2. v. 600.

The Gods were honoured either privately in Houses, and then something of what

L A R

was brought upon the Table was burnt to their honour, as first fruits, or publicly by sacrificing a Sow to them, as being keepers and overseers of Streets and High-ways.

They were represented clothed with the Skin of a Dog, and having a Mastiff Dog by them, to shew their watchfulness and fidelity in keeping the house, and defending their master, as we learn from *Plutarch* in his *Roman* questions: 'Why, says he, is a Dog represented by the *Lares* called *Præfetes*, and why are they covered with Dogs Skin?'

The Ancients called *Lares* or *Penates* Gods chosen to protect States, Highways, Forests, and other things like. And *Nigidius Figulus*, says *Anchises*, calls the Gods *Lares*, sometimes *Caretæ*, and sometimes *Indigetæ*. But *Africanus Pedianus* explaining these words of *Virgil*, *Dis magnus*, tells us, that these great Gods were the Gods *Lares* of the City of *Rome*; and *Propertius* says, that they drove away *Hannibal* from his Camp before *Rome*, because he was frightened by some night apparitions.

Annibalem Laræ Romana sede fugantes.

This Inscription, which confirms what *Arconius Pedianus* has said.

D. M.

Gemo Augg. Lar. Fam. Fortunatus.

Aug. lib.

To the great God,

To the Genius of the Emperors,

To the Household Gods, &c.

To the familiar *Lares*, &c.

There was also a distinction of publick *Lares*, viz. *Lares* of the Oaks, *Lares* of the Seas, *Lares* of the high ways, *Lares* of the Fields, and *Lares* that were enemies.

'Tis certain that the Ancients ranked all the little figures they had of their Ancestors, and others amongst their Gods *Lares*, especially when they excelled in some virtue, and in series of time, they all become indifferently *Lares* protectors, because they were placed amongst Statues of other Gods; as we learn of *Pliny*, l. 2. where he speaks of the ancient Custom of placing those persons amongst the number of Gods, who had bestowed some considerable favour upon men, to shew thereby an acknowledgment for their kindnesses. And we must not fancy that this Custom was first practised in publick Temples, on the contrary, it began first to be used in private families, who had no authority to propose the subjects of their personal gratitude to publick veneration.

How-

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However, the great Gods were placed amongst the number of the Gods *Lares*. *Macrobius* assures us, that *Janus* was one of the Gods *Lares*, and presided over the High-ways, because he was represented holding a Key and a Rod in his hands, like the Keeper of all the Gates, and ruler over the High-ways, *Nam & cum clavi & virga figuratur, quasi omnium & portarum custos & rector viarum.* *Apollo* himself, says he in the same place, was also called by the Greeks *ἀγυαῖς*, as presiding over the corner of the Streets of the City. Likewise *Diana* and *Mercury* were also reckoned among the Gods *Lares*, because *Athenius* calls *Diana ἑσθία* present at the Highways, and one of the Gods *Lares* presiding there. And if the Gods *Lares* had been uncertain and unknown Gods, the *Romans* never had consecrated to them the famous games called *Compitalitia*, i. e. the Feast of the Crossways, solemnized according to the Law of the *Prætor* the xith. day before the Calends of *January*; for these games were not only celebrated to their honour, because they were Keepers both of the Highways and Crossways, but also because they presided over the guard of Empires, and watched for the preservation of private men, wherefore at solemnizing of these games they offered Sacrifices for the Weal of the Republick, and families of the Empire.

'Tis therefore certain, that all Gods, chosen Patrons and Protectors of places and private men, were called *Lares*; some little images and figures whereof were kept in the private Chappel of each Family, and the Palace of the Emperors, who had officers appointed to guard these Gods *Lares*. This plainly appears by the ancient Monuments,

HYMNUS. CÆSARIS. L. AUG
VOLUSIANUS,
DECURIO LARUM VOLUSIA-
NORUM.

Hymnus Volusianus, Freedman of the Emperor, Decurio of the Volusian Laræ, and this following.

M. FABIO. ASIATICO. SEVIRO
MAG. LARUM AUG.

To M. Fabius the Asiatick Sextum-vir, and master of the Laræ of the Emperor.

Wherefore all kinds of Gods whatsoever, appointed by Towns, Emperours, or private Men for their Tutelar Gods, and of whom they kept small Images, were called *Lares*: And for this same reason the Feast of the Gods *Lares* solemniz'd the xith. day before the Calends of *January*, is called by *Macrobius* the Solemnity of the little Statues, *Sigillariorum celebratio*. They set up burning Lamps before these Figures, they

L A T

crowned their heads, and perfumed them almost every day with Essentions.

LARVÆ, Ghosts of wicked Men wandering up and down after their death; Phantoms who fight good Men, and torment the wicked. The word *Larva*, in the singular number is taken for a Vizard, that frights Children, like *Larvæ* or bad *Genius's*.

LARA and **LARUNDA**, The Mother of the two *Lares*, according to the fable, whom *Jupiter* deprived of Speech, because she had discovered his amours to *Juno*, wherefore she is called *Muta*.

LATICLAVIUM, &c. See after *Latrine*.

LATIUM, A Countrey in *Italy*, thus called a *latensio*, because *Saturnus* retired there to secure himself from his Son *Jupiter*.

..... *Latium que vocari
Maluit, his quoniam latuisset tutus in oris*

Virg. Æn. 2.

This part of *Italy* is extended along the Shore of the *Tyrrhenian* Sea, between *Ætolia* and *Campania*, wherein the City of *Rome* is contained.

LATINÆ FERIÆ, The Feast thus called, was kept four days together, and had no time appointed in the year for their Celebration; only the Consuls were bound to solemnize the same before they went to War: and it was observed, that those who neglected that duty were unfortunate in their undertakings. This Feast was instituted by *Tarquinius Superbus*, after he had vanquished the *Tuscan*, to maintain the Confederacy concluded by his means between them and the *Latins*. They agreed about the time of their meetings at Mount *Albanus*, where they repaired from all parts, this Hill being situated in the middle of these Nations. There every one brought along with him his own part for the Offering, either Milk, or Cheese, or Lamb; whereat they made a Feast all together, in token of union. There was all so a Fair kept; but the most remarkable thing in this Feast was the Sacrifice of a Bull, offered to *Jupiter*, signified for that reason *Latinus*: For 'tis observed that every one of those who were there present carried home a piece how little soever of the Bull's entrails. And tho' this Solemnity was common to forty seven Nations, yet the *Romans* had the distinction thereof; and if any Man failed to bring some Offering, or carry home a piece of the Victims, or neglected some other duty, they were obliged to begin again, and that mistake was accounted for a great misfortune.

LATONA, The Daughter of *Cœus* the *Titan*, and *Phœbe*, as *Hesiod* and *Ovid*, or of *Saturnus*

L A T

Saturn, according to *Homer's* opinion, *Jupiter* was enamoured with her; whereupon *Juno* being jealous, raised a dreadful Serpent against her, called *Pytho*, to pursue her. *Lactantius* in the Dialogue of the Sea Gods, introduces *Isis* and *Neptune* discoursing thus about *Latona's* affairs.

Isis. *Jupiter* bids thee to stop the Island that floats over the *Egean* Sea, having got loose from *Sicily* by stormy weather.

Nept. Why so?

Is. For *Latona* to be brought to bed in, who is in labour.

Nept. What are not *Heaven* and *Earth* sufficient for this service?

Is. *Juno's* angry, and won't suffer her in *Heaven*, and the *Earth* has sworn that she won't receive her; wherefore there is only this Island, which being now no part of the world, is not bound by oath.

Nept. Stop at my command, floating Island, to receive two twins who will be the honour of heaven, and the finest children of *Jupiter*. Let the winds be still, whilst the *Tritons* bring her to lie in: as for the Serpent, he will serve for a trophy to these young Gods, at the first instant of their birth. Go and tell *Jupiter* that all is ready, and that she may come when she pleases.

And in another Dialogue *Lucian* introduces *Juno* and *Latona* quarrelling one with another.

Jun. In truth, *Latona*, thou hast born *Jupiter's* fine Children.

Latona. We can't all be the Mother of *Vulcan*.

Jun. 'Tis true he is lame, and yet in that condition *Venus* has accepted of him for her Husband. . . . But thy Daughter, out of a masculine courage unbecoming her sex, goes as far as *Scythia* to murder her guests; and thy Son, who is of all trades, an Archer, a Fiddler, a Poet, and Physician, has settled places for Prophecies at *Delphi*, *Clarus* and *Didymus*, where he pretends to tell things that are to come, and surprizes the people by deceitful Oracles, which have always some back doors to secure themselves, &c.

Latona. Your Jealousy won't permit them to Triumph in *Heaven*, and be famous there, one for her beauty, and the other for his harmony.

Jun. Thou makest me laugh, when thou takest thy Son for an excellent Musician, who had been flea'd in the room of *Marsias*, had the *Muses* done him justice. As for thy Daughter, she is so fair, with her full Moon face, that *Aëtion* was torn in pieces by his own Dogs, because seen he had her stark naked, lest he should discover her ugliness to the world.

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LATOR-LEGIS, A Law-giver, one who ordered a Law to be posted up, and then published his name under it.

LATRINÆ, A house of office. We don't find neither in the Writings nor Buildings that remain of Antiquity that they had any Privies in their Houses. For what they call'd *Latrine* were publick places where the Slaves emptied and washed the Close-stool-pans, called also *Latrine* a *Lavando*, according to the etymology that *Varro* gives of that word. *Plautus* speaks of a Slave who washes the pan of the Close-stool, *qui latrinam lavat*: for in that place of *Plautus* 'tis not meant the Privy which was washed by Canals under ground, with the waters of the River *Tiber*.

'Tis then most certain, that there were publick Houses of Office in many places of the Town for publick use. These Houses of Office were covered, and there was a Sponge hung up for cleanliness. Rich Men had Close-stools, and other Vessels for that use, which the Slaves washed, after they had emptied them into the Common-shore.

LATUS CLAVUS, or **LATICLAVIUM**, or **TUNICA CLAVATA**: & **LATICLAVII** A *Tunic* a Waistcoat trimmed with broad Buttons like the head of a nail. It was a garment of distinction, and a badge of honour amongst the *Romans*. The Senators had the privilege to wear this sort of garment, and therefore were called by a single name *Laticlavii*, as *Suetonius* says, *binos Laticlavios misit*, he sent two Senators.

The Consuls, Prætors, Ædiles, and those that triumphed were allowed to wear this Robe; and during the time of the Emperours, it was bestowed upon Governours of Provinces, and those who had perform'd some great service for their Country, as a badge of honour.

LAVATIO MATRIS DEUM. The washing of the great Mother of the Gods, kept the 26th day of *March*. This Feast was instituted in remembrance of the day that she was brought from *Asia*, and washed in the River *Almon*, at the place where it goes into the *Tyber*. Her Priests, called *Galli Cybeles*, carried her Statue in a Chariot, attended by a great croud of people, to the place where she was washed as her first coming to *Rome*. Here they washed and rubbed carefully, as *Ovid* says,

*Est locus in Tiberim qua lubricus infuit Almo,
Et magno nomen perdit in amne minor:
Illic purpurea canus cum veste sacerdos
Alumnus Dominam sacraque lavat aqua.*

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St. Austin, l. 11. de Civ. Dei. cap. 4. gives us an account of this Feast. The day that *Cybele* the Virgin and Mother of all Gods was solemnly washed, some wretched Buffoons sung fifty Songs before her Chariot, that decency would not only allow the Mother of the Gods to hear, nor even any other Mother of Persons of the meanest rank: For Nature has printed in us a kind of modesty to our Parents, that Vice it self is not able to deprive us of. And these Buffoons would be ashamed to repeat at home before their own Mothers, all the words and the lascivious postures they played in publick before the Mother of the Gods, in sight of a great multitude of people of both Sexes, who coming out of curiosity to see this Shew, return'd home with thame to have seen Representations that offended modesty.

L A V E R N A, The Goddess of Thieves mentioned in *Horace, l. 1. Epist. 16. v. 60.* *Fistus* tells us, that the Ancients called Thieves *Laverniones*, because they were under the protection of the Goddess *Laverna*, who had a Wood consecrated to her, where they shared their booty. *Laverniones fures Antiqui dicebant, quod subretela Dæ Lavernæ essent, in cuius loco obscuro abditoque soliti furtâ prædam que inter se luere.*

L A V I N I A, The Daughter of King *Latinus* and *Amata*, who married *Aneas*, when after the sacking of *Troy*, he came into *Italy*: But being a Widow, lest *Ascanius* should attempt her life, to secure himself the Crown of the *Latins*, she retired into the Forest, where she lived privately in the house of *Tyrrhenus*, Overseer of the Herds of her Father *Latinus*. The *Latins* grumbled against *Ascanius* for the absence of *Lavinia*; whereupon he was obliged to send some Persons to seek for her, and intreat her to come again to *Lavinium*.

L A U R E N T A L I A, Feasts instituted by the *Roman* people, in honour of *Acca Laurentia*, kept during the Feasts called *Saturnalia*, which afterwards were solemnized as a part thereof. Authors write, that there were two *Laurentia's*, one who was Nurse to *Romulus*, and the other a famous Curtezian, who by her last Will, made the *Roman* People her Heir, and vanished away at her coming to the Sepulcher of the first *Laurentia*: Upon this account 'tis said, that the honours that the Priest of *Mars* performed to them both in the *Valabrum*, with effusion of Wine and Milk, were confounded together.

L A U R E N T I A A C C A was a debauched Woman, who nursed up *Romulus* and *Remus*: Which occasioned the Fable to say, that a She Wolf suckled them. She married afterwards a very rich Man, who brought

L A U

her a great Wealth; which at her Death she left to the *Roman* people, in consideration whereof they performed her great honours. This is the most certain account we have of her, related by *Macrobius*, and by him taken from the most ancient Writers.

L A U R U S The Laurel or Bay-tree, a Tree which is always green, used to Crown Victorious Men, and was planted at the Palace-gate of the Emperours the first day of the year, or any other time when they had obtained some Victory. *Dion* speaking of the honours the Senate performed to *Augustus*, says, that they ordered that Bay-trees should be planted before his Palace, to shew that he was always Victorious over his Enemies. *Terrullian* speaks of these Laurels, when he said, Who should be bold enough to besiege the Emperours between two Laurels? *Quæ sunt qui Imperatores inter duas lauros obsident?* Wherefore *Pliny* calls Laurel the keeper of the Emperour's Gate, the only ornament and the true guard of their Palace: *Gratissima domibus Imperatrix Caesarum, quæ sola & domos exornat & ante limina excubat.* The Fable tells us, that *Daphne* flying to avoid the pressing instances of *Apollo's* love, was turned into a Laurel.

LECTICA. A Litter, a Horse Litter. The use and invention of this kind of Chariot came first from *Bythinia* and *Cappadocia*, and was made use of to carry both living and dead Bodies: As *Tully* reports, *Nam, ut mos fuit Bythinia, lectica ferebatur.* There were two kinds of Litters, some covered, used in dirty Weather, and others uncovered on purpose to take the air in fair Weather. *Pliny* speaking of *Nero*, calls the first kind of Litters, a Traveller's Chamber, *Cubiculum viatorum.* *Suetonius* reports, that when *Augustus* was going into the Country, he often ordered his Servants to stop his Litter that he might sleep therein; for there were on both sides Pannels or Curtains that might be drawn at any time. These Litters were carried by six or eight Men, called *Lecticarii*, and the Litter, *lectica hexaphora*, or *ostephora*.

LECTISTERNIUM, A great Ceremony among the *Romans*, but seldom practised but upon occasion of some great and publick Calamity. When this Ceremony was performed, the Statues of the Gods were brought down from their Basis, or Pedestals, and then laid upon Beds, made for that purpose in their Temples, with Pillows under their Heads; and in this posture they were magnificently entertain'd. Three most stately Beds were made, whereupon they laid the Statues of *Jupiter*, *Apollo*, with that of *Larona*, *Diana*, *Hercules*, *Neptune* and *Mercury*, to pacify them. Then all the Gates were opened, and

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the Tables were every where served with Meat: Foreigners, known or unknown, were entertained and lodged for nothing; all matters of hatred and quarrel was forgot, they conversed with their Enemies like Friends, and liberty was granted to all Prisoners.

This Feast was solemnized in time of Plague, or some other great and publick Calamity. The Feast *Laetifernum* was celebrated by order of the *Duumviri*, in the year 335, after the Foundation of *Rome*.

LEDA. The Wife of *Tyndarus*, King of *Oebalia*, beloved by *Jupiter*, who turned himself into a Swan to enjoy her. She brought forth two Eggs, out of one, which she had conceived by *Jupiter*, came *Polux* and *Helen*; out of the other, which she had conceived by *Leda* her Husband, came *Cassiopea* and *Clytemnestra*.

LEGIO. A Legion, a kind of a Regiment, or body in the *Roman* Army. Legions consisted of different numbers of Soldiers and Officers, according to different times, but yet they were commonly made up of six thousand Men. The Forces of *Rome* consisted of many Legions. 'In the time of the Emperor *Tiberius*, says *Tacitus*, two naval Armies, one at *Ravenna*, the other at *Mixenum* guarded both Seas of *Italy*. The Coast of the *Gauls* was secured by the Gallies that *Augustus* had taken in the Fight of *Actium*: But the main Forces of the Empire, in the number of eight Legions guarded the *Rhine*. Three other Legions were employed to prevent the Enemies attempts upon *Spain*, which had been lately conquered by *Augustus*. *Africa* and *Egypt* were both severally secured by two Legions: And all the Countreys from the Sea of *Syria* to *Euphrates* and *Pontus*, *Euxinus* were kept in peace by four Legions. The passage of the River *Danube* was guarded by four other Legions, two in *Pannonia*, and two in *Moesia*, sustained by two other in *Dalmatia*; two kept the *Barbarians* in awe, and assist *Italy* in case of need. *Rome* was Garrisoned with three Cohorts of the City, and nine of the Emperor's own Forces, all chosen Soldiers out of *Umbria*, *Tuscany*, the Countrey of the *Latinians*, and other old *Roman* Colonies. Besides the Armies and Gallies of the Confederates lying in the most convenient Harbours of the Provinces, which were also equal to our Forces.

Each Legion was divided in ten Cohorts; each Cohort in three Companies, and each Company into two Centuries. The chief Commander of the Legion was called *Legatus*, i. e. Lieutenant.

LEMNOS. An Island in the *Egean* Sea or *Archipelago*. Poets tell us, That *Vulcan*

L E T

was therein cast head-long, from the top of Heaven by *Jupiter*: However, he was received in the Arms of the Inhabitants of the Country, who preserved him from the fate of *Astyanax*: Notwithstanding he broke one of his Legs, and ever since was lame. They relate also that he settled himself in that Countrey, and became a Black-Smith, because of the Fire that breaks out from time to time from the middle of the Mountains, and the noise that is heard thereabout.

LEMURES. *Apuleius* in his Book of the God of *Socrates* reports, That the Soul of Man released from the bands of the Body, and freed from performing of his bodily Functions, becomes a kind of Daemon or Genius called *Lemures*: And of these *Lemures*, those that were kind to their Family, were called *Lares Familiares*; but those who for their crimes were condemned to wander continually, without meeting with any place of rest, and terrified good Men, and hurt the bad, were vulgarly called *Larvæ*, Hobgoblins.

LEMURIA. A Feast of Ghosts, and Phantoms solemnized the ninth day of *May*, to pacify the Mines of the Dead, who were the *Lemures* that comes in the night to torment the living. The Institution of this Feast is ascribed to *Romulus*, who to rid himself of the Phantoms of his Brother *Remus* whom he had ordered to be Murdered, appearing always before him, ordained a Feast called after his name *Remuria* and *Lemuria*. They offered Sacrifices for three nights together, during which time all the Temples of the Gods were shut up, and there was no Wedding. This is the chief Ceremony of this Sacrifice. About mid-night, the Person who offered, being bare-foot, made a Signal, having the Fingers of his hand joyned to his Thumb, whereby he fancied he kept off the bad Spirit or Phantom from him. Then he washed his hands in Spring Water, and putting black Beans into his mouth, threw them behind him, uttering these words, *I deliver my self and mine by these Beans*, making withal a deadly noise, with Pans and other Brass Vessels, which they did strike one against the other; desiring these Ghosts to withdraw, repeating nine times together that they should retire in peace without troubling any more the rest of the living.

LERNA. A Lake, famous for the seven headed *Hydra*, defeated by *Hercules*. Out of this Lake came infectious Exhalations: And 'tis reported that the *Denaidæ* cast therein the heads of their Husbands, whom they Murdered on their Wedding Night.

LETHE. A River of *Africa*, which after a long course hides its self under ground, and

L E X

and then appears again; wherefore Poets fancied, that all the dead drank a draught of its waters, to make them forget what was past.

LEUCOTHEA. *Ino* the Wife of *Atreus* King of *Thebes*, who casting herself into the Sea, together with her Son *Melicerte*, to avoid the fury of her Husband, who was attempting to murder her, was ranked by *Neptune* amongst the number of the Sea-Gods, and called *Leucothea*, or the break of day.

LEUCOTHOE, The Daughter of *Orchamus* King of *Babylon*, beloved by *Apollo*, who enjoyed her, having introduced himself into her Chamber, under the shape of *Eurynome* her Mother. But *Clythia*, jealous of *Apollo*, having acquainted her Father with the same, he order'd that his Daughter should be buried alive, but *Apollo* took pity of her, and turn'd her into a Tree, out of which drops Frankincense.

LEX, A Law. This word expresses the several Governments of States and Nations, and the Maxims they have agreed upon, or receiv'd from their Princes and Magistrates, to live in peace and mutual society; and in this sense we say the Laws of *Solon* and *Lycurgus*. The Laws of *Draco* were very rigorous and bloody. The Laws of the twelve Tables were the ancient Laws of the *Romans*, which the *Decemviri* fetch'd out of *Greece*, and made use of them to ground all their other Laws on. The *Codex* and *Ausbonica* are the Laws and Ordinances of the *Emperors*. The *Digest* is a Compilation, made by *Justinian's* order of the several judgments and opinions of the most learned in the *Roman* Law, and were received for Laws, as is order'd by the *Epistle* at the beginning of that work; and 'tis that which composes the *Roman* Laws.

Moses, says *Josephus*, in the second Book of his *Antiquities*, was the first Law-giver, and *Moses's* Law was the first Law given to Men, many Ages before all other Legislators, and all other Laws; in fine, God gave it in a time when God only was able to give it, all Men (after the first Colonies of so many remote Provinces) being fallen into incredible ignorance and confusion, and being then so far from giving Laws to themselves, that they were hardly able to receive them. Wherefore in *Homer's* time, and many Ages after him, there was yet no mention made, neither of Laws nor Legislators, States and Kingdoms being then govern'd not by Laws, but by their King's Ordinances and Customs received among themselves.

Lex Talionis is the most ancient and most just; and was observed by the *Hebrews*, and prescribed by the Law of *Moses*, an eye

L E X

for an eye, and a tooth for a tooth, as 'tis said in the Gospel: *Lex Talionis* is natural Justice.

Many famous Laws have been proposed by several *Roman* Magistrates, as the *Falcidian* Law made during the *Triumvirat*, to regulate last Wills. The *Lex Julia*, the *Lex Cornelia*, the *Agrarian* Law, the *Sumptuarian* Law, &c. *Tacitus*, in the third Book of his *Annals*, speaks thus of the Laws.

Men formerly living without ambition and envy, had no occasion neither for Laws nor Magistrates to keep them in awe; and being voluntarily inclined to do good, had no need of a proposed reward to incite them to it; and as they desired nothing but what was lawful, nothing was torbad to them. But at last this equality being banish'd, Pride and Violence came in the room of Modesty and Shame. Some Nations were at first govern'd by Laws, or had recourse to them after a long prevailing Authority. At the beginning Laws were simple as Mens minds, and Fame has principally celebrated those of *Cretæ*, *Spartæ* and *Athens*, restor'd by *Minos*, *Lycurgus* and *Solon*; but these were more subtle, and in a greater number. *Rome*, during *Romulus's* Government, had no other Laws but the Will of the Prince. *Numa* established Laws concerning Religion; *Tullius* and *Ancus* made some politick regulations; but our great Law-giver is *Servius Tullius*, who bound even the Prince by Laws. Since the banishment of the *Tarquins*, the People found out some Laws to secure themselves from the oppression of great Men, and maintain Concord and Liberty. The *Decemviri* were afterwards chosen, and the most excellent Laws of *Greece* gather together, out of them they compos'd the twelve Tables, which were the end of good Laws; for although there were some regulations made against wicked Men at the first appearing of Vice, nevertheless, the greatest part were settled by the dissensions of the People and the Senate, or established by the violence of some persons in dignity, to banish some illustrious Men, and repress some other disorders. From thence came the seditious Laws of *Gracchus* and *Saturninus*, and the Largeesses of *Drusus* in the name of the Senate. The Wars of *Italy*, and then the Civil Wars gave occasion to several Ordinances contrary to one another; but at last the Dictator *Sylla*, chang'd or abolish'd the former, to establish his own. However, they were not lasting, tho' in great number; for soon after the People were in motion, by the turbulent Laws of *Lepidus*. Since that time there was nothing established but new regulations concerning every Crime, and the Commonwealth being

LEX

corrupted, the number of Laws became infinite. In fine, Pompey being chosen the reformer of Manners, after he had found out Remedies worse than the Evils, saw his Laws perish with himself. And afterwards, during 25 years of Civil Wars, there was neither Laws nor Customs observ'd. But Augustus being elected Consul the sixth time, abolished the Laws which he had made during his unlawful Authority, and establish'd others to live in peace. And amongst other Laws, he made a Law concerning Marriage.

The Romans had some Laws under their Kings, and some other in the time of their Commonwealth. Romulus was the first Lawgiver of the Romans, according to the testimony of Livy, Plutarch and Tully. There remain but some fragments of Romulus's Laws, related by Varro and Festus, the first whereof is here inserted.

SEI PATRONOS CLIENTEI FRAUDEM FAXSIT, SACER ESTOD: If a Patron defraud his Client, let him be cursed. Servius quotes the fragment of this Law, as being taken out of the Laws of the twelve Tables; nevertheless, Romulus is doubtless the Author thereof, for 'tis thus expressed in Servius's Manuscript: *Ex lege Romuli & XII. Tabularum. Si Patronus Clienti Fraudem Faxit, Sacer Esto.* 'Tis yet true, according to the testimony of Dionysius Halicarnassus and Livy, that Romulus had settled the rights of Clients and Patrons; and Scaliger and Cujacius report, that the Decemviri, who had compiled the Laws of the twelve Tables, and inserted therein the Laws made by the Kings: *Ex his non dubium est leges Regias in XII. Tabulas à Decemviris conjectas fuisse; & primâ, secundâ, tertiâ tabulâ leges Regias contineri; quia etiam leges Regias de patriâ potestate in quartâ tabulam re-latas auctor est Dionysius.* Whereby it doth appear, that the Laws made by the Kings, were inserted by the Decemviri in the Law of the twelve Tables; and that the first, second and third Table, contained the Laws of the Kings; as also the Law concerning the power of Fathers over their Children, is copied out of the fourth Table, as Dionysius Halicarnassus tells us.

Sei instead of *Si*. The Ancients in their Writings express thus the long *i* by the Diphthong *ei*, as it appears by Ancient Inscriptions, and by this which is yet seen at Rome: *Quod ejus Agrei, losei publicum populei Romaniei erit.*

Patronos instead of *Patronus*. The Ancients often made use of the *o* instead of the *u*.

Clientei instead of *Clienti*, by the same reason of *Sei* instead of *Si*.

Faxsit instead of *Faxit*, because of the harshness of the *x*. The Ancients added a Letter before or after the *x*, to make the pronuncia-

LEX

tion softer, as we see in the ancient Marbles, *vixit, junxit, &c.*

Sacer Estod instead of *Esto*. The Ancients joined very often the letter *d*, after *o* at the end of a word, as it appears by the Column of Duellius, *pugnandod*.

I have explained the meaning of this Law under the word *Clientela*, where the right of Patrons and Clients is expounded; for Romulus allowed the people to chuse for themselves Patrons out of the body of the Nobles, and put themselves under their protection; and settled the reciprocal Rights of the Patron towards his Clients, and Clients towards their Patrons; and if they fail'd in the observation thereof, they devoted them to the Devil, and any Man might kill them, without being punished by the Law. This is the meaning of these words *Sacer Estod*.

The second Law of Romulus was expressed in these terms.

SEI NOROS PARENTEM VERBERIT, AST OLE FLORASIT, SACRA DIVEIS PARENTUM ESTOD.

If a Daughter-in-law strikes her Father, and he complains of it, let her be cursed, and punished by the Gods of the Fathers and Mothers.

Besides these two Laws, the exprefs terms whereof were kept till our time, there are still many others, the words whereof were lost by the misfortune of time, but the meaning thereof is recorded by Latin Writers. There are sixteen mentioned by Dionysius Halicarnassus, Livy and Plutarch, some concerning the Law of the Gods, and some others concerning the Civil Law.

Here follows the first Law of the six, which concerns the Gods, related by Dionysius Halicarnassus.

I.

NE QUID DEORUM FABULIS IN QUIBUS PROBRA EORUM ET CRIMINA COMMORARENTUR, ADHIBERETUR FIDEI: SED OMNES SANCTE, RELIGIOSE, CASTEQUE DE DIIS IMMORTALIBUS SENTIRENT ET LOQUERENTUR: NIHIL QUOD BEATIS NATURIS INDECORUM AFFINGENTES.

Not to believe what the Fable says of the Gods concerning their Crimes and Infamies, but to have Pious and Religious thoughts of them, and not to speak of them but in a chaste way, ascribing nothing to them that is unbecoming blessed natures.

The second Law is concerning the Holiness of the Walls of a City.

II.

UT MURI SACRO-SANCTI ESSENT; NEVE QUIS NISI PER PORTAS URBEM INGREDERETUR, NEVE EGREDERETUR.

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L E X

That the Walls of a City should be Sacred, and that no person should pass over them to come in or go out of the City, but only through the Gates.

Upon this Law *Plutarch* in his *Roman Questions*, *Quæst. 27.* asks Why the Ancients consecrated the walls of their Cities, and not the Gates thereof? It was, answered he, to encourage the Citizens to defend them, out of respect to their holiness and consecration; and therefore *Romulus* ordered his Brother *Remus* to be murdered, because he had leapt over the Walls.

But the Gates of Cities were neither holy nor consecrated, because all Provisions were brought in thereat, and the Corps of the dead were carried through the Gates out of the City to be burnt. Wherefore when they intended to build the Walls of a City, they consulted the Augurs, and then drew a Line with a Plough drawn by an Ox and a Cow yok'd together, over that space of ground where the Walls were to be built, but did not drive the Plough over the place designed for the Gates of the City. This Ceremony is thus related by *Plutarch*; to which may be added, what *Pomponius* the Lawyer says, *Siquis violaverit muros, capite punietur.*

III.

NE QUIS EX ASYLO UT SACRO TU-
TOQUE LOCO VI ABSTRAHATUR.

Let no man be drawn by violence out of a place of Refuge, where he has sheltered himself, as in a Sanctuary.

These Sanctuaries were always Venerable amongst the Greeks and Romans. *Cadmus* was the first, who opened a refuge at *Thebes*, and those who retired thither either Free men or Slaves, were pardoned of the Crime they had committed. The Posterity of *Hercules* established a Sanctuary at *Athens*. *Tacitus* complains of the abuse made of places of refuge at *Rome*. The Reader may see what is said of them after the word *Asylum*.

IV.

NE QUID IN ADMINISTRATIONE
REIPUBLICÆ NISI AUGURATE FIE-
RET.

That nothing should be done in the Government of the Republick, before the Augur was consulted to know the Will of the Gods.

This is confirm'd by *Tully*, in his first Book *de divinatione*; and by *Dionysius Halicarnassensis*, in the 2d Book of the *Roman Antiquities*, where he tells us, that *Romulus* being established King by the Will of the Gods, which he had consulted by taking the Auspices, he ordered that this custom should be religiously observed for the time to come, either in the Creation of Kings, or election of Magistrates, or in Affairs of great consequence, wherein the Commonwealth was concerned.

L E X

V.

UT PENES REGIS SACRORUM OM-
NIUM ET GRAVIORUM JUNICIO-
RUM ESSET ARBITRIUM ET POE-
STAS: PATRICII LADEM SACRA CU-
STODIRENT I F CURARINT, MAGI-
STRATUS SOLI REGERENT, JUSQUE
DE LEVIORIBUS CAUSIS RUDDE-
RENT: PLEBII DENIQUE CETERINT
AGROS, PECORA ALIERINT, QUIN-
STUOSA EXERCERENT OFFICIA ET
ARTES, NON TAMEN SECCUARIAS
ET SORDIDAS, SERVIS, LIBERTINIS
ET ADVENIS RELINQUENDAS.

That Kings should have Sovereign Authority over Religious Matters, as also in the administration of Affairs of the greatest consequence belonging to the Law: that the Patricians should attend and take care of the Sacrifices; that they only should perform the office of the Magistrates, and administer Justice in cases of lesser moment: that the Plebeians should cultivate the Fields, feed the Cattle, exercise Arts and Trades, except the vilest which were reserved for Slaves, Freedmen's Sons and Foreigners.

Kings were the Overseers of Sacrifices, and joyned the power of Priesthood to the Royal Authority; wherefore the Romans having expelled the Kings, established a King whom they called *Rex Sacrificulus*, as we learn of *Livy*: *Regibus exaltis, & tanta libertate, rerum deinde divinarum habita cura, & quia quedam publica Sacra per ipsos factitata erant nec ubi Regum desiderium esset, Regem sacrificulum creant:* and the Wife of the King of the Sacrifices was called *Regina*, as *Maurelius* reports, l. 4. c. 15.

The King administered Justice in causes concerning Witchcraft, publick Offences, Crimes of High Treason, under-hand Dealings, sheltering of wicked Men, and unlawful Meetings.

The Patricians performed the office of Inferiour Judges, in cases of Murthers, Fires, Robberies, publick Extortions, removals of Land-marks, and other Offences between private men. At first they were the only men who performed the office of Priesthood, but afterwards in the time of the Commonwealth, the offices of Religion were bestowed upon Plebeians; for in the year ccccli. after the foundation of *Rome*, during the Consulship of *Q. Apuleius Pansa* and *Marcus Valerius Corvinus*, five Augures were created out of the body of the people. And in series of time they raised themselves to the High Priesthood.

The Patricians on'y had a right to the Magistracy; but sixteen years after the Kings were banished *Rome*, it was conferred on the people, for in the year cccxli. after the foundation of *Rome*, Quæstors were chosen out of the people; as also Tribunes out of the Sol-
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L E X

diers in the year ccclii. Some years after Consuls in the year cccxxxviii. and other Magistrates called *Ædiles*, *Curules* in the year cccxxxix : Dictators in the year cccic. Censors in the year ccv. and in fine Prætors in the cccxvii. but the *interregnum* only was left to the *Patricians*.

VI.

UT POPULUS ACCEDENTE SENATUS AUCTORITATE, MAGISTRATUS CREARET, LEGES JUBERET, BELLA DECERNERET.

That the People, with the Authority of the Senate, should choose Magistrates, make Laws, and make the War.

And this was done in the Assemblies of the people, either by Parishes, Tribes or Hundreds.

VII.

UT REGI MAGISTRATUIQUE AUGUSTIOR SEMPER IN PUBLICO ESSET HABITUS SUAQUE INSIGNIA.

That the King and Magistrates should wear Habits of Distinction, and Badges of Honour.

The Kings, Emperors and Consuls were clothed with a Robe of State called *Trabea*, the painted Gown, and the Robe called *Prætenta*, mentioned in this Book in their order.

VIII.

UT SENATUS PUBLICUM ESSET ET COMMUNE CIVITATIS CONSILIUM, ET IN EUM PATRICIIS TANTUM PATERET ADITUS.

That the Senate should be the common Council of the City of Rome and the Empire, and that the Patricians only should be admitted into it.

Romulus at first instituted one hundred Senators; to whom he added the like number eight years after, because of the Peace concluded with the *Sabins*. *Tarquinius Priscus* increased that number to an hundred more: Since, during the *Triumvirat*, their number was augmented to nine hundred, and afterwards to a thousand; but *Cæsar Augustus* reduced that number.

IX.

UT COLONI ROMANI MITTERENTUR IN OPPIDA BELLO CAPTA, VEL SALTEM HOSTES VICTI FRANGENDIS ILLORUM VIRIBUS AGRI MULTARENTUR PARTE.

That the Romans should send Roman Colonies into the Conquered Cities, or at least that the Enemies should forfeit one part of their Lands.

Tacitus speaks thus of this custom in the 11th Book of his *Annals*, c. 12. 'Do we repent to have been seeking for the Family of the *Balbi* in Spain, or others no less illustrious in *Gallia Narbonensis*? Their Posterity flourishes still amongst us, and bear an equal love with us for their Country

L E X

'What is the cause of the ruin of *Sparta* and *Athens*, tho very flourishing Cities, but using the vanquished like Slaves, and refusing them entrance into their Commonwealths. *Romulus* was much wiser in making Citizens of his Enemies in one day.

X.

ANNUS ROMANUS DECEM ESSET MENSIVM.

That the Roman year should contain ten months.

This year began with March, *Numa* added two Months to it, viz. January and February, and ordered that the year should begin with January. See what is said under the word *Annus*.

XI.

UT MULIER QUE VIRO JUXTA SACRATAS LEGES NUPSIT, ILLE SACRORUM FORTUNARUM QUE ESSET SOCIA, NEVE EAM DESERERET; ET QUEMADMODUM ILLE FAMILIÆ DOMINUS, ITA HÆC FORET DOMINA; NEQUE DEFUNCTO VIRO, NON SECUS AC FILIA PATRI HERES ESSET, IN PORTIONEM QUIDEM ÆQUALI, SI LIBERI EXTARENT; LX ASSUEVERO SI MINUS.

That a Woman who had married a Man according to the Sacred Laws, should participate of the Sacrifices and Wealth with her Husband, that she should be Mistress of the Family, as he was himself the Master thereof, that she should inherit his Estate in an equal portion like one of his Children, if there was any born during their Marriage, otherwise she should inherit all.

By the Sacred Laws in Marriages, it must be understood either the Marriages solemnized with a Ceremony called *Confarreatio*, which was performed with a Cake of Wheat, in presence of ten Witnesses, and with Sacrifices and Forms of Prayers: And the Children born of this Marriage were called *confarreatis Parentibus geniti*; or the Marriages made *ex coemptione*, by a mutual bargain, from whence the Wives were called *Matres Familias*, Mothers of Families. These two kinds of Marriages are called by ancient Lawyers *Iustæ nuptiæ*, to distinguish them from a third kind of Marriage called *Matrimonium ex usu Injustæ nuptiæ*, Concubinage.

The Society of Sacrifices and Wealth, wherein the Wife had her share, must be understood of private Sacrifices, offered in some Families, practiced amongst the Romans, as upon Birth-days, and day of Expiations and Funerals, which the Posterity and Heirs were bound to observe. Wherefore *Plautus* says, That a great Estate was fallen to one, without being obliged to offer any Families Sacrifice, *se hæreditatem adeptum esse sine sacris efficientissimum*.

The Wife was to be the Mistress of the Family, as the Husband Master. It was a custom

L E X

custom used amongst the Romans; that when the Wife set her Foot upon the threshold of the door of the House of her Husband, they asked her who she was, and she answered *Caia sum, I am Caia*; because *Caia Cecilia* Wife to *Tarquinius Priscus*, was much given to Huswifery and Spinning, and from thence is come the custom, that Brides coming into the House of their Husband, answered that they were called *Caia*: *Ceterum Caia usu super omnes est celebrata; fertur enim Caiam Cæciliam, Tarquinius Prisci uxorem, optimam lanificam fuisse, & ideo institutum esse, ut novæ nuptæ ante januam mariti interrogatæ, quænam vocarentur, Caiam se esse dicerent.*

And *Plutarch* in the thirtieth Roman Question tells us, That the Husband said to his Wife at her first coming to his house, *Ego Caius*, and she answered *Ego Caia*.

XII.

UT MATRONIS DE VIA DECEDERETUR, NIHIL OBSCOENI PRESENTIBUS HIS VEL DICERETUR VEL FIERET, NEVE QUIS NUDUM SE AB HIS CONSPICUI PATERETUR, ALIOQUIN CRIMINIS CAPITALIS REUS HABERETUR.

That they should give way to Ladies of Quality, that no obscenity should be either spoken nor done in their presence, and that no Man should be seen naked in their presence, if otherwise he should be guilty of a capital Crime.

XIII.

UT MONSTROSOS PARTUS NECARÉ PARENTIBUS LICERET.

That it should be lawful to Parents to put their Children to Death, if they were born Monstrous. But they were obliged to call for Witnesses to justify that they were Monsters, says Dionysius Halicarnassæus

XIV.

UT PARENTIBUS LIBEROS RELIGANDI, VENDENDI, OCCIDENDI JUS, ALIISQUE MODIS DE EIS STATUENDI PLENA POTESTAS ESSET.

That Fathers should have a Sovereign Authority over their Children, confine them, sell them, and put them to death, and dispose of them which way they should think fit.

XV.

UT SI QUA IN RE PECCASSET MULIER POENAM LUGERET EX MARITI ARBITRIO: SI VENEFICIJ CIRCA PROLEM VEL ADULTERII ESSET ACCUSATA, COGNITIONEM EJUS REI VIR ET COGNATI MULIERIS HABERENT: SIN CONVICTA ESSET, EX ILLORUM SENTENTIA MULTARETUR: SI VINUM BIBISSET DOMI UT ADULTERA PUNIRETUR. SI VIR EXTRA VENEFICIUM NATORUM VEL

L E X

ADULTERIUM MULIEREM REPUDI-ASSET, RERUM EJUS PARS UXORI DARETUR, PARS AUTEM CERERI CEDERET.

If a Wife was found faulty, her Husband punished her according to his pleasure: If she had Poisoned her Children, or committed Adultery, the Husband and her Kindred inquired into the fact, and if she was found guilty, they might do what Punishments they pleased upon her: If she drank Wine, she was punished like an Adulteress: If the Husband put away his Wife for any other cause besides Poisoning or Adultery, part of his Wealth was given to the Wife, and part to Ceres.

The Roman Matrons were forbidden to drink Wine, and their Husbands had power to kill them when they had drunk any, as *Pliny* assures, *l. 14. c. 13. Non habet verum Romanæ feminis bibere Invenimus inter exempla Egnatii Mecenii uxorem, quod vinum bibisset, adeo, interfectam fuisse a marito, eumque cadis a Romano absolutum. Cato vero propinquos finium osculum dare instituit ut scirent autem tum olerent, (hoc tum nomen vina erit.)* Wherefore *Cato* ordered, that married Women should kiss their Relations, to know if they smelt of Wine.

XVI.

UT OMNES PARRICIDÆ CAPITELLECTERENTUR.

That all Parricides should be punished with Death.

The following Laws were made by *Numa* the second King of the Romans

PISCES *qui squamosi non sunt, nec pollicato: squamosos omnes præter Scarum pollicato:* Do not offer in sacrifice to the Gods Fishes without scales, but only those which are scaly except the *Scarus*.

SARPTA vinea *nei sit, &c. ea vinum Diis haurire nefas est:* 'Tis not lawful to offer to the Gods Wine, of the growth of a Vine that was never pruned.

Festus explaining the word *Sarpta*, says *Sarpta vinea patata, i. e. pura facta. Serpens enim Antiqui pro pargare ponebant* For the Gods accepted of no Sacrifices, but those that were pure. The Ancients offered pure Wine to the Gods, uttering these words: *Mactus hoc vino visio est* We will speak of it under the words *Sacrificium* and *Libatio*.

QUOJUS *auspicio classe procincta optima spolia capiuntur, Jovei Eretorio bovem caduto, qui cepit aeris trecentum darii oportet, secunda spolia endo Martis ajam endo campo Jovei taurilia, utra volet, &c. lito; qui cepit aeris ducentum darii oportet: quos auspicio capta Diis piaculum dato.*

Plutarch assures us, that he had read in the Annals of the Pontiffs, that *Numa* had spoken of the spoils called *Opima*, that one General had taken from another, and ordered that the spoils should be consecrated to *Jupiter Feretrius*, the

tho...

L E X

the second to *Muri*, and the third to *Quirinus*.

Quojus instead of *Cujus*, an ancient word. *Classe procincta*, this word signifies an Army drawn into a line of battel, according to *Festus*; wherefore the Ancients called an Army *Classis clupata*; *opima spolia* instead of *opima spolia*, Spoils that the General of an Army took from another, as *Festus* says; and they are called *opima*, as he tells us, because such Spoils are but seldom got, and this happen'd but three times to the Roman Empire; once *Romulus* took spoils from *Acron*; a second time *Cornelius Cossus* took them from *Tolumnius*; and a third time, *Marcus Marcellus* got them from *Viridomarus* and consecrated them to *Jupiter Feretrius*, as 'tis observed by *Livy*. *Qui* instead of *qui cepit*, *aeris* instead of *aeris*, *cedat* instead of *dari*, *oportet* instead of *oportet*.

Endo Martis instead of *in Martis aram*, *endo campo* instead of *in campo*, *suave tauralia* instead of *sue, ovis, taurus*, a Sacrifice, where a Hog, a Sheep and a Bull were offer'd.

SEI QUIS homicidium liberos sciens dolo malo mortui dedit, parricidam esset. *Sei* *imprudens*, *se* *dolo malo occidit*, *pro capto occisus* & *nateis* *se* *endo consensu arietem subjecit*. If any body kill willingly and out of malice a Freeman, let him be declared a Parricide: if he doth it unwillingly, let him sacrifice in a full assembly, a Ram for the life he had taken away.

Sei instead of *si*, *liberos* instead of *liberos*, *mortui* instead of *mortui*, *dedit* instead of *dedit*, *parricidam* instead of *parricidam*, *esset* instead of *esset*, *occisus* instead of *occidit*, *capto* instead of *capite*, *occisus* instead of *occisus*, *nateis* instead of *natus*, *endo* instead of *in*, *subjecit* instead of *subjecit*.

Amongst the Athenians, he who had committed a Crime, was bound to offer a Ram for expiation.

MULIER quae praegnans mortua ne humator, antequam partus ei excidatur; qui secus fax't, spem animantis cum gravidâ occisi reus esset. *Negat lex Regia*, says *Marcellus* the Lawyer, *mulierem quae praegnans mortua sit humari, antequam partus ei excidatur: qui contra fecerit, spem animantis cum gravidâ premisse videtur*.

This Law of *Numa* forbids in exprest terms, to bury a Woman who died in labour, before her Child was taken out of her Body; and whosoever neglected to observe this Law, was accounted the murderess of both the Child and the Mother.

Valerius Maximus reports, that one *Gorgias* came out of his Mothers belly, when she was carrying to her Grave, and by his crying stopp'd those, who carried her Corps to be buried.

SEI hominem solminis occidit, in sopera genua sui collato; sei solmine occisus esset, eci iusta nulla fieri oportet.

L E X

This Law is not clearly exprest, and can't be understood, but by considering the Customs observ'd by the Romans, in the Funerals of their Dead.

Numa did not allow, that those who were killed by Thunder, should be carried upon shoulders like other dead, nor that any Ceremony should be performed at their Funerals, because they were dead by the wrath of the Gods.

Solminis is written instead of *fulmen*, for the Ancients had no Nominative terminated in *en*. *Sopera* instead of *supra*, *nei* instead of *ne*.

VEINO rogum ne respacito: That the pile of wood should not be moistned with Wine, but with Milk.

PELEX *asam* Junonis ne tagito, sei tagito, Junonei crenebis dimissis acuum feminam cadito. Let no Harlot touch the Altar of *Juno*; and if she do, let her be sentenced to sacrifice a young Sheep to her, having her Hair dishevell'd.

Asam instead of *aram*, *tagito* instead of *tagito*, *crenebis* instead of *crenibus*, *dimissis* instead of *dimissis*, *acuum* instead of *agnam*.

By this Law, a married Man was not allowed to marry another Woman. It was a custom in Marriages, for the Woman to take hold on the corner of the Altar of *Juno*.

SI QUIS, aluta faxit, ipsos Jovei sacer esset.

Aluta instead of *aliter*. We have but this fragment of this Law, the rest was lost by the misfortune of time.

Here are still some other Laws of *Numa*, the words whereof were lost, but the meaning is yet found in Writers,

The first is concerning the Nature of God, the sense whereof is contained in these words,

NE QUIS Deum, vel homines speciem, vel animalis alicujus formam habere existimaret: Let no man ascribe to God, either the figure of a Man, nor any Animal whatsoever.

It seems by this Law, that *Numa* was well acquainted with the command of God in the 20 Chap. of *Exodus*. Thou shalt not make unto thy self any graven Image, or the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the waters under the ground.

AD DEUS casti adiretur, pietas adhiberetur, opes amoverentur. Separatim nemo Deos habere novos, neve advenas, nisi publice adscatos privatim coleret. Sacra Diis instituta sancte servarentur; fruge molaque salsa litaretur. Templo Diis constructa profanis usibus ne polluerentur. Templum Jani belli pacisque indicium esset: That they should draw near but with Purity and Piety, and remove Riches from them: That no body should have new or particular Gods; that;

That the Sacrifices instituted in honour of the Gods, should be religiously observed: That they should pour salted dough upon the Victims: That Temples built in honour of the Gods, should not be defiled by any profane use: That the Temple of *Janus* should be the Signal both of Peace and War.

Wherefore in time of War the Temple of *Janus* was always open, and was only shut in time of Peace.

UT DIVIS, aliis alii sacerdotes essent. Curiones triginta sacra Curiarum quibus præfæti curarent; proque Curialibus publice rem divinam facerent. Tres Flamines, *Dialis*, *Jovis*, *Martialis Marti*, *Quirino Quirinalis*, assidui sacerdotes essent. *Tribunus Celerum* sacris sibi assignatis operam daret. *Augures* signa de Cælo servarent, publica que a privatis discernere, quæve vitiosa diræve dixerunt, irrita scævæque haberentur. *Vestales Virgines* ignem foci publici in urbe sæpiternum custodirent, quæ stupri convictæ, ad portam *Collinam* vivæ defoderentur; qui vitiaisset, virgis in foro ad mortem cederetur. *Salii* duodecim Deorum belli præfidum universim laudatores, *Marti Gradivo* sacra in Palatio celebrarent. *Feciales* fœderum, pacis, induciarum oratores iudicesque essent; viderent sedulo ne ulli fœderatæ civitatibus injustum bellum inferretur, de Lagatorum judicarent injuriis: Si quid Imperatores contra jusjurandum peccassent, cognoscerent & expiarent. Pontifices denique de omnibus causis, quæ ad sacra, tam inter sacerdotes quam Profanos, judicarent; novas leges de sacris ex sua sententia & arbitratu conderent; sacerdotes omnes examinarent, sacrorum Ministros in Officio continerent; de Deorum Genitorumque cultu, totaque Religionum ac Cærimoniarum negotio consulentes docerent: Præscripta a se contemnentes pro delicti qualitate & magnitudine multarent; nullius potestati essent obnoxii. That each God should have his particular Priests: That thirty Curions or Priests should be appointed to the thirty Roman Curia or Parishes to offer Sacrifices. Three Priests called *Flamines*, the first whereof appointed for *Jupiter*, should be called *Dialis*; the second for *Mars*, *Martialis*, and the third for *Quirinus*, *Quirinalis*: That he who was called *Tribunus Celerum*, should perform the Sacrifices that belonged to him: That the *Augures* should observe the Signs of Heaven, and distinguish those that have a regard to publick Affairs, from those that belong to private Concerns; taking particular notice of all that were evil and direful: That the *Vestali Virgins* should take care without Intermision of the sacred Fire: That if any of them suffer herself to be defiled, she should be buried alive out of the Gate called *Collina*, and the Man who had debauched her, should be whipp'd to death in the publick place That

there should be twelve Priests called *Salii*, to Sacrifice to *Mars*, appoint *Gradivas* in the Palace: That the Officers called *Feciales* should be Judges in Affairs concerning Confederacies, Peace and Truce: That they should take care that no unjust War should be carried on against the Confederates of the Roman People: That they should judge of wrongs done to Ambassadors; and if the Generals of the Armies had broke their word, they should make atonement for their faults: That the Pontiffs should be Judges in Affairs concerning Religion, between both Priests and Laymen: That they should make new Laws according to their own mind concerning Sacrifices: That they should examine the Priests, and keep them to their Duty: That they should give reasons for the Worship of Gods and Genius's, and of all the Religious Ceremonies practis'd therein, to those that should inquire of them about the same: That those who should despise their Ordinances, should be punished by them, according to their faults; and that they should be subject to none.

All these Laws are mentioned by *Livy*, *Plutarch* and *Florus*: And the reason that *St. Austin* gives for the Multiplicity of these Priests, is, that having so great a number of Gods, they were afraid they should be confounded one with another.

ANNUS duodecim esset mentium: That the year should be of twelve of Months.

Two Months were added to the year of *Romulus*, viz. *January* and *February*.

DIES omnes in festos, nefastosque distribuere: That the days should be divided in holy days and working days.

UT SI Pater filio concesserit uxorem ducere, quæ futura illi juxta leges sacrorum bonorumque omnium particeps, eidem patri postea nullum jus vendendi filium esset: That if a Father has given leave to his Son to marry, his Wife comes into a common propriety to the Goods with him, and the Father after that cannot sell his Son.

UT CONTRACTUS dubii & sine testibus fide ac jurejurando terminaretur, atque Magistratus ac Judices in dubiis causis ex alterius fide & Sacramento suam interponerent sententiam: That doubtful Contracts made without Witnesses should be certified by Oath, and that the Judges should give Judgment in doubtful Causes upon the Oath of one of the Parties.

LEX

These were the Laws made by the Kings.

Tullus Hostilius the third King of the Romans established a Law, That when a Woman should bring forth three Children at one Birth, they should be brought up at the publick charges, till they came to Age.

UT trigeminus, quoties nascerentur, alimenta ex publico, usque ad pubertatem darentur.

He renewed again the Law of *Romulus*, concerning the Officers called *Feciales*: Ut *Feciales* fœderum, belli pacis, induciarumque Oratores Judicesque essent & bella discernerent.

Tarquinius Priscus made the following Laws.

UT Regia Romanorum Majestas corona aurea, sceptro, sella eburnea, toga picta, Lictoribus duodecim, aliisque ornamentis insignis esset. That Kings should wear a Crown of Gold, with a Scepter in their hand; that they should have an Ivory Chair, with an Embroidered Robe; and that twelve Lictors should walk before them.

Ut quisque civis veram bonorum suorum, quæ, qualiacunque essent, estimationem jurejurando probaret, probatamque ad Regem deferret, genus item, ætatem, nomen uxorum, liberorum, familiæque omnis: quæ, cujus generis prædium, quis servorum pecudumque numerus, quæ qualiacunque fundorum instrumenta singulorum sine dolo malo profiteretur, quaque urbis in parte, quove extra urbem loco habitaret suas quæ res possideret sancta indicaret; qui secus fecisset, bonis publicatis civitatem amitteret, cæsusque virgis sub hasta veniret: That each Citizen should be bound to bring to the King an account of all his Goods whatsoever, and certify by Oath the truth thereof; as also to declare his Family, and his own Age, the name of his Wife, Children, and all his Family; and tell the number of his fields, and what they were proper for, and the whole without any fraud: That if any failed therein, he lost the Citizen's freedom, and forfeited his Goods; he should be whipped, and then sold by publick Sale.

UT QUISQUE Pater familias pro nascentibus quidem ad ædem Junonis Lucina, pro disjunctis vero togam virilem ad Juventutis; pro disjunctis denique ad *Libytina* certas stipes penderent, easque quotannis Editui in tabulas referrent, ex quibus puerorum, puberum ac mortuorum certus numerus singulis annis cognosceretur: That each Master of a Family should give a certain sum of Money to the Temple of *Junio Lucina*, for new born Children; another to the Temple of Youth, when their Children put on the toga virilis, and a third to the Temple of the Goddess *Libytina* when they died. The Sextons of the Temple were

LEX

bound to keep Registers of the names of those for whom these presents were made to the Goddesses, that it might be known what number of Children were born, how many had put on the toga virilis, and how many were dead.

UTI in Tribus urbanus atque jus civitatis servi ab civibus Romanis manumissi, qui velint ad seiscerentur; & libertini ad omnia plebeiorum admitterentur munia: That Slaves freed by the Romans might be admitted into the Tribes of the City, if they desired it, and enjoy the freedom of Citizens; and that Freemen's Children should be received in all Offices like the Roman People.

NE QUIS ob debitum sanus in vincula traheretur, neve sanctorum jus in libera corpora sed debitorum contenti facultatibus essent: That no body should be put in Prison for Debt, and that Creditors should have no right over free Persons, but should be contented with the substance of their Debtors.

We have but this Law of *Tarquinius Sæpibus*.

Ut sacrorum causa quotannis semel in montem Albanum Romani Latineque nomine populi Romani a supremo Magistratu Romano cogentur: Jovi Latiali consensu communi sacra facturi, ferias & mercatus celebraturi & vinum epulaturi: That every year the Sovereign Magistrats of Rome should Summons the Romans and Latins upon Mount Albanus, to offer unanimously a Sacrifice to *Jupiter Latialis*, and keep there a Holy-day, a Market and a Feast together.

These are all the Laws made by the Kings, which *Sexius Papirius* a Lawyer has collected into a body, to preserve them to Posterity, which are called after his name *Jus Papirii*. We must now speak of the Laws made during the Commonwealth, whereof some were established by the *Decemviri*, others by the Consuls, Dictators, and Tribunes of the people.

The Laws of the *Decemviri*, comprehended under the names of the Laws of twelve Tables, were most considerable; for they were collected from the Republicks of Greece, and the most just customs of the Romans and other Nations to which the Royal Laws were added.

This Collection was made with great care and deliberation by the most able Men amongst the Romans: Then the *Decemviri* called an Assembly of the Senate, to whom they proposed these Laws to be examined. The Senate, after a serious consideration, unanimously approved of them by a Decree; and the people afterwards confirmed them by

by a *Plebiscitum*, in an Assembly of Hundreds. Then they were Ingraved upon Brass Plates, exposed in the publick place. This was done ccciii after the Foundation of Rome: And the following year. Something being yet wanting for the perfection of the Roman Law, the *Decemviri* added still two other Brass Tables, to the ten before mentioned, which made up the number of twelve. *Dionysius Halicarnassensis*, *Livy* and *Plutarch* speak at large of these Laws, and may be consulted there-upon, by those who would have a full knowledge of them. Finally, *Tully* prefers these Laws to all the libraries in the World, *l. 1. de Orat. Est in duodecim Tabulis Antiquitatis Effigies, quod & verborum prisca vetustas cognoscitur, & altiorum genera quadam Majorum consuetudinem vitamque declarant: Sive quis civilem scientiam contempletur, totam hanc, descriptis omnibus civitatis utilitatibus ac partibus duodecim Tabulis contineri videbitis: Sive quem ista prepotens & Gloriosa Philosophia delectat, dicam audacius hosce habere fontes omnium disputationum suarum, qui jure civili & legibus continentur. Bibliothecas inebere omnium Philosophorum, unus mihi videtur xii. Tabularum libellas, si quis legum fontes & capita videret, & auctoritatis pondere & utilitatis ubertate superare.*

These Laws were lost by the misfortune of time, there remains only some fragments thereof, dispersed in the Books of several Authors, which we will insert here for the Reader's sake.

P R Æ C O *funus endeicito: quom funus ex-fertor, nei encomitiato:* That the publick Cryer invite to the Funerals; and during the time of the Burial, let no Assembly meet

Funus instead of *funus*, *endeicito* instead of *indeicito*, *quom* instead of *quom*, *exfertor* instead of *est effrendum*, *nei* instead of *ne*, *encomitiato* instead of *iro in conitium*.

These were the words used by the publick Cryer, when he invited the People to the Funerals of the Great Men of Rome: **OLLUS QUIRIS LETO DATUS EST, or L. TITIVS VIXIT, L. TITIO EX-EQUIAS IRE CUEI COMMODUM EST, JAM TEMPUS EST, OLLUS EFFERTUR:** *Lucius Titius is dead; those who have time to come to his Burial, 'tis time, they are carrying the Corps out of the House.*

MOLIERES *faciam nei carpunto, neive cenar dantur, lesurn foneris nec habento* These three fragments are found in several Writers. This law ordered the mourning, and prescribed bounds to grief. *Molieres* is here

written instead of *mulieres*, *nei* instead of *ne*, *cenar* instead of *genas*.

This law forbids Women to tear their faces, and make lamentations.

Tully assures us, *l. 2. Tuscul.* that this law was made by *Solon*, and collected by the *Decemviri*: *Postea quàm, ut scribit Phalerens, sumptuosâ fieri funera & lamentabilia cepissent, solonis lege sublata sunt, quam legem ipsam prope verbis nostri Decemviri in decimam tabulam conjece-runt.*

ENDO *fonere tribus ricineis, ricâ porporeâ, decemque tibicnebos veter licito: hoc plaris nei facito*

Endi instead of *in*, *fonere* instead of *funere*, *tribus ricineis* instead of *tribus ricineis*, *porporeâ*, instead of *purpureâ*, *tibicnebos* instead of *tibi-cinibus*, *veter* instead of *utitur*. It was ordain-ed by this Law, that Women should be dressed with three Gowns of purple colour, and that only ten Pipers should be employ'd in Funeral Poms.

SERVALIS *inestura, circumpotat, aque, quom fonus exsequanter, ricve resperio fiat; acceras sepelchris aut longas koronas nei endepo-nito* This Law forbid to anoint the Corps of Slaves, and make a Funeral Feast at their Burials, and effusions of Wine, or Crown their Graves with Garlands, or burn Frank-insence.

Servalis instead of *Servilis*, *quom* instead of *cim*, *fonus* instead of *funus*, *exsequanter* instead of *exsequius ire*, *nei* instead of *ne*, *fiat* instead of *fiat*, *sepelchris* instead of *sepulchris*, *koronas* instead of *coronas*, *endeponito* instead of *inponito*.

MURINAM *mortuo nei endito:* That they should not make use of that excellent drink at Funerals.

Writers don't agree about the composition of that artificial Drink; but all unanimously say, that it was very chargeable: Wherefore the *Decemviri*, who intended to lessen the great Charges of Persons of Quality's Funerals, forbid the use thereof.

PLUSA *fonera unci nei facito, neivor plus ses lectos endoserto.*

It was not allowed to have many Beds carried in Funeral Poms. Notwithstanding. *Augustus* honoured *Marcellus's* Funereal with six hundred Beds; and there were six thousand reckoned at the Funeral of *Sylla*.

This was accounted a great honour: As for the common People, their Corps were only carried in Coffins.

Plusa instead of *plura*, *sonera* instead of *sonora*, *unxi* instead of *uni*, *pluses* instead of *plures*, *endoferto* instead of *inferto*.

AUSUM *in fonere nei addito : ast quoi auso denteis vinſſei ſient, im cum ole ſepelire ure-reve ſe fraude licito.*

Aufum instead of *aurum*, *ast* instead of *at*, *quoi* instead of *cui*, *auso* instead of *auro*, *denteis* instead of *dentes*, *vinſſei* instead of *vinſſi*, *ole* instead of *illo*.

It was forbidden to burn Gold with the Corps of the dead, unleſs his teeth were tied with golden Thread : For in this caſe it was not lawful to burn it with the Corps.

ROGUM *aſciâ nei poleito* : That the pile of Wood ſhould not be of poliſhed Wood, but of Wood as it grows.

HONORATORUM *virorum laudes endo conſecione memorantor, caſque nenie ad tribicinem proſequantor* : That the Funeral Speech of Illuſtrious Perſons ſhould be made in publick, and that lamentations ſhould be ſung, at the ſound of Muſical Inſtruments.

P. Valerius Publicola was the firſt who made publickly the Funeral Speech of *Junius Brutus* his Colleague in the Conſulat. This cuſtom was afterwards followed by others during the Commonwealth, and in the time of the Emperors.

DOMINUS *foneris endo ludeis Accenſo, Liſſoreboſque oſſitor.*

Endo instead of *in*, *ludeis* instead of *ludis*, *Liſſoreboſque* instead of *Liſſoribusque*, *oſſitor* instead of *uſitor* : That the Preſident of the Funerals, ſhould make uſe of the Officers *Accenſi* and *Liſſores* in the Games.

Dominus ludorum, the Maſter of the Games, whom *Auguſtus* firſt named, according to *Quintilian Munerarius*. This cuſtom of reſpecting Games to honour the Funerals of great Men, is very ancient, ſince *Homer* and *Virgil* make mention thereof. Theſe Games were ſolemnized with Fights of Gladiators or Horſe-races.

HOMINI *mortuo oſa nei lecito, quo poſt ſonus faciat, extra quam ſei quis foris ſolitiſque mortuus ſit.*

This Law is mentioned by *Tully*, *ſc. ii. de Leg. b. HOMINI*, *inquit, mortui oſſa ne legito, quo poſt ſonus faciat : extraſque bellicam peregrinamque mortem.* And afterwards he explains this Law : *Ut poſteaquam corpus crematam eſſit, oſſa à cineribus legantur, ſtatimque loco proximo in terram condantur, ne, ſi alium*

in locum ſepeliendi cauſâ deportarentur, luſtus duplicaretur & ſumtus ; leſt they would renew the Mourning and Charges. Thoſe who died in the Wars or foreign Countries, whoſe Bones were brought to *Rome*, to be laid in the Sepulchre of their Anceſtors, were exempted from this Law. 'Tis true, that the Bones of thoſe Men, who died in the War or foreign Countries were buried, except one of their Fingers, which was cut off and brought again to *Rome*, to receive the Funeral honours performed to the dead, as we learn of *Eſſus*. *Membrum abſcindi mortuo dicebatur quum digitus ei decidebatur ; ad quod ſervatum juſta fierent, reliquo corpore combuſto.*

HOMINEM *mortuum endo urbe nei ſepelito, neve urito* : That the Corps ſhould not be neither buried nor burnt in the City.

This Law is related by *Tully* : **HOMINEM** *mortuum, inquit lex duodecim, in urbe ne ſepelito, neve urito.* Nevertheless, Great-Men, Emperors and Veſtal Virgins have been excepted from this Law ; for *Valerius Publicola* and *Publius Tubertus* were buried below the Capitol, as alſo the *Claudian* Family ; but the other Citizens were buried in their own Lands, or in the Highways of *Rome*.

PATRI *endo fidom qui ex ſe matreque ſamilas natus eſt, vitai neſſique poteſtas eſto ; terque im venundarier jous eſto : ſei pater fidom ter venunduit, fidom à patre leber eſto* : That the Father ſhould have power of life and death over his Son, begotten of him and his Wfe in a lawful Marriage : that he might ſell him three times like a Slave ; but having been ſold three times, he became free again, and was no more under his Father's Authority.

Endo inſtead of *in*, *fidom* inſtead of *filium*, *vitai* inſtead of *vita*, *eſto* inſtead of *eſſo*, *im* inſtead of *exim*, *venundarier* inſtead of *venundari*, *jous* inſtead of *jus*, *ſei* inſtead of *ſi*, *venunduit* inſtead of *venundaverit*, *fidom* inſtead of *filius*, *leber* inſtead of *liber*.

The Father's Authority was great among the *Romans* ; and the Emperor *Juſtinian* tells us, that this Right was particular to the *Romans*. *Jus poteſtatis quod habemus in liberos proprium eſt civium Romanorum. Nulli enim ſunt homines, qui talem in liberos habeant poteſtatem, qualem nos habemus.*

Dionyſius Halicaruaſſeus ſays, that this ſovereign Authority was granted to the Fathers by *Romulus* : *Hanc autem poteſtatem non recentem fuiſſe, ſed jam inde ab Romulo permiſſam.*

L E X

In the time of the Emperors, it was not lawful for Fathers to kill their Children, nor to make them Slaves; nor to disinherit them, but in some cases of great consequence, which they were obliged to declare before the Prætor.

P A T R E I *liberis suis quosque habet in potestate cujuscumque sexus, tutoris testamento dandi jous estod*: That a Father might appoint Tutors to his Children by his Last Will.

S I Q U I S *tutor pupillum fraudavit remque ejus interverterit, infamiâ notator penâque molator duplionis*: If a Guardian defrauds his Pupil and waste his Estate, let him be branded with infamy, and fined the double of the Trespass.

For a Guardian is not only bound to give an account of what he has received out of the Estate of his Pupil, but also of all that he might or could honestly have received, and that with as much and more diligence, than if it was his own affairs; and if he was convicted of having fraudulently dealt in that matter, he was not only bound to a single restitution of what he had taken or converted to his own use, but also to pay the double of the Trespass by Action, called by the Lawyers, *de rationibus distrahendis*, and was branded with infamy.

S E I *furfosus est, adnatorum, gentiliunquæ endo co pecuniâque ejus potestas estod.*

Si furiosus est, agnatorum gentiliunquæ in co pecuniâque ejus potestas estod.

'Tis enacted by this Law of the twelve Tables, that if a Pupil who is come to age, becomes a fool, or mad, and incapable of managing his own Estate, he must be left to the Guardianship of his nearest Relations, who are to take care of his Estate and Person.

P A T E R *familias, utci super familiâ pecuniâque sôuâ legavit, ita jous estod.* That the Master of the Family should have power to dispose of his Estate by his last Will.

Utei instead of uti, super instead of super, sôuâ instead of suâ, legavit instead of legaverit, jous instead of jus, estod instead of esto.

By the Law of the twelve Tables, which is the most ancient Law of the Romans, it was allowed to a Testator to dispose of his Estate which way he thought fit; but most often, when Testators had thus disposed of their wealth in private Legacies, the Executors of the Will seeing that there remain-

L E X

ed nothing for them, quitted it, and by this means the whole Will was made void, and the Legatees got nothing. Wherefore to prevent this premunire, the Law called *Falcidia* was made, by which it was enacted, that Testators should have power to dispose by their Last Will, but of three fourth parts of their Wealth, and should be bound to leave the other fourth part to the Heir appointed by their Will. And therefore this Law is called *Quarta Falcidia*, or only *Falcidia*, which was made a little time before the Empire of *Augustus*, during the *Trium-virat*.

F I L I I *filixque familias bonorum paternorum sui suæque heredes sunt.*

The Law of the twelve Tables instituted but two kinds of Heirs or Inheritors *atintestat*, i. e. without making a Will, *v. z.* *suorum* and *agnatorum*, of Children and Kindred.

The Male line was so much regarded in the ancient *Roman* Law, and the Female so neglected, that Children did not inherit the Goods of their Mother, and the Mother was no Heir to her Childrens Estate: But afterwards a decree of the Senate was made, settling a mutual Succession, *v. z.* *Orficiunum jus*, empowering Children to inherit after their Mother, and *Tertullianum jus*, settling the right of Mothers to the Inheritance of their Children.

S E I Q U A *molier post viri mortem in decem proximis mensibus pariat, quæ, quæcuiâ nascatur, fœtus, suæ, in viri familiâ heres estod.* If a Woman is delivered of a Child ten Months after the death of her Husband, let the Child born, either Boy or Girl, be Heir to his Father.

Ulpian's opinion is, that a Child born eleven Months after the death of his Father, is not able to inherit, *post decem menses mortis natus non admittitur ad legitimam hereditatem*. However, the Emperor *Adrian* has declared, that an honest woman lying in the eleventh month after the death of her Husband, the Child then born, might lawfully inherit his Fathers Estate, grounded therein upon the authority of Physicians and Philosophers. Wherefore *Varro* says, in a Satyr intitled *Testamentum*.

Si quis undecimo mense κατ' Α'ριστοτέλη natus, esto heres.

Whereupon *Cicero* tells us, that this must be understood of the eleventh month began, and not over.

L E X

PATREBOS cum plebed conubia nei-
santo : That Marriages should be forbidden,
between the Patricians and Plebeians, i. e.
between the Nobles and the People

By making this Law, which was afterwards
repealed, the *Decemviri* attempted to breed
divisions between the Nobility and the Po-
pulate, and by that means render their
Magistracy perpetual.

SEI VIR aut *molier* alter *alterei* non-
tionem misit, *divortium* est; *molier* res suas
sibi habet, *vir* *molieris* claves admittit exi-
citoque.

Sic for *si*, *molier* for *mulier*, *alterei* for *alteri*
notionem misit for *nuntium misit*, *divortium* for
divortium, *est* for *esto*, *suas* for *suas*, *sibi* for
sibi, *habet* for *habito*, *molieris* for *mulieri*,
admittit for *admitto*, *excitoque* for *exigito-*
que.

Divorces were not known to the ancient
Romans before the Law of the twelve Tables,
neither do we find it to have been put in
practice, till one and twenty years after
the Law made by *Spurius Carvilius Ruga*,
who put away his Wife because of her bar-
renness in the Year of Rome *IOXXIII*,
when *M. Pomponius Matho* and *C. Papyrius Maso*
were Consuls, for which *Valerius* blames
him, in that he preferred the desire of having
Children, before his Conjugal Affection.
This was afterwards observed in the *Roman*
Empire, not only during the time of Pa-
ganism and the ancient Oeconomy, but
also under the first Christian Emperors, and
continued to, and even after the Reign
of *Justinian*; and this was so certain, and
looked upon to be so reasonable, that the
parties concerned were not allowed to di-
vest themselves of that liberty by a penal
agreement, but must be content to undergo
the penalties which the Law prescribed, in
respect to the person that was the cause of
an unjust Divorce. The Divorce was made
by a mutual consent of the parties, which
they called *Bona Gratia*, and in this case the
same depended wholly upon the Parties a-
greeing, to discharge each other of their
Nuptial Rights, and to advance themselves
as they thought good, or else by the sole
motion and obstinacy of the one, against
the inclination of the other; and if there
were no lawful cause for it, he who sued
was liable to the penalty of *injusti dissidii*;
but if there were just cause for it, then the
Husband restored her Fortune to his Wife,
took the Keys of his House from her, and
sent her away, as *Cicero* tells us, *frangi frater*
est, minam illam suam suas res sibi habere jussit
ex quoddecim Tabulis, claves admittit, exegit.

L E X

SEI QUIS injuriam alterei faxit *xxv*
aris pena sunt : If any man wrongs another,
he shall pay him *xxv Ar's* in brass Money.
The word *Injuria*, injury, in the *Roman*
Law, comprehended every thing a Man did
in prejudice to his Neighbour: An injury
was done three ways, by action, when one
Man had received more blows and wounds
in his body than the other; by words, when
one spoke words of another that touch his
Reputation and Honour, and by writing defa-
matory Libels and Verses. The first sort of
injury was variously punish'd by the *Roman*
Law, for if it proceeded so far as to break a
Member, the Laws of the twelve Tables
allowed the maimed person to take satis-
faction himself, by laying the same punish-
ment upon the other, that is, to maim him
or break the same bone; and this they cal-
led *Tala*, for the punishment was and ought
to be equal to the wrong; and when there
was nothing broke, but only a blow or
buffet given with the Fist, he was only to
pay five and twenty *Ar's*. As to Wrongs
done, and Satyr's made upon the Great Men
of *Rome*, they were punished by a pecuniary
mult or banishment, and sometimes by
death it self, as *St Augustin* relates from *Ci-
cero*, l. 4. *De Repub.* Our Laws of the twelve
Tables, are very contrary to that, for tho'
they are very tender in the point of punish-
ing Offenders with death, yet they enjoyn
it in respect to those, who blast the Repu-
tation of another by Verses, or injurious
Representations, for which there is great
reason; for our lives ought to be liable to
the lawful censures of the Magistrates, and
not to the unbridled liberty of Poets, and
we ought not to be allowed to speak ill of
any one, but upon condition that we are able
to answer it, and vindicate our selves by
Law.

QUEI cum telo hominis occidendi causâ
deprehenso fuerit, capital est : He who is
found ready to kill another with an Arrow,
ought to be punish'd with death. Wilful
murder was always punish'd most severely
by the Ancients; and this punishment, ac-
cording to the vigour of the Law, was not
only inflicted when death ensued, but also
when a person was bent upon the execution
of an ill design, which he could not accom-
plish; and so that person was punished,
who armed waited for, or set upon any one
with a design to kill him, tho' he in reality
should escape. So also, he that gave another
poison, who bought, sold and prepared it,
tho' it wrought not the effect, was punished
in the same manner as a murderer.

QUEI

LEX

QUEI *noxi fortum faxit, seu im aliquis occidit, jure casor estod: Sei louci fortum faxit, telore se defendit, seu im aliquis cum clamore occidit, jure casor estod: Sei louci fortum faxit neque solo se defendit, seu liber sit, Prætor im verberari jubet, etque quoi fortum factum est addicito: Sei servus sit, virgis casor ex saxo decitor; seu impubes sit, Prætoris arbitratu verberatos noxiam facit:* It was lawful to kill him that stole any thing by night; and if it was day, and that the Thief stood armed upon his defence, it was also lawful to kill him; but if he did not to defend himself, and got away, the Prætor sentenced him only to be whipped; but if he was a Slave, they were, after he had been first whipped, to throw him down head-long over the *Tarpeian Rocks*: If the Thief was not yet at age, he was to be whipped and be sentenced to such Damages as the Prætor pleased.

QUEI *fallum testimonium dixerit ex saxo decitor:* That he who bore false Witness against any one should be thrown down head-long over the *Tarpeian Rock*. This Law agrees with the Eighth Commandment, which God gave his people, *Falsum Testimonium non dices*. Plato and other Greek Philosophers had undoubtedly read the Books of *Moses*, wherein the Decalogue is set down, and took the greatest part of their Laws from thence, which the *Decemviri* compiled. I shall not in this place set down several Fragments of the Laws of the twelve Tables, concerning the way of judging and ordering an Accusation, which will be found under the word *Accusatio, jus & judicium*: No more than those which refer to the Assemblies of the people of *Rome* by Tribes, Centuries & *Curia*, which will be found under the word *Comitia*. But now we come to speak of the particular Laws of the *Romans* and their Emperours.

LEX SULTIPITIA, The *Sulpitian Law*, made by the Consuls *P. Sulpitius Salmurinus*, and *P. Sempronius Sophus*, in the year of Republick ccccl.

NE SCILICET *quis templum vel aram injussu Senatūs aut Tribunūrum plebis majoris partis dedicaret:* It was not lawful to dedicate a Temple or an Altar without the consent of the Senate or Tribunes of the people.

LEX PAPIRIA. The *Papirian Law*, *Ne quis injussu plebis ades, terram, aram, aliamve rem ullam consecraret:* It was not allowed any to consecrate Temples, any piece of Ground, and Altars, without the consent of the people.

LEX HORTENSIA. The *Hortensian Law* required, that the Fairs which were at first kept on Holy-days, should for

LEX

the future be held on Working-days; where in the Prætor administered Justice by pronouncing these three words, *do, dico, addico*. This Law was made by *Q. Hortensius Dictator* in the year of *Rome* ccccxxviii.

LEX PUBLICIA. The *Publician Law* made by *Publicius Trilun* of the people. *Ne quibus nisi ditioribus crei Saturnalibus mitterentur:* That Wax Tapers were not to be sent to any, but those that were rich, at the time of the *Saturnalia*. It was a custom to make several Presents at this Feast, and particularly of Wax Tapers, to intimate that *Saturn* had brought Men from Darkness to Light; that is, from an obscure and savage, to a polite and learned Life.

LEX CORNELIA. The *Cornelian Law*, made by the Consul *P. Cornelius Dolabella*, after the death of *Julius Cæsar*, in the year of *Rome* dccc. *Ut Eides Julii quibus Cæsar interfectus in Senatu est, Urbis natales haberentur:* That they should celebrate the day of *Rome's* Original, on the Ides of *July* when *Cæsar* was slain.

LEX LICINIA. The *Licinian Law*, concerning those Plays called *Ludi Apollinæres*, instituted in honour of *Apollo*, determined the day on which they should be represented, there being no fixed day before appointed for that purpose. *P. Licinus Prætor urbanus legem ferre ad populum iussit ut hi ludi perpetuum in festam diem vocerentur.*

LEX ROSCIA, The *Roscian and Julian Law*, of which *L. Roscius Otho* Tribune of the people was Author; according to *Florentius*, in the year of *Rome* dclxxxvi. *Ut in Theatro Equitibus Romanis qui H. S. quadringenta possident, quatuordecim spectandi gradus assignarentur, exceptis in quibusdam artem exercebant quique sine suo suo fortune viro rem decessissent:* That the *Roman Knights* who were worth 400000 Sesterces, i. e. about 3333 l. Sterling, should have fourteen Steps of the Theater allowed them to see the Plays, except those who were ruined Buffoons, and wasted all their Fortune by their Debaucheries. This is what *Tacitus* says, *Ann. l. 15. c. 5.* the Emperour separated the *Roman Knights* from the people in the *Circus*, and gave them Seats that were nearer to the Senators. For before this they assisted at this Shew confusedly; for the *Roscian Law* regulated no more than what regarded the Seats in the Theater.

LEX CINCIA. The *Cincian Law*, made for restraining the Avarice of the Orators, who exacted large Sums of Money for their pleadings. The *Calpurnian Law* against the Bribery of Magistrates, and that which bore the name of *Julius Cæsar*, was made

LEX

made against the Avarice and Intriges of those who made private Suit for Offices in the Commonwealth.

LEX PAPIA. The *Papian Poppean* Law, made by *Augustus* in his old Age, to encourage Men to Marry, by imposing a Penalty upon Batchelours, and thereby to increase the Revenues of the Commonwealth.

LEX AGRARIA. The *Agrarian* Law, made concerning the distribution of Lands, taken from the Enemies. This Law proved to be the Seed of great Divisions in the *Roman Empire*, in the time of the Republick. See *Agraria*.

LEX JULIA. A Law made by *Augustus* against Adultery. It was the first that appointed a punishment and publick Process to be made against those who seduced Wives, and Debauched Maidens and Widows of Quality: Nor that Adultery was not punished before *Augustus* his time; but there was no process made against it, and there was no stated Punishment assigned for it: But the *Julian* Law, which *Augustus* himself had the misfortune to see put in execution in his own Family, in the person of his own Children, required nothing but banishment for this sin of Adultery; but the Penalty was afterwards increased by the constitutions of the succeeding Emperors, who punished Adultery with death.

LEX SUMPTUARIA, A Sumptuary Law, made by *Cornelius Sulla* the Dictator, in the Year of *Rome* DCLXXIII. whereby the expences of Feasts and Funerals were regulated, and those condemned to pay a certain pecuniary mulct, who transgressed the injunction of that Law.

LEX PAPIA, The *Papian* Law concerning the Vestal Virgins, who looked after the Sacred Fire in the Temple of the Goddess *Vesta*, she who let it go out, was whipped by the Sovereign Pontiff; and if she suffered her self to be Debauched, she was buried alive in *Campus Sceleratus*, without the Gate called *Portacollina*. See *Vestales*.

LEX PEPETUNDARUM, or **DE REPETUNDIS,** The Law of Bribery or publick Extortion.

LEX ÆLIA, The *Ælian* Law made concerning the Augurs, by *Ælius Pætus* the Consul, in the year of *Rome* dlxxxvii

LEX FUSIA, The *Fusian* Law, made concerning the time of holding the Assemblies, which ought not to be held but upon those days called *Di Comitiales*.

LEX VALERIA, SEMPRONIA, The *Valrian* and *Sempronian* Law, made concerning those who had a right to Vote in the

LEX

Roman Assemblies. *C. Valerius Tappo*, Tribune of the people was the Author of it, in the year of *Rome* icxvi.

LEX VILLIA, The *Villian* Law, of which *L. Villius* Tribune of the people was Author; and whereby the Age of Persons that were to enter upon Offices in the Republick was regulated. 'Twas also called **LEX ANNALIS**.

LEX CORNELIA, The *Cornelian* Law, which prescribed the Qualifications, Persons ought to have that enter upon Offices in the Commonwealth.

LEX HIRCIA, The *Hircian* Law, which allowed of none to hold Offices in the Republick, but such as had sided with *Cæsar* against *Pompey*.

LEX VISELLIA, The *Vissellian* Law, which allowed the Sons of Freedmen the right of becoming Magistrates.

LEX POMPEIA & CLAUDIA, The *Pompian* and *Claudian* Law, which required that those who put in for Offices in the Commonwealth should be always present.

LEX RHODIA, The Law of *Rhodia* relating to traffick by Sea; this Law required that if it happened a Ship laden with Merchandize, that belonged to several Merchants, in order to avoid Shipwreck, threw the Goods of some of them overboard, and that those of the other were saved, an estimate should be made of all the Merchandize, and that the loss and damage should be sustained by every one of them in proportion to the Effects he had on board, this was made by the *Rhodians*, and was found to be so just, that it was received by all the Nations that came after them.

LIBATIO, A Libation, being a Ceremony practised in the Sacrifices of the *Pagans*, wherein the Priest poured down some Wine, Milk and other Liquors, in honour of the Deity, to whom he sacrificed, after he had first tasted a little of it.

LIBATIONES, *Libations* of Wine and other Liquors, frequently made by the Heathens to their Gods when they went upon any enterprizes. The Deputies which were sent to *Achilles* to invite him to come to the relief of his Country-men, began to wash their hands before their departure, to fill their Crowned Cups with Wine, and to pour it down upon the ground; in honour of the Gods these Libations were commonly performed, before they went to sleep. *Ulysses* after he had got some little advantage over his Enemies, washed himself in the Sea Water, and went to make his Libations to *Minerva*.

LIBER. This is one of the Epithets of *Bacchus*; either because he procured unto the *Bacchantes* their Liberty; or that being esteemed the God of Wine, he doth by Drinking, give Ease unto disturb'd Minds. The Consular Medals of the Family of *Cassia*, represent unto us the Pictures of *Liber* and *Libera*, as they are called in Ancient Inscriptions; that is, of Male and female *Bacchus*.

St. *Augustine*, *Lib. 7. de Civ. Dei, Cap. 21.* speaks thus of *Liber*: 'As for the Mysteries of *Liber*, whom they have made to preside over the Seminal Powers of Liquids, I mean, not only over the Juices of Fruits, amongst which Wine has the Preheminence, but also over Seeds of Animals; I am loth to take notice of that Excess of Intamy they arrived to therein; but verily I must say (in order to confound the arrogant Stupidity of our Adversaries) among other things, which I am obliged to omit upon this Occasion, because they are too tedious; that according to the testimony of *Varro*, the Feasts of *Liber* were celebrated with so much Licentiousness in some Places in *Italy*, that in Honour of him, they gave Adoration to the Privy Parts of Man, and that not in Secret to cover their Shame, but publicly to make Wickedness appear triumphant: For they placed him after an honourable Manner in a Chariot, which was brought into the City after they had first drawn it through the Fields; but at *Lavinium* they spent a whole Month in celebrating the Feasts of *Liber* only, during which time, there was all the Impurity of Speech imaginable encourag'd, until the said Chariot had traversed the Market-place, and was brought whither the People design'd to deposit what they carried; after which, the most virtuous Ladies in the City must go and crown this infamous Thing, before the Multitude. In this Manner it was that they made God *Liber* favourable to Seeds, and expelled Charms and Witchcraft out of the Earth.

LIBERALIA; the Feasts of *Bacchus*. See *Bacchanalia*.

LIBER; a Book. The Way used by the Ancients in Binding of their Books, was not like unto ours: Books of a square Form were hardly ever in use, either amongst the *Greeks* or *Romans*, till a long time after *Catulus*. Indeed, King *Atalus* seeing the Art was found out to make Parchment so well, as to be fit to be writ upon, on both sides, made some of his Books Square-wise; yet the ancient Way, which was to roll their Books in such a Manner, as to give them the Form of a small Column, prevailed to long, that even all their Libraries, in the Time of *Cicero*, and long after, were composed of these Rolls: The Dearnels of Parchment, and Cheapness of the Paper, whereof they made their rolled Books, was the Reason there was hardly any other to be seen. As to the Matter of Binding, there was no other Fashion in use, but to paste

or glew several Leaves of Paper at full length to the Ends of one another, in proportion to the Bigness of each Book: When one side was filled up, the Work was at end, for they did not write on both sides; they rolled all tog ther, beginning with the last, which they call'd *Umbilicus*, whereunto they fixed a Piece of Wood, Flony, or some such Thing, to keep the Roll tight, and to the other End they glewed a Piece of Parchment, which covered the whole Volume, and was of use not only to save the Paper, but also to be an Ornament to the Book, because it was painted of a Purple or Crimson Colour. The Title of the Book was written in Gold Characters on the outside of the Parchment, but the Epistle-Dedictory they wrote on the inside. When the Roll was made, they cut it at both Ends, and upon every Leaf, which was well polished with a Pumice-stone, they laid pieces of Gold, Silver, or Ivory, which they fastned to the Stick placed in the *Umbilicus*.

LIBERALITAS; Liberality; a Goddess worshipped by the *Romans*, and a Virtue often put in practice by good Emperors; above all by *Augustus Caesar*, according to *Suetonius* and *Tacitus*; *Constitutum populo, Donatum militibus dedit*: He gave a Large to the People, which consisted of small sestercies, and a Donative to the Soldiers, which was a like Sum of *Denarii*. *Marcus Aurelius* caused Medals to be coined, whereon the Picture of *Liberality* was engraven, like a *Roman* Lady clad in a long Robe, holding a *Tessera* in her Right Hand, and round it *Liberaltas Augusti*: By the Medals of *Adrian* and *Alexander Severus*, the Emperor is to be seen mounted upon a little Assent, and in a sitting Posture, making Signs to a Man that is at his Feet, to give him the Money that was set upon the Brink of the Assent, with *Liberality* on the Sides thereof, and a *Tessera* in her hand.

LIBERTAS. Liberty; a Goddess worshipped by the *Romans* and *Greeks*, by the Name of *Eleutheria*; the *Romans* had divers Places and several Temples consecrated to the publick Liberty: *Ovid* makes mention of these Places, and of a Day that was dedicated to *Jupiter* the Victorious, and to Liberty:

Occupat April's Idus cognomine Victor
Jupiter, hæc illi Sumt datæ Tempia diæ.
Hic quoq; ni fallor, populo dignissima iustitia
Atq; Libertas caput habere sua.

The Places were surrounded with Portico's, and it did appear that the People met there: It was a kind of Temple, open at top like unto that at *Jerusalem*, where stood the Altar for Burnt-Offerings; but besides these Places, the *Roman* Historians make mention of several Temples at *Rome* dedicated to the Goddess *Liberty*; among others, that built by *Claudius*, in the Place where

A a a *Cicero's*

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Cicero's House stood, after it had been ruined; and that erected in Honour of *Julius Caesar*, after his Death. *Dion Cassius* mentions both, in *Lib. 43*. It was to the publick Liberty that the *Romans* dedicated these Temples. Her Picture represented her clad like a *Roman Lady*, holding a Javelin in one Hand, and a Cap or Bonnet in the other: By the Medals that were coined in Honour of *Brutus*, and by those of *C. Caesar*, surnamed *Caligula*, you may observe that the Bonnet or Cap was an Ensign of Liberty; thus when the *Romans* were about to grant their Slaves their Freedom, they gave them a Bonnet or Cap: From whence comes the *Latin Phrase*, *Dare Pileum*, to give one his Liberty, and *Vocare ad Pileum*, to call a Slave to his Freedom.

LIBETHRA; a certain Fountain consecrated to the Muses, and for this Reason they have been called *Libethrides*. *Strabo* in his 10th Book, will have them to have been thus named, from a Mountain in *Thrace* called *Libethrus*, at the Foot whereof there stood a Temple dedicated to the Muses by the *Thracians*.

LIBITINA; this was a Goddess, believed by the Ancients to preside over Funerals: Some confound her with *Proserpina*; others with *Venus*; the Moon as well as the Sun preside over Nativities and Funerals, as the general Cause of the Generation and Corruption of all Things; and she has received all these Names and Offices for her self alone, as *Plutarch* has it in the Life of *Numa*. In her Temple they kept all Things that were requisite for Funeral Solemnities; whence it is, that *Phædra* reproaches a Miser, for cutting off by his Will, all the Charges which should have been expended at his Funeral, for fear lest the Goddess *Libitina* should get any Thing by his Death.

*Qui refecas omnem impensam Funeris
Ne quid de tuo Libitina lucretur.*

Those Persons whose Business it was to furnish them with what was necessary for that Purpose, were called *Libitinarii*, according to *Ulpian*; and at this Day they are known with us by the Name of *Undertakers*.

LIBRA, the Balance, is one of the Twelve Signs of the *Zodiac*; when the Sun comes to the Eighth Degree of *Libra*, it marks the Autumnal Equinox, because it forms Arches equal to those it did before in *Taurus*; it enters therein in the Month of *September*, on our 7th or 12th.

LIBRA, a Pound. 'Tis a Measure of Weight in respect to all heavy Things that are weighed; the *Romans* allowed but Twelve Ounces to a Pound Weight, and to a Pound of Length-Measure: The Weights of a Pound were borrowed by the *Romans* from the *Sicilians*, who named it *Litra*; and the *Romans* changed the *i* into *b*.

The *Romans* had also a sort of Money which

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they called *Libra* or *Libella*, and was the Tenth part of a *Denarius*, because 'twas the Value of an *As*, which at first was a Pound Weight of Copper: *Scaliger* also adds, that they made use of the Word *Libra* for Money told out; *Libra non erat nummus, sed Collectio Nummorum*.

LICHAS; *Hercules* his Servant, by whom *Deianira* his Wife sent him the Shirt that was infected with the Blood of the *Centaur Nessus*; which Poison made *Hercules* so outrageous, that he threw *Lichas* into the Seas, and he was transformed by *Neptune* into a Rock.

LICTORES; *Lictors*, or *Ax-Bearers*; they were so called, because they carried the *Axes*, which were fastned to a long Handle, and encompassed with a Bundle of Rods, called *Fasces*, or *Secures*: *Romulus* was the first that made use of them, with a Design to inspire the People with a greater Reverence for their Magistrates: The Dictators had Twenty four *Lictors*, who walked before them, the Consuls, Twelve; the Pro-Consuls and Governours of Provinces, Six; the Prætors and City Magistrates, Two only. They also punished such Offenders as were surprized in the Fact at the first Command they received from the Magistrates. *J. Liilor, Colligamans, expedi virgas, plebe securi*. They were ready to undo their Bundle of Rods, whether it were to whip, or to cut off the Head of the condemned Offender: They were thus called a *Ligando*, because they bound the Hands and Feet of the condemned Person before his Execution.

LIMENARCHÆ, or *Stationarii*; They were Soldiers posted by the *Romans* in divers Places, to prevent Disorders, and especially Highway-men, and Robbers upon the High-ways, as the Grand Provosts are in *France* at this Day: They were appointed by *Augustus* after the End of the Civil War, to hinder the Soldiers that had been disbanded from ravaging *Italy*: *Tiberius* increased their Number, as *Suetonius* in the Life of the said Emperor informs us: The Chief of these Soldiers was called *Irenarcha*; that is, *The Prince of the Peace*, because he was instrumental to secure the Peace and Tranquility of the Publick.

LINGUA, Tongue, Speech; they are certain Expressions which People have conceived to make one another to be understood: The Original of Languages came from the Confusion, wherewith God punished the Pride of those who built the Tower of *Babel*; the *Hebrew* Tongue is the ancientest Language, and is called the Holy Language, and the *Rabbins* say, 'tis so; because 'tis so pure and chaste, that there is no Word therein for the Privy Parts, nor for that whereby we ease Nature; there is a Difference between the *Hebrew* without Points, and that wherein the Vowels are noted by Points. *Father Morin* pretends, in Opposition to the Modern *Rabbis*, that *Moses* wrote without Points, and without

without the Distinction of Words: *Vossius* maintains, that besides the Books of Scripture, in the Time even of *St. Jerome*, there was no other Book in *Hebrew*, but only in the *Greek* Tongue, and that it was not before *Justinian's* Reign, that they began to appear. The Reason which he gives for it, is, that the said Emperor having by an Edict forbidden the *Jews* to Read the *Septuagint*, or their Traditions in their Synagogues, they bethought themselves of Translating it into their own Language; and this Book, says he, was called *Misna*. The Points in the *Hebrew* Tongue were not invented, to signify the Vowels by, till towards the Tenth Century, by the *Massarètes*.

The *Punic* Tongue, according to the Authority of *William Postell*, was no other than the *Phœnician*, which he compares with the *Hebrew*, from whence it proceeded together with the *Caldean* and *Syriack*.

The *Arabick* Tongue is the most Copious of all the Languages; and the *Arabs* say, they are as Ancient as the *Hebrews*, as pretending their Descent to have been from *Ismael*: Their Ingenuity and Language have been much commended: Their ancient Writings have almost all the Letters joined together; but one *Elcabil* was necessitated to invent and introduce the Points into their Language, for the easier reading of *Arabick*: Some of them they place above, and others below the Words. *Kinslenius* in his Epistle Dedicatory to the Emperor *Rodolphus*, speaking of this Custom, seems to be of Opinion, that the *Arabs* did not admit of these Points into their Writings, till such time as they had Commerce with the People of *Europe*: The Ancient *Arabick* Character was called *Cuphick*: The most Ancient is the thickest and largest, the other being less both ways. That which the *Tartars* make use of at this Day, appears closer, smaller, and more bended than the others.

The *Egyptian* Language had the Forms of Animals in it, being mysterious Symbols, that served to conceal and involve in Obscurity all the Secrets of their Theology: They called them Hieroglyphicks: And many Obelisks or Tombs are still to be found inscribed with such Characters, and Hieroglyphical Figures; the Words of this Language express the Nature and Propriety of all Things.

The *Coptick*, which was the Language of *Egypt* before the *Greek*, is a singular Tongue, and independent of all others, according to the Opinion of *Kircher*. *Salmassius* says, That the Word *Coptick*, comes from a Town called *Coptos*, whose Inhabitants had retained part of the Ancient Language: The same Person in another place is of Opinion, That this Name was taken from the Word *Αἰγυπτος*; the which is confirmed also by *Father Vansleb*, although he attributes the Origine thereof to *Coptos* the Grand-

son of *Noah*; there are still, says he, some of the Descendants of these first *Egyptians* in being, who speak this Language: In the mean time, it may be said, that the same hath been lost many Ages ago. A Grammar and Vocabulary were found in the famous Monastery of *St. Anthony*, written in this Language, whose Characters are somewhat like the Ancient *Greek*: The Modern *Copticks* have no other Language than the vulgar *Egyptian* Dialect, that is intermix'd with *Turkish* and *Arabick*: *Father Kircher* will have the Ancient *Coptick* to have been altered by the *Greek* Tongue, from which it hath borrowed divers Words and Characters.

The *Etrurian* Tongue has some Characters that are like enough to the *Latin*, and the Writing thereof is from the Right to the Left. *Eugubinus* has given us an Inscription in this Language, which has been found to have been of Fifty Years standing before *Sylla's* Time; the *Romans* were very Curious to know this Language, and they used all their Endeavour to learn it.

The Characters of the *Greek* Tongue have not changed so much as those of other Languages; the First and the most Ancient of them are more square, and come near those of their Original, which is the *Phœnician* or *Hebrew*; seeing that, according to the Authority of *Herodotus*, the first Characters that were introduced into *Ioniz*, were very near the same. *Pliny* speaking of the *Greek* Characters, after he had said that they were like the *Roman* Letters used in his Time, cites no other Example for it, but an old Inscription upon a Braſs Plate, which *Vespasian* and *Titus* had given to the Publick Library: The Ancient *Greek* Characters, says he, are almost like unto the *Latin* ones of our Days, witness that old brazen Plate, taken out of the Temple at *Delfos*, which may be now seen in the Library of the Palace, dedicated by the Emperors to *Minerva*.

Ν Α Τ Σ Ι Κ Ρ Α Θ Η Σ . Τ Ι Σ Α Μ Ε Ν Ο Υ .

Α Θ Η Ν Α Ι Ο Σ . Κ Ο Ρ Α . Κ Α Ι Α Θ Η Ν Α .

Α Ν Ε Θ Η Κ Ε Ν .

This certainly was the Form of the Ancient *Greek* Characters, whereof *Pliny* and others speak; for 'tis certain, that the Ancient *Greeks* knew no other Letters but Capitals; and *John Lascary*, a *Greek* by Birth, confirms it in a Preface of his to a Collection of *Greek* Epigrams, printed at *Florence* in Capital Letters, in the Year, 1484. The Pointing and Distinguishing of Words, were not in use in those Old Times; which continued in a manner to the 174 *Olympiad*, according to the Testimony of *Lipsius* and *Leo Allatius*: Its observed from the most Ancient Monuments, that the *Greeks* did not divide their Discourses at any time, but for the Perfecting and Compleating of the Sense of them: They

did not put many Words into the same Line, but began another with a new Sentence; as may be seen by the Inscriptions of the Earl of Arundel; insomuch, that they did not write a long at all as we do, but by way of Articles: *Suidas* speaks of a Way of Writing, which they call *ΡΟΤΣΤΡΟΦΙΔΟΝ*, *Boultrophidon*, being as much as to say, done in Lines like unto those made by Oxen when they plough. *Pausanias* confirms the same Thing in a Description he gives of the Coffin of *Cypselus*, that was in *Juno's* Temple, in the City of *Elis*: There was upon this Chest, says he, some Inscriptions engraved in old Characters and freight Lines: There were also some others done after the Way which the *Greeks* call *Boultrophidon*, because the second Verse immediately follows the first, and joins it in the same Manner as the Races in the *Stadia* or *Circus* are redoubled. Some Authors are of Opinion, that the Sentences so distinguished and separated by Lines, have been continued even long after the Use of Accents and Points had been introduced, as may be seen in *Diogenes Laertius*: *Aristophanes*, a Grammarian of *Bizantium*, was the first that brought them up, toward the 150 *Olympiad*, in the Reigns of *Philoater* and *Euergetes*, Kings of *Egypt*, Two Hundred Years before Christ's nativity.

The *Latin* Tongue, like the rest, has had its Increase and Revolutions: The same Thing hath betell its Characters, as may be observed from the most ancient Inscriptions, and those which have succeeded them, even before the Destruction of the Empire: As the Characters of that Inscription of *Darius*, published by Father *Simond*, do come nearer their Origin, so they have a little more of the *Etrurian* and *Greek* in them: They discover the Shaking-hand of a People who did yet but begin: Those Seven *Latin* Volumes that were found in *Numa's* Tomb, were not writ in this Character; seeing *Quintilian* assures us, there were but very few Letters in those early Times, whose Shape and Power were of a different kind; and the Emperor *Claudius* procured no small Benefit to himself, in introducing the *Eolick* Letter *ζ*. *Lucius* in the 10th Book of his Annals, speaking of the Form of the *Roman* Letters, says, they were like unto the most ancient *Greek* Characters, which were Capitals.

LINUS, the Son of *Apollo*, and *Terpsichore*, or of *Mercury*, and the Nymph *Urania*, was a famous Musician, and Master to *Orpheus*: *Hercules* killed him with his own Harp for ridiculing him: Of this Name was a *Theban* Poet, that first brought Letters from *Phenicia* into *Greece*. *Hermolous* the Platonick, C. 2. Of his Discourses, says, He wrote a Tract in Verse about the Creation of the World, the Course of the Sun and Moon, and the Generation of Animals: He was killed with an Arrow shot at him by *Apollo*.

LITARE, and *Litatio*; Terms used at the Ancient Sacrifices, to intimate, That the Sacrifice was over, and the Gods made propitious. *Litare*, says *Macrobius*, L. 3. *Saturnalium*, C. 5. *Est sacrificio facto placare Numen*. 'Tis to appease God by Sacrifice. *Suetonius* also speaking concerning *Julius Caesar*, that he could not offer one favourable Sacrifice, on the Day wherein he was slain in the Senate, makes use of this *Latin* expression; *Dei pluribus Hostiis Caps cum litare non posset, introit in Curiam, spreto Religione*; after he had offered many Sacrifices, and could not find the God's favourable, he gave over and went into the Senate, in Contempt of Religion: The said Author does again make use of the same Expressions in the Life of *Augustus*; *Sacrificio non litante*; that is, not being able to appease the Gods, nor to make them propitious by his Sacrifices.

LITTERA; a Letter; Figure, Character, or Stroke of the Pen, which Men have agreed upon to signify something, and the Joyning whereof makes their Thoughts known to one another: From these Letters, are, as I may say, miraculously sprung a Million of different Words: They may be called the Elements of Speech, the Sacred Atoms, out of which is formed the vast World of Sciences; and the faithful Guardians of what is most precious amongst Men. Without them the Original of the World would have been but confusedly known, and the most celebrated Actions would be buried in profound Oblivion.

The Alphabet of every Language is composed of a certain Number of these Letters or Characters, which have a different Sound, Form and Signification: The *English* and *Greek* have each 24 Letters, the *Latin* commonly 23, and the *Hebrew* 22 without Points. The Art of Writing has not been perfected all at once, several Ages were required to supply what was defective in those Shapes of Animals, the Ancients used, as may appear by *Iacius*. The *Egyptians*, according to his Account, believed themselves to be the Inventors of it; but 'tis more likely that the *Hebrews*, or as almost all the Ancients call them, the *Chaldeans* or *Phenicians*, were their Masters, as we learn from that Verse in *Lucan*:

*Phenices primi, fama si creditur, Ausi
Mansuram rudibus vocem signare Figuris.*

Whence it was that those Letters were called *Phenician* ones by the *Greeks*. Yet *Diodorus Siculus* reports, that that was not certain, and that it was only believ'd, that they did not invent, but change the Form of Letters; which is not unlikely, since *Quintus Curtius* says of them, if the Relation is to be believed, that they were the first that invented Letters, and shewed the Use of them: *St. Augustine* also, with many others,

others, is of Opinion, that the People of God had learned them of the first Fathers; as of *Moses*: And that before the Deluge itself, the first Characters, according to *Josephus*, had been engraven upon Pillars, which *Seth* caused to be erected in *Syria*, for the Preservation of the Sciences he had discovered: This agrees with what *Pliny* says concerning the *Assyrian* Letters, that they are no other than the *Hebrew* or *Chaldean*; As for my self, says that Author, I believe the *Assyrian* Letters were always in being. *Hyginus* attributes to the Destinies the Invention of the following *Greek* Letters, A, B, H, I, T, T. And 'tis for that Reason *Martianus Capella* calls them the *Secretaries of Heaven*.

Josephus, in the Beginning of his *Jewish* Antiquities, rejecting the Opinion of the *Greeks* and *Egyptians*, will have us to believe, that the *Greeks* came very late to the Knowledge of Letters, that they received them from the *Phoenicians*, and not from *Cadmus*, seeing at that time there were no Inscriptions found in the Temples of their Gods, nor in the publick Places; it being certain, the *Greeks* had nothing of greater Antiquity, than the Works of *Homer*; tho' *Cicero* in his *Orator*, entituled *Brutus*, tells us, they had Poets more ancient than *Homer*, who contented themselves with renewing their Poems by heart, because they had not yet found out the Use of Writing, or of Letters. *Pliny*, Lib. 7. Chap. 56. will have the most ancient Letters to have been the *Assyrian*, and that *Cadmus* about the Year of the World 2520, above 250 Years before the *Trojan* War, brought Sixteen of them from *Phenicia* into *Greece*, viz. A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, U, to which *Palamedes*, during the *Trojan* War, had added four, Θ, Ξ, Φ, Ψ. *Herodotus* will have it, That the *Phenicians*, who came with *Cadmus* into *Greece*, brought Writing Characters thither; which *Diodorus Siculus* also affirms; but at the same time he shews these Letters were not the same which *Cadmus* brought with him, seeing they had had them there before the Deluge of *Deucalion*, and that he did no more than revive the Use of them. *Enpolemius* attributes the first Invention of Letters, to *Moses*, who gave them to the *Jews* long before *Cadmus* his Time, and the *Jews* to the *Phenicians*, who were their Neighbours: *Philo* the *Jew* ascribes them to *Abraham* a long Time before *Moses*; and *Josephus* in the First Book of his Antiquities, carries the Matter still farther, as high as *Adam's* Children, even to *Seth*, who engraven the Characters thereof upon Two Pillars.

Moses his first Characters were not those *Hebrew* ones used now, which were invented by *Ezra* after the *Babylonish* Captivity, but those which were called *Samaritan*, according to *St. Jerome*, in his Preface to the Book of *Kings*: And this is agreeable to the Sentiments of some

Rabbins, who ground the same upon the *Samaritans*, having always the Law of *Moses* written in the Five Books, called the *Pentateuch*, in their own Characters, and that the same were inscribed upon ancient Medals of Gold and Silver, which were found in *Jerusalem*, and divers other Parts of *Palestine*. But this Opinion is not without its Difficulty; as may be seen by the *Talmud*, where *Masfuta* says, that the Law was first given to the Children of *Israel* in *Hebrew* Characters, but that afterwards *Ezra* put it into the *Samaritan* Tongue, and *Assyrian* Characters. There are some Authors who maintain, that *Moses* made use of two sorts of Characters, one, which is the *Hebrew*, for Sacred Things, and the other, which is the *Samaritan*, for profane Matters, and of which last the *Chaldeans* made use, and that the *Greek* and *Latin* Characters were formed of these; the last of which being no other than the *Greek* Capitals, according to the Testimony of *Pliny*, who proves it by an ancient Inscription engraven upon Brass, and brought from *Delpbos* to *Rome*.

NΑΤΕΙΚΡΑΤΗΣ Ο ΜΕΝ ΑΘΗΝΑΙΟΣ ΕΜΕ ΤΕΘΕΙΚΕΝ.

And he says in Chap. 56. These were *Assyrian* Letters, or according to some Authors, *Syriac*: But they are rather *Samaritan*, which, besides the *Aleph* and *Jod*, are so like the *Greek* and *Latin* ones, if they be considered and taken upside down, that they are almost the same thing. *Eusebius* confirms the same Matter by the *Greeks* own Denomination, or Imitation of *Caldaism* therein, by their adding an A, as in *Alpha* instead of *Aleph*, Beta for *Beth*, Gamma for *Gimel*, Delta for *Daleth*, &c.

Simonides, *Evander* and *Demaratus* were the first that brought Letters into *Italy*, the one from *Arcadia*, and the other from *Cormick*, the last into *Iustany*, and the other to that Part of the Country where he settled: In a Word, the ancient *Greek* Letters were very like ours, but we had but a very few of them at first; the rest were since added. The Emperor *Claudius*, in Imitation of the Ancients, invented three Letters, that continued in Use during his Reign, and were abolish'd after his Death: The Loim of them are still to be seen in the Temples, and other publick Places of *Rome*, upon the Copper Plates, whereon the Decrees of the Senate were engraven.

The *Hebrews* made a Division of their Letters into Guttural, viz. *ah*, *ch*, *gh*, Dental *z*, *s*, *r*, Labial *b*, *m*, *n*, *p*, and those of the Tongue, viz. *d*, *r*, *l*, *n*. *Criminus* says, *Moses* invented the *Hebrew* Letters, *Abraham* the *Syriac* and *Chaldee*; the *Phenicians* those of *Attica*, (eighteen whereof *Cadmus* brought into *Greece*, and which the *Pelasgi* carried into *Italy*) and *Nicostates* the *Latin* Letters.

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The *Egyptians* instead of Letters used the Figures or Animals, and of Birds, which they called Hieroglyphicks, and were invented by *Ists*.

The *Chibick* or *Toledo* Letters were invented by *Guesila*, Bishop of the *Gorbs*.

The Letters, *F, G, H, K, Q, X, Y, Z*, were formerly not known to the *Romans*, as is proved by *Claudius Dausquias* in his Orthography, wherein he shews the Origin of Letters.

The Grammarians distinguish Letters into Vowels and Consonants; into Mutes, double Letters, Liquids, and Characteristicks. They reckon Six Vowels, *A, E, I, O, U*, and *Y*, they are thus called, because they have a distinct Sound of themselves, and can alone form a Syllable. There are Eighteen Consonants, who require the Help of a Vowel in order to the Forming of an Articulate Sound, and Composing a Syllable. Of the Eighteen Consonants the *X* and the *Z*, according to the Ancients Way of Pronouncing them, are properly no more than Abbreviations; the *X*, being nothing else but a *C*, and an *S*; and the *Z*, a *D*, and an *S*; and for this Reason, they are called double Letters.

King *Chilperic* had a Mind to introduce all the double *Greek* Letters into the *French* Alphabet, that so by one single Character they might express the *th, ch, ph, pf*; and this was put in Practice during his Reign, according to the Testimony of *Gregory of Tours*.

Of the Sixteen Consonants which remain, there are Four which they called Liquids or Fluent ones, viz. *L, R, M, N*; tho' strictly speaking, there are no more than the *L* and the *R*, which deserve this Name: the other two especially the *M*, being but very little liquid: There are Ten of them which may be called Mutes, and may be divided into Three Classes, according to the Affinity they have one to another.

Mutes, $\left\{ \begin{array}{l} B, P, F, V, \\ C, Q, G, I, \\ D, T, \end{array} \right.$

As for the other two, the *S* makes a Class by it self, unless the two double ones *X* and *Z* be joined thereunto, because it makes up the principal Part of them: As for the *H* 'tis no more than an Aspiration, altho' for that Reason it ought not to be struck out of the Number of Letters.

Of Vowels in general.

There is nothing wherein we have more changed the Pronunciation of the Ancients, than in them, for we do not continue to take Notice of the Distinction between long and short Vowels, wherein depends all the Quantities of Syllables, excepting those who are long by Position; thus in pronouncing of *Amābam* and *Circumlabam*, one may easily see that *mā* is long in the first Word, and *dā* short in the se-

L I T

cond: But in pronouncing *Dabam* or *Srabam*, you cannot conceive whether the first Syllable of either of them be long or short: but the Ancients in their Pronunciation made an exact Distinction between all the long and all the short Vowels, where-ever they met with them. They also observed this Distinction in their Writing, between long and short Vowels, wherein they often doubled the Vowel to denote a long Syllable: Which is testified by *Quintilian* to have continued in Use to the Time of *Anims*. They also sometimes placed the Letter *H* between the said double Vowel, to render the Pronunciation thereof the stronger, as *Abala* was put for *Ala*; and 'tis for this Reason, that we likewise find among the Ancients *Mehe* put for *mee* or *me*; and *mebecum* put for *mecum*, and the same we do when we say, *vehemens* for *veemens*, and *mihī* for *mi* and *mī* of the Ancients. But afterwards in order to abridge the same, they have thought it enough to draw a Line only above the said Vowel, to shew it was long; which being not understood by the Transcribers, they have taken this Line for the Abbreviation of a Letter, which is the Cause, that we meet with *totiens* for *toties*, *vicesimus* for *vicefimus*, *formosus* for *formosus*, *aquonus* for *aquosus*, and the like; they being ignorant that among the Ancients the said Line was of no other Use than to denote the Quantity of the Syllable.

Of Vowels in particular.

The Three first, viz. *A, E, I*, are called open Vowels, because they are pronounced with a more open and full Mouth than the others. The Three last Vowels are *O, U, Y*, and the *Greek Y*, and are named close Vowels, because they are pronounced with a closer and smaller Mouth, than the foregoing ones.

The Diphthongs, which *Lipsius* calls *Bivocales*, double Vowels, are pronounced with a double Sound, as their Names do import; altho' both the Vowels are not heard equally or alike, because the one is sometimes weaker and the other stronger. They reckon Eight of them in *Latin*, viz. *Æ, Ai, Au, Ei, Eu, Oe, Oi, Ui*.

Of Consonants.

They reckon Eighteen Consonants in all who require a Vowel to be joined to them in order to the Forming of an Articulate Sound and composing a Syllable; they are divided into Liquids and Mutes, into hissing and aspirated Consonants.

There are Four Liquid or Fluent Letters, that is, such as pass quickly and easily, viz. *L, R, M, N*. *L* and *R* have so great an Affinity between them, that those, who would pronounce the *R*, cannot do it, because 'tis very harsh, and falls naturally into the *L*: from whence proceeds the mutual Change that has been between these Two Letters, for 'twas not the *Athenians* alone

alone that said κρίβαν for κλίβαν; but the *Latins* used *Camberus* for καθήλι, and *conflacuit* for confracuit. The *M* has a dull Sound, and is pronounced with the outermost Parts of the Lips, from whence it has been called *Mugiens Litera*; it is drown'd often in Prose, as also sometimes in Verse. In the Law *Restituturi* is put for *Restitutum iri*: The *N* on the Contrary was called *Tinniens Litera*, because it had a clearer and sharper Sound, and founded against the Palate of the Mouth.

Those Consonants are called Mutes, which have a duller and less distinct sound than the rest. The *B* and the *P* are so like one another, that in the Opinion of *Quintilian*, concerning the Word *Obtinuit*, Reason would have him use a *B*, but his Ears could hear no other Sound than a *P*, *Optinuit*; for which Cause we see both by ancient Inscriptions, and old Glosses, that these Two Letters have been often confounded, as *apfens* has been put for *absens*, *obrimus* for *optimus*; and the *Germans* to this Day say, *ponum vinum* for *bonum vinum*; these Two Letters have always had that in common, that they often slip into Words without any need of them, as *asporto* put for *apporto*. The Letter *F* was pronounced as the Greek Φ , but not with so strong an Aspiration, according to the Testimony of *Terrentianus*. The *Vab* or *V* Consonant had a more plain Pronunciation, but with less Respiration than we now use it. The *C* and the *Q* are so very like one another, that several Grammarians have been minded to reject the *Q* as a superfluous Letter, pretending that the *C* and the *U* were sufficient to express what we intend by a *Q*; but there is no reason why they should reject the *Q*, as *Varro* does, according to the Relation of *Censorinus*, and *Licinius Calvus* according to that of *Victorinus*; for 'tis still useful since it serves to join the two Vowels that follow into one Syllable, whereas the *C* denotes their being divided; and this is that which makes a Difference between the Nominative, *Qui*, and the Dative, *Cui*. *D* is nothing but a Diminution of *T*, as the *G* is of *C*, according to *Quintilian*, and these two Letters are so very like, that by reason thereof, they are often found to be put one for another, as *at* for *ad*; which gives *Quintilian* occasion to laugh at those who make a Scruple of writing one indifferently for the other, as *set* for *sed*, *haut* for *baud*, *isque* for *adque* are to be met with in Inscriptions, and elsewhere.

In the *French* Tongue they write *voit* with a *t*, tho' it be derived from the Word *Videt*, and as often as the *D* is in the End of a Word, and that the succeeding Word begins with a Vowel, or an *H* that is not pronounced by way of Aspiration, they sound it as a *T*; for Example, they pronounce it *un grand Homme*, tho' they write it *un grand Homme*. In every Thing else, they, as well as the *English*, have almost intirely

retained the Pronunciation of the said two Letters, saying that they soften the *T* very much when 'tis joined with an *I* before another Vowel, where they make it to sound very near like unto the *S* of the Ancients, as *Pronuntio* is sounded, as if it were written *Pronuntio*. The *S* they call an hissing Letter, by reason of the Sound it has. The same has been variously received among the Ancients, some having rejected it very much while others did as much affect it: *Pindar* in a manner lays it aside in all his Verses: *Quintilian* says, 'tis harsh, and makes an ill Sound in the Conjunction of Words, whence it came to pass that many times it was entirely rejected: *Plautus*, *Terence*, and others using to write in this manner, *Dignu' omnibu'*, and the like: Some of the *Latins* changed this Letter into a *T*; in Imitation of the *Athenians*, using *Mertare* for *Mersure*: Whereas others on the Contrary affected the Use of it every where, as *Cajmene* was put for *Camene*, *Dumose* for *Dumose*: And *Quintilian* bears witness, that from *Cicero's* Time, and so onward, the same Letter was often doubled in the middle of Words, as may be instanced in *Causa*, *Divisiones*, &c. But be it as it will, 'tis certain, that this Letter is harsh, if it be hissed out too much, or have too great a Train to follow it, and this has obliged the *French* to soften it to that degree, that when the same happens to fall between two Vowels they pronounce it like an *Z*.

The *X* sometimes is put with the *C*, as in the Words *vixit*, *juncxit*, and the like; and many times with *S*, as you see in *Capadox*, *Conjuncts*, &c. *St. Isidore* testifies, that this Letter was not in use before the Reign of *Augustus*, and *Victorinus* says, *Nigidius* would never make use of it; and for the *Z* it was pronounced much more softly than the *X*; tho' the said Pronunciation was not altogether the same as it is at this Day, wherein we give it but one half of an *S*, as in the Word *Mezenius*.

There has been a Dispute among Grammarians, whether the *H* should be reckoned in the Number of Letters or no; because, say they, 'tis no more than an Aspiration.

It must be confessed, the *H* is no more than an Aspiration, yet that does not hinder it to be a real Letter, which may be seen by what has been said before concerning the *H*.

The *Romans* made use of the Letters of the Alphabet only to denote their proper Names, and to abridge divers Words in their Inscriptions and ancient Monuments. *A* alone signified *Aulus*, from the Verb *alo*, he having been born *Diu alenibus*: In Judicial Proceedings it stood for *absolvo*; I discharge the Person accused: In the Assemblies for *antiquo*, I reject the Law proposed to be passed. *A* stood for *Augustus*: *A A* for *Augusti*, &c. *C* stood for *Caius*, he being so called from the Joy conceived by his Parents at

at his Birth. *C* was used for *Cæsar*, coming from the Verb *Cado*, because his Mother's Body was cut open to bring him forth: *C* stood also for *Consul*, and *CC* for *Consules*, &c. *D* signified *Decimus* or *Decius*; that is, one born on the Tenth Day. *L* stood for *Lucius*, the Light, because the first Person that bore this Name was born at break of Day. *M* expressed *Marcus*, being as much as to say, one born in the Month of *March*, and this Letter with an Acute marked thus *M'* or with a Comma thus *M'* signifies *Manius*, that is, one born in the Morning, or rather, *one that is all Good*; the Contrary whereof is, *Immanis*, wicked, cruel, &c. *N* signifies *Nepos*, a Grandson. *P* implies *Publius*, from the Word *Pubes*, or *Populus* People. *Q* stands for *quintus*, that is, the fifth Son of the Family, or *Quæstor*, a Treasurer, or *Quirites*, Citizens of *Rome*. *T* stands for *Titus*, from the Word *Iueri*, being as much as to say, the Defender or Preserver of ones Country, and the same Letters also of the Alphabet turned topsyturvy denoted the proper Names of the Roman Ladies, *W* being put for *Marca*, and *O* for *Cata*.

They sometimes doubled the Letters of their Alphabet with the same Design, as *A.P.* signified *Appius*, which is derived from the Sabine Word *Attius*; for *Attius Claudius* was the first that was banished out of his Country that came to *Rome*, and changed his Name from *Attius*, to that of *Appius Claudius*. *Cn* signified as much as *Cneus*, that is, *Navus*, from some Mark or Mole upon his Body. *M F* signified *Muci Filius*, the Son of *Marck*. *M N* denoted *Marci Nepos*; the Grandson of *Marcus*. *P C* signified *Patres Conscripti*; the Senators of *Rome*. *P Q* signified *Populus Romanus*; the *Romans*. *R P* was put for *Respublica*; the Common-wealth. *S C* was used for *senatus Consultum*, the Order or Decree of the Senate. *S P* stands for *Spurius*, which denotes somewhat that was base in ones Birth, or that the Person was not legitimate. *Ti*, is put for *Tiberius*, as having been born near the *Tiber*. *Cof*, is put for *Consul*. *Cofs*, for *Consules* in the Plural Number. *S.P.Q.R.* stands for *Senatus, Populusque Romanus*; the Senate and People of *Rome*. It is also found that the same Letter doubled serves to increase the Signification of a Word, or to signify a Superlative Degree. Thus *B. B.* stands for *bene bene*: *F. F.* for *fortissimè* or *felicitissimè*. *L. L.* for *lubentissimè*, &c.

The Ancients, before Parchment was invented, wrote only on one side, because the Leaves of the Tree, which they called *Papyrus*, whereon they wrote, were so thin, that the Back-side could not bear Ink: They did the same Thing, when they began to use Parchment, and as the Leaves thereof were very long and large, they were obliged to roll them up, and cloie them

with a Bos made of Bone, Horn, or Ivory, like a Navel: And from thence came the Word *Volume*, from the Verb *volvo*, and this other Latin Phrase, *ad umbilicum opus perductum*; that is, a Business finish'd; for the fume was closed up with this Bos or Stud: To write otherwise, was so very contrary to Custom; that when they were minded to ridicule any one, who was tedious, they said he wrote on both sides, and never made an end. This Invention of Parchment is older than some Aurlars make it to be; since *Herodotus* relates, that the *Ionians*, who received the Use of Letters from the *Phœnicians*, called the Skins of Beasts, *Books*; because they made use of them sometimes to write upon, and because a Treaty made between the old *Romans* and the *Gabii*, a People of *Latium*, was written in Antique Letters, upon an Ox his Hide, wherewith they covered a Wooden shield, as *Dionysius of Halicarnassus* informs us; they made use almost of all sorts of Things to write upon, as the Barks of Trees, Boards covered with Wax, or the like. Brafs was also used on which the *Spartans* wrote to *Simon*, High Priest of the *Jews*; *scripserunt ad eum*, saith the Scripture, in *Tabulis æreis*: They wrote also upon Ivory, as *Ulpian* informs us, *Libris Elephantinis*; upon Goat-skins, and the Entrails of Animals, according to *Herodotus*, *Cedrenus*, and *Zonaras*; who relate, that there was in the Library at *Constantinople*, *Homer's* Iliads wrote in Gold Characters upon the Intestine of a Dragon, an 120 Foot in length. The *Lombards*, after their Irruption into *Italy*, wrote upon Wooden Tables, or Boards, that were very thin, whereon they drew Letters, as easily as upon Wax: *Apuleius*, in divers places, speaks of Linnen Books, *Libri lintei*, which were so valuable that they made no use of them but to record the Actions of the *Roman* Emperors; which were deposited in the Temple of *Juno Moneta*: They at first made use of a *Stile* to draw the Letters with; but afterwards Ink came in Fashion and the fume was of divers Colours, even of Gold and Enamel. *Pliny* speaks of a Kind of peculiar Ink for Books, which was mixt with some Wormwood-juice to preserve them from Rats.

The Custom of using Gold is very ancient, seeing a certain Author hath given us an Account, that one of *Pindar's* Odes, which was the seventh, was writ in Gold Characters, and kept in the Temple of *Minerva*: Silver was also in Use; but Purple was reserved for the Emperors only.

LITHOSTROTON; a Pavement of Mosaic-Work, which began to be in Use in *Rome* in *Sylla's* Time, who made one thereof at *Preneste* in the Temple of *Fortune*, about 170 Years before our Saviour's Nativity: This Word signifies only in *Greek* a Stone Pavement; but by it must be understood, such Pavements

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as are made of small Stones joined together and as it were enclined in the Cement, representing different Figures by the Variety of their Colours and Ordering: At last the same came in Fashion in Rooms, and they wainscoted the Walls of Palaces and of Temples therewith: there is at *Lyons* an old Church dedicated to *St. Ireneus*, that is all paved with Mosaick-work, where may be still seen Images, of Rhetorick, Logick and Prudence. The Pieces whereof Mosaick-work was made, *M. Perrault* says, in his Commentary upon *Vitruvius*, should be cubical, or come near unto a cubical Form, that so they might joyn exactly one with another, and be able to imitate all the Figures, and Shadings of Painting; every small Stone used therein having but one Colour, as well as the Stitches of Needle-work Tapestry.

LITUUS; this was a Staff belonging to the *Augurs*, bending inwardly at Top, somewhat like a Bishop's Crozier, but shorter: It was the Ensign of their Office.

LIVIA; was of the illustrious Family of the *Claudii*, who by several Adoptions had passed into that of the *Livii* and *Julii*; for her Father was adopted into the Family of the *Livii*, and her self into that of the *Cæsars*: She was first married to the Emperor *Tiberius* his Father: But *Augustus* being smitten with her Beauty would have her for his Wife, and tho' she were then with Child, forced her away from her Husband: By her first Marriage she had *Tiberius* and *Drusus*. Historians accuse her of poisoning *Augustus*, in order to raise her Son *Tiberius* to the Throne: She died at a great Age in the Consulship of *Rubellius* and *Fufius* surnamed *Geminus*.

LIXA; a Town in *Mauritania*, where, according to the Fable, stood the Palace of *Anteus*, whom *Hercules* squeezed to Death between his Arms; as also the Gardens of the *Hesperides*, where grew the golden Apples that were guarded by a Dragon.

LUCARIA; was a Feast which was celebrated at *Rome* on the Eighteenth of *July*, in Memory of the Flight of the *Romans* into a great Wood near the River *Allia*, where they made their Escape: *Plutarch* says, the Actors were paid that Day, the Money which arose from the Felling of Wood.

LUCINA; *Ovid* derives her Name from *Lucus*, or rather *Lux*, because 'twas by her Help they believed Infants were brought forth.

*Gratia Lucinae, dedit hæc tibi Nomina Lucus;
Aut quia Principium tu Dea Lucis habes.*

The Poets attributed to *Diana* the Functions of *Lucina*, and they thought 'twas she that was invoked under the Name of *Lucina*: *Martial* confounds the one with the other, and so does *Horace*.

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*Ritè manus aperire partus
Lenis Illyria, tuere Matres;
Sive tu Lucina probas vocari,
Seu Genitalia.*

Divæ, producas Sobolem.——

The Women cried to her, when they were in Labour, because she presided over *Lyings-in*; *Juno Lucina, fer Opem.* Ter.

LUCRETTIA; the Daughter of *Spurius Lucretius*, who married *Collatinus*; her extraordinary Beauty made *Sexsus Tarquinius*, attempt to ravish her in the Absence of her Husband: But this virtuous Lady being not able to bear that Indignity, went to her Father and the People of *Rome* to have Justice done her, then stabbed her self with a Dagger, that she might not survive the Disgrace: This Sight did so affect the *Romans*, that they cried out for Liberty, and drove King *Tarquin* out of *Rome*, and erected a Sort of Government that had something both of Aristocracy and Democracy in it; for which End they created Two Consuls to govern the Commonwealth.

LUCTA; was one of the bodily Exercises used among the *Athenians*, being an Encounter between Two Men only, for a Trial of Strength, and wherein each endeavoured to give the other a Fall: This sort of Combating, and the Prize appointed for the Conqueror, they had in the Olympick Games. *Lucian* in his Dialogue concerning the Exercises of the Body, brings in *Anaxarchus*, a *Seythian*, speaking thus to *Solon*, concerning the said Exercise, where he determines how it should be done.

Anaxarchus. Why do these young Men give one another the Foil, and tumble in the Dirt like Swine, endeavouring to Stifle, and hinder each other to take breath? They anointed and shaved one another at first very friendly; but suddenly stooping their Heads, they burt at each other like Two Rams: Then one of them hoisting up his Companion, throws him violently down upon the Ground, squeezing his Throat with his Elbow, and pressing his Body with his Knees, inasmuch, that I have been afraid he would have choaked him, tho' the other clapp'd him on the Shoulder, to desire him to let hango, as acknowledging himself overcome.

LUCULLUS, an illustrious *Roman*, who defended the Republick, and overcame *Mithridates* in Two pitch'd Battles: He had the Misfortune to contract the Hatred of his Followers and the Soldiery, by his contemptible Usage of them: He received the Honour of Triumph, wherein never was such vast Riches seen: *Mithridates* his Statue all of Gold, and Six Foot in Height, was carried before him, with his Buckler all covered over with precious Stones. He had several Mules laden with Bags of Gold and

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Silver, and a great many rich Moveables. After he had triumphed, he retired from publick Affairs, and lived the rest of his Days a delicious and voluptuous Life: He built Gardens, and stately Houses, every-where, but more particularly on the Sea-side: His Magnificence and luxurious Living appear'd by his Table, he having Halls on purpose for the Feasts he made, wherein was expended more or less, according to occasion; but among others, there was one which they called *Apollo's Hall*; where the Entertainment he made cost Five Thousand Crowns: He erected a stately Library, well furnish'd with Books, that was free for any Body's perusal: Sometime before his Death he was disturb'd in Mind, and put under the Care of his Brother; 'tis thought *Calisthenes*, his Freed-man, gave him Poison, which thus distempred his Brain.

L U D I, Games or Plays, in the Plural Number; A Term us'd for the Shows, and publick Representations made by the Ancients, such as the *Olympick* and *Pythian* Games were among the *Greeks*; and those of the *Circus* among the *Romans*: *Ausonius* has observed the following Difference between the Four famous Games of *Greece*, that Two of them were dedicated to the Gods, and Two to Heroes: Ancient Authors give an Account of Three sorts of Diversions, which they named Races, Combats and Shows; the First were called *Ludi Equestres sive Currules*, which were the Races made in the *Circus*, dedicated to the Sun and *Neptune*; the Second they called *Agonales* or *Gymnici*, which were Combats and Contests, as well of Men as Beasts, performed in the *Amphitheater*, and dedicated to *Mars* and *Diana*; the Third were named *Scenici*, *Poetici* and *Musici*; which consisted of Tragedies, Comedies, and Balls, that were acted at the Theaters, dedicated to *Venus*, *Bacchus*, *Apollo* and *Minerva*. There was an old Decree of the Senate of *Rome*, that enjoy'd the publick Plays, should be consecrated and united to the Service of the Gods: *Constantine* was the first who put down the Sanguinary Plays, of the *Amphitheater*, after he was baptized: See an Account of these different sorts of Plays under their particular Heads in the Alphabet.

LUGUDUNUM, according to *Dio*, *Lugdunum* by Corruption, when the *Goths*, in the Fourth and Fifth Centuries, ravaged the *Roman* Empire, and *Lugdunum* by way of Abbreviation; is the City of *Lyons*, in *Gallia Narbonensis*, concerning which, *Dio*, who wrote the *Roman* History in the Reign of *Alexander Severus*, speaks in this manner: 'The Senators, says he, when they understood that *Syllanus* sided with *Mark Antony*, and were afraid lest *Lepidus* and *Lucius Plancus*, should take to the same Party, they sent Deputies to them, to let them know, that the Republick had then no occasion for their Arms, that so they might contrive no ill De-

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signs, and not begin any hostile A^ct. They received the Senate's Orders about building a City for such as the *Allobroges* had before drove out of *Vienna* (a City in the Province of *Narbonne*) and who had withdrawn themselves to a Place situate upon the Confluence of the *Rhone* and the *Saone*; so that fixing themselves there, they built *Lyons*, formerly called *Lugdunum*.

It was in the Year, DCCXI, from the Building of *Rome*, which according to the exactest Chronology answers the Year XLIII. before the Coming of our Saviour, that the said City was built, according to an old Inscription, by *Lucius Munatius Plancus*, Son of *Lucius*, Grandson of *Lucius*, Great Grandson of *Lucius*, Consul, Censor, and declared General of the Army a second time, one of the Seven Officers appointed to take Care of the Banquet of the Gods, who triumphed over the *Rheians*, built the Temple of *Saturn* with the Spoils of his Enemies, made a Distribution of the Lands about *Beneventum* to the Soldiers, and settled Two Colonies in *Gaul*, one at *Lyons*, and the other at *Aost* or *Auguy*, Five Leagues from *Basil*.

L. Munatius L. F. L. N. L. P.

Plancus. Cos. Cens.

Imper. Iter. VII. Vir Epul.

Triumph. Ex Rboetia.

Aedem Saturni fecit de Mamubiis,

Agros

Divisit in Italia Beneventi, in Galliam

Colonias Deduxit, Lugdunum & Rauricam.

Plutarch seems to say, that *Lyons* is older than *Plancus*; his Words are these: 'Adjoining unto the *Saone*, says he, there is a Mountain called *Lugdunum*, which took its Name upon this Occasion; when *Momorus* and *Arepomarus* were expelled the Kingdom of *Seferone*, and were about to build a City upon this Hill, and by Order of the Oracle had laid the Foundation thereof, several Ravens appeared unto them all on a sudden, with extended Wings, and covered all the neighbouring Trees, from which Sign, *Momorus*, being skilled in the Art of Augury, named the Town *Lugdunum*; because that a Raven in their Dialect was called *Lugum*, and an high Place *Dunum*, as *Clitophon* witnesseth, in L. 13. concerning the Founding of Cities.

Nothing certain can be offered concerning the Etymology of the Word *Lugdunum*: Some will have it, that the Place was named *Lugdus*, in Memory of one of the Kings of the *Celtae*; others, in Remembrance of a Legion under *Julius Caesar* that was called *Lugda*, and was wont to winter-quarter in this Country: *Beccanus* deduces it from a German Word that signifies *Fortune*, *Guldunum*, being as much as to say,

say, a fortunate Mountain: As for the Word *Dunum*, it is agreed, that in the ancient *Gaulish* Tongue it signified a *Hill* or *Mountain*: Some ancient Authors there are, who say, the Word *Lug* signified a Raven, in the Language of the *Celtæ*; and that because the Mount of *Fourviere*, which some have thought to have been once called *Corviere*, was a Place frequented by Ravens, the City which had been built upon the said Mountain, retained the Name thereof, after the *Roman* Eagles had chased them away: Some there are who say, that *Lugdunum* or *Lucdunum*, as 'tis sometimes found written, signifies as much as *Lucii Dunum*; the Præ-nomen of *Plancus*. Lastly, Others having read in *Eusebius*, that at first when *Lyons* was built, there was a great Steel-mirror placed upon Mount *Fourviere*, which by the reflected Rays of the Sun, taught those who came from *Savoie*, the Way to *Lyons*, which was not yet become a beaten Road; they have thought it Cause enough to affirm, the Place was so called *quasi Lucii Dunum*: It is true, some others who are not so credulous, but doubtful of the Truth of this Report, yet retain the same Etymology; tho' they deduce it from Mount *Fourviere*'s being opposite to the Sun-beams, when it rises.

As the *Romans* were the Fathers of this City, they also were the People who from Time to Time took Care for the Beautifying of it; *Augustus* who saw it begin to flourish in the Time he was projecting to set up his Monarchical Authority, resided there for Three Years; during which Space, it's Inhabitants received many Favours from him, as well as the rest of *Gaul*, who as a Mark of their Acknowledgement built him a Temple at the Joint-charge of Sixty *Gaulish* Nations, with as many Statues appertaining thereto as bore the Titles of each of the said Nations; and this Temple, according to *Strabo*, was situated before the City of *Lyons*, at the Place where the two Rivers meet. Three Hundred *Augurs*, and Sixty *Haruspices*, or South-sayers served there, as may be gathered from the ancient Inscriptions still remaining: It was in this Temple that the Emperor *Caligula* set up those Academick Plays, of which *Suetonius* makes mention, whither so many Orators and Poets came from several Parts of the World, to set forth their Eloquence: It was ordered, that he that did not win the Prize, should be plunged into the *Saône*, if he had not rather chuse to blot out his Writings with his Tongue. This gave *Juvenal* Occasion to make the Year of an Orator who went to make an Harangue before the Altar at *Lyons* to be exceeding great.

*Palleat, nudis pressit qui calcibus anguem,
Aut Lugdunensem fœtor delictus ad aram.*

In this City was established not only the Exchequer of the *Gauls*, but almost of all the *Roman* Empire, and there was a Mint for the Coining of Money set up there, that circulated through the whole Empire.

LUNA, the Moon according to the Fable: Here take what *Lucian* writes concerning her in one of his Dialogues entituled *Icarom-nippus*; he brings in *Menippus*, saying, that having been one Day transported into the Globe of the Moon, she called to him with a clear and feminine Voice, and desired him to make a Representation unto *Jupiter* of the impertinent Curiosity of the Philosophers, who would know all she had within her, and give a Reason for her various Changes: For one said, She was inhabited, as the Earth was; another, That she hung in the Air, like unto a Mirror; a third, That all her Light was borrowed from the Sun: Nay, they were so bold, as to go about to take Measure of her, as if they would make her a Suit of Cloaths. The same *Lucian* tells us in another Place, That the Moon is a round and bright Island, hung in the Air, and is inhabited, of which *Endymion* is King. *Apuleius* calls the Moon the Sun of the Night, *Lunam solis amulam, nostris Decus*, and says, She shines in the midst of the Stars, as their Queen, whence comes that Saying of *Horace*, *Sydem Regina bicornis*. The Scripture says, God made Two great Lights or Luminaries; the one to rule the Day, and the other the Night. *Aristotle* tells us, the People honoured the Moon as if she were another Sun, because she participates and comes most near unto her: And *Pliny* informs us, that *Endymion* spent Part of his Life in observing this Luminary, from whence sprung the Fable of his being enamoured on her. *Vossius* sets forth at large, that the Moon is the same as *Venus Urania*, or *Venus Cælestis*, that was first famous amongst the *Assyrians* afterwards the Worshipping of her was introduced into *Phœnicia* and *Cyprus*, from whence it was brought to *Greece*, *Africa*, *Italy*, and the remotest Nations of *Europe*. *Diana* was also the Moon; for the Name *Diana*, seems to have come from *Diva Fana*. Thus the Sun was called *Janus*, and the Moon *Fana*, according to *Varro*: *Nunquam audisti rure, Olympe Janam Lunam, &c. Et tamen quedam melius fieri post olynpiam Janam Lunam: Diana* was made to preside over the Exercise of Hunting, because she chased away the Night by the Favour of the Moon's Rays. *St. Jerome* says, *Diana* of *Ephesus* was pictured with many Breasts, which is proper enough for the Moon, in order to the common Nuture of Animals: *Diana* presided over Child-bearing; because 'tis the Moon that forms the Months, and regulates the Times of Women's Lying-in: Thus *Cicero* speaks of it, *Lib. 2. de Nat. Deor. Adhibetur ad partum quod ejus mensuram habet, aut septem*

L U N

nonnuquam, aut plerumque novem Luna cursibus. Plutarch says, The *Eliſian* Fields were the upper part of the Moon; that that Part of the Moon which looked towards the Earth, was called *Proſerpina* and *Antickton*; that the *Genii* and *Dæmons* inhabit the Moon, and come down to deliver Oracles, or to aſſiſt at Feſtival Days; that the Moon does upon no other Account inceſſantly turn about in order to rejoin the Sun, but from a Motive of the Love ſhe bears this common Father of Light; and that undeſiled Souls fly about the Globe of the Moon, which is the ſame as *Lucina* and *Diana*.

The Moon, at *Caran* in *Meſopotamia* was eſteemed for a God, and uſually called *Lunus*, and not *Luna*. Thus *Spartian* ſpeaks of it: 'As we have made mention, ſays he, of the God *Lunus*, you muſt know, that the Learned have left it to us upon Record, and that the Inhabitants of *Caran* think to this very Day, that ſuch as believe the Moon is a Goddeſs and not a God, will be their Wives Slaves as long as they live; but that thoſe on the Contrary who eſteem her to be a God, will ever be Maſters of their Wives, and will never be overcome by their Artifices: Wherefore, continues the ſame Author, tho' the *Aſſyrians* and *Egyptians* call her by a feminine Name; yet in their Myſteries of Religion, they take Care to reverence her continually as a God. And there are ſtill remaining ſeveral Medals of the *Aſſyrians*, *Magnæſians*, and other *Greek* Nations, who revere the Moon to us in the Dreſs, and under the Name of a Man, and covered with an *Armenian* Bonnet.

The Moon is one of the Seven Planets, and the higheſt to the Earth: She goes round the Zodiac in 27 Days, 7 Hours, and 41 Minutes, and does not overtake the Sun in leſs than 29 Days, 12 Hours, and 44 Minutes. The firſt Motion is her Periodical Courſe; the ſecond is, the Synodical or Courſe of Conjunction; there is a third they call a Courſe of Illumination, during which ſhe appears to us, which is for 26 Days and 12 Hours. The Moon is a ſpherical and dark Body, which has no other Light than what is reflected upon her from the Sun: Her Spots proceed from the Unevenneſs of her Surface: The *Arabians* and *Egyptians* attributed 28 Houſes to her, which are explained in the *Oedipus* of Father *Kircher*: The different Appearances of the Moon's Light, according to the Situation thereof in reſpect to the Earth and Sun, are called *Phaſes*: She is called the new Moon, when ſhe proceeds from under the Rays of the Sun, or its Conjunction with it: The old Moon, when ſhe is upon the Decline or in the Wane: the full Moon, when ſhe is in its Oppoſition. The Ancients were ſuperſtitiously guilty of making great Lamentations during the Eclipse of the Moon, and the *Romans* made many mournful Noiſes upon the ſaid Occaſion.

L U P

LUPERCI and *Lupercalia*: The *Luperci* were the Priests of *Pan*, God of the *Arcadians*, ſurnamed *Lycæus*, the Son of *Mercury* and *Penelope*, and God of Shepherds. Authors do not agree concerning the Manner of inſtituting theſe Priests, nor their Sacrifices and Ceremonies obſerved at *Rome* in Honour of God *Pan*. Some refer it to *Romulus*, and others with more Likelihood to *Evander* King of *Arcadia*, who having been miſerably driven out of his Country, came into the Territories of the *Latins*, where he was not only favourably entertained by *Faunus*, who was then King there, but alſo received Part of his Territories from him, ſo that he was free to ſettle himſelf towards Mount *Palatine*, where he built a ſmall City and Temple, which he dedicated to *Pan* the *Lycæan*, at the Foot of the ſaid Mountain, with a Statue erected in Honour of him, which was covered with a Goat-ſkin, like the Dreſs of the Shepherds of thoſe Times: There he appointed Sacrifices to be offered, and conſtituted a Number of Priests called *Luperci* from *Lupus*, *Lycæus* being the ſame thing as *Lupus* with the *Latins*. And this makes it evidently appear that the inſtituting of thoſe Priests and Feſtivals, is to be attributed to none but *Evander*; and not to *Romulus*: Thus when *Numitor's* Men ſeized on *Remus*, they ſurprized him, as he was offering Sacrifice to the God *Pan*, at the Foot of Mount *Palatine*, according to the Report of *Dionyſius of Halicarnaſſus*, and *Aulus Tuberus*, L. 1. of the *Roman* Antiquities; which alſo does ſuppoſe, that the ſaid Sacrifices were before inſtituted by *Evander*, unleſs any ſhould ſay, that *Romulus* increaſed the Ceremonies and Magnificence of theſe Feaſts (after he had built *Rome*) the Foundations whereof had been laid by *Evander*. And here note, that in the Solemnities uſed at this Feaſt, which was celebrated at *Rome* February 15th. the Priests met together early in the Morning in the Temple of this God; where after they had made the uſual Prayers, they ſacrificed white Goats to him, in whole Blood when they had dipt two Knives, they marked two young Men in their Faces therewith, then they wiped them with Wool ſteeped in Milk; after which they provided themſelves with Thongs made of theſe Goat-ſkins, and run ſtark naked about the City, flapping the Women with them, who willingly received them, becauſe they had an Opinion theſe Blows would make them fruitful: Some have held, that this Ceremony was added by *Romulus*, becauſe that finding the *Sabin* Women which he had raviſhed, became barren, he conſulted the *Augurs* thereupon, and they made answer, that in order to remedy the ſaid Evil the Woman muſt offer Sacrifice to *Juno* on a Mountain of *Rome* called *Esquilie*, each being covered with a Goat-ſkin, which is interpreted to be the Skins of the Goats the *Luperci* ſacrificed.

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The Custom of these People's running naked, came from *Pan's* running so after his Flocks: *Ipse Deus nudos iubet ire ministros*. Ovid. or rather for preserving still some Remains of the Savage Life which the first Inhabitants of the Earth led, before some extraordinary Men were raised up to polish and civilize the Savages and of whom afterwards they made Gods.

This Feast lasted a long Time among the *Romans*, and *Augustus* himself reformed several base Abuses that had crept into it, and forbad the Youth of the City that exceeded the Age of Fourteen, to run naked thereat. *Lupercalibus vetuit currere imberbes*, says *Suetonius* in the Life of *Augustus*, and this makes *Cicero* in his second *Philippick* to reprove *Antony*, that when he was Consul he had run about stark naked at this Feast: *Ita eras Lupercus, ut te esse Consulē meminisse deberes*.

LUSTRATIO; was a Ceremony or Sacrifice made by the *Romans*, after they had done numbering the People which was performed every five Years.

LUSTRUM; that is to say, the Space of Four or five Years. The *Romans* numbred their People by *Lustra's*: The Word comes from *Luo*, according to *Varro*, which signifies, *to pay*; because that at the Beginning of every fifth Year they paid the Tribute, laid upon them by the Censors: Their Charge, which afterwards became Annual, having been established at first for this Space of Time: *Sevius* was the first that purified the People in this manner: He put them into Battle-array; and made a Bull and an He-goat, which he sacrificed, to pass round them three Times, and that was the first *Lustrum* of the *Romans*, and the first Tax, which was continued from five Years to five Years.

LU TETIA; or *Paris*; some Authors being not able to discover the Original Institution of the Arms of *Paris*, which are a Ship, have gone so far to enquire after the same as *Iris*, as well as for the Name of this illustrious City: For many have thought the Name of *Paris* to have been *Greek*, and to come from *παρις* *Iris*, that is, near the famous Temple of the Goddess *Iris*: It must then be supposed, as it has always been thought, that there was a Temple there dedicated to the said Goddess, within the Bounds of the Ground which belong now to the Abbey of *St. Germain des Prez*: This Temple stood till the Time that Christianity was established in *France*, and when it was demolished, Curiosity led some to preserve the Idol of *Iris* that had been worshipped there, and the same was put into a Corner of the Church of *St. Germain des Prez*, when it was built by *Childebert*, and dedicated to *St. Vincent*, to serve as a Trophy that Idolatry was subdued: The said Idol was preserved to the Year 1514, when *Cardinal Bricconnet*, who was then Abbot of the Place, coming to under-

stand, some silly Women through Simplicity and Superstition, had burnt Candles before the said Idol, caused the same to be taken away and cut into Pieces. This City at first bore the Name of *Paris*, which it took from its Proximity to the Temple of *Iris*, and communicated it to all the Country round it, whereof it was the Capital City, but received that other Name of *Lucotetia* or *Lutetia*, from the *Greek* Word *λευκότης*, which signifies Whiteness, because of the Whiteness of the Plaster the Masons used in the Building thereof; and none ought to wonder why the Name of *Paris* should be taken from the *Greek*, considering the Affinity there is between the *French* and the said Language, or which divers Authors have treated: The Word *Paris* therefore extended it self throughout the Country, as it does still to this Day, the same being called *Parisis*, and the City *Lucotetia* or *Lutetia Parissorum*: They are Names even to be met with in *Cesar's* Commentaries, *Strabo* and *Protony*.

LYÆ U S, an Epithet given to *Bacchus*, from the *Greek* Word *λύειν*, which signifies to chase away; because Wine, of which he was the God dissipates the Vexations of Men's Minds.

LYCÆ U S, a Mountain in *Arcadia* consecrated to *Jupiter* and *Pan* the God of Shepherds, from whence it is, that they have given him the additional Epithet of *Lycæan*; they solemnized some Festivals there in Honour of *Pan*, which *Evander* carried into *Italy*, and were called *Lupercalia*.

LYCAON, was a Tyrant of *Arcadia*, who was thunder-struck by *Jupiter*, and changed into a Wolf, because he had sacrificed a young Child upon his Altar, according to the Testimony of *Pausanias* in his *Arcadicks*: *Ovid* gives another Account thereof, *L. 1. Metamorphosis*, he relates, that *Jupiter* being not able any longer to bear with the horrible Cruelties exercised by *Lycaon* towards his Guests, took upon him Humane Shape, and went into the Palace of this Tyrant, who being desirous to make Trial whether he were a God, or no, laid Humane Flesh before him at Table, with which *Jupiter* being incensed, he transformed him into a Wolf.

LYCEUM; a famous Place near *Athens*, where *Aristotle* read Philosophy to his Disciples, as *Plato* did in his *Academy*: His Disciples were called *Peripateticks*, because he taught them walking.

LYCIUS, a Surname of *Apollo*, who was worshipped in the City of *Parara* the Capital of *Lydia*, where he had a Temple famous for the Oracles delivered there by him: *Et Lycia fortis*, *Virg. 4. Aeneid.*

LYCURGUS; the great Legislator of the *Lacedæmonians*, named his Republick, according to the Model of the Stars, says *Lutian*, and forbad

had his Citizens, to go forth to Battle before the Full Moon, because then their Bodies were in greater Vigour: That his Laws might obtain the greatest Authority, he pretended to have had them from *Apollo* at *Delphos*; he died when he was Fourscore and Five Years old.

LYNCEUS; was one of the *Argonauts*, who went with *Jason* to the Conquest of the Golden-fleece; the Poets made him to be so quick-sighted, that he could see through Trees and Walls, and that because he had found out Mines in the Bowels of the Earth.

LYNCUS; a very cruel King of *Scythia*, who would have put *Tripolemus* (whom *Ceres* had sent to teach Men the Use of Corn) to Death, but the Goddess abominating so much Cruelty, changed him into a *Lynx* which is an Animal spotted with divers Colours.

LYRA; a *Lyre*, or Harp; an old musical Instrument, which we find painted in the Hands of *Apollo*; 'tis almost of a circular Form, and has a small Number of Strings, which are touched with the Fingers, some have thought the *Grecian Lyre* to have been the same with our *Cuitarre*; others say, it was an Instrument made of a Tortoise-shell, which *Hercules* excavated and bored Holes in, and then strung it, as *Horace* bears witness, and so they came to call it *Tesludo*: You may see it bears several different Forms on the Monuments and Medals of the Ancients: Some attribute the Invention of this Instrument to *Orpheus*; others to *Linus*, some to *Amphion*; others again to *Mercury* and *Apollo*, as may appear by those Dialogues of *Lucian* concerning the Gods, where he brings in *Apollo* to speak thus: 'He hath made an Instrument of a Tortoise-shell, whereon he plays to that Perfection, as to make me jealous, even me who am the God of Harmony.'

The Harp is also a Cælestial Sign, composed of Ten Stars, that rise at the Sign of *Libra*; the Situation whereof makes as it were a kind of Harp: The Fables of the old Astronomers, would have the same to be *Orpheus* his Harp, which he received from *Apollo*, to whom *Mercury* had made a present thereof, and that the Mules placed it among the Stars.

LYSIMACHUS, was one of the Successors of *Alexander the Great*; by a Medal of his, was to be seen on one side, the Form of his Head, with his Crown on, and two Horns at both ends; and this he bare, saith *Appian*, because he held a mad Bull by the Horns, that had forced himself looke out of the Hands of the Sacrificers, and had killed them; and in Testimony of his Conquering of him, he bore the said Horns. Upon the Reverse of the Medal sits Victory, holding a *Victim* in her Right Hand.

M.

M Is a Consonant, and the Twelfth Letter of the Alphabet that has a very dull Sound, and is pronounced with the outermost Part of the Lips, whence it comes to pass that 'tis called *Mugiens Litera*. It's sunk often times in Prose, as 'tis also in Verse, *Restitutus iri*, you meet with in the Law, *Salu* for *Salum*, in *Ver. Gloss.* *Quintilian* lays, That the M often ended Latin Words, but never Greek ones, and that in such Case the *Greeks* changed it into an N, because the N had a more pleasing Sound, tho' it was rare in the Latin Tongue to meet with any Words ending with this Letter.

M alone stands for *Manius*; *Marcus*, *Manes*, *Manibus*. M being a Numeral Letter, stood for a Thousand among the Ancients; and when a Stroak was drawn above it, it made a Million.

MACHINA, a Machine, or Engine, being no other than the Setting together of several Pieces by Mechanical Art, so as to serve for the Increasing of the Force of moving Powers: The Name of Machine has been given in general to every Thing that hath no other Motion but what comes by the Art of Men; the Ancients had a Multitude of Warlike Machines, consisting of Rams, Slings, Scorpions, Cross-bows, Catapultes, &c. for the Beating down Town-walls, Shooting of Arrows, Flinging of great Pieces of Stone, and the like.

MACHINEÆ VERSATILES; They are strange Inventions to Change Scenes, make Flights in the Air; to move Animals, and for other Artifices, that both surprize and prove an agreeable Diversion to the Spectators: Clocks, Pumps, Mills, Organs, and the like Things which operate by the Help of Wind and Water, are Water or Aery Machines, otherwise called Hydraulick or Pneumatick ones.

MACTUS HOC VINO INFERIO ESTO: 'Twas a form of Speech used at the Sacrifices offered by *Pagans* to their Gods, being as much as to say, *Magis auctus*; may your Glory be increased by the powring out of this Wine; and the following Expression also has the same Derivation, *Macte novus Viriute Puer*; Pretty Boy, increase in Vertue.

MAGIA; Magick; the Scripture it self gives us an Account of the Antiquity of Magick in *Egypt*; when it speaks of the Magicians used by *Pharaoh*, in Opposition to *Moses*, who also by their Enchantment, performed some of the Miracles, which God wrought by his own Divine Power: But that is not the first Place, perhaps, wherein the Magick of the *Egyptians* is spoken of: 'Tis most certain, that as *Egypt* was the Mother of Fables, so was she also the Mistress of Magick: Among those Magicians who

who withstood *Moses*, there were Two who signalized themselves above the rest, to wit, *Famnes* and *Mambres*, of whom *St. Paul* makes mention, according to the Tradition of the *Jews*: *Pliny* had Knowledge of these Two *Egyptian* Magicians, but he puts *Moses*, their grandest Adversary, in the same Rank with them. *Est & alia Magices factio à Moïse, & Jamne & Jorape Judæis pendens, sed multis milibus annorum post Zoroastren.* *Zoroaster*, whom *Pliny* makes so much ancients than *Moses*, was, according to *Justin*, King of *Bactra*, and the Inventer of Magick. *Rex Bactrianorum, Zoroaster, qui primus dicitur Artes Magicas invenisse.* It was against this *Zoroaster*, *Ninus* made War: It follows from hence, that Magick, as well as Magicians, took its Origin at *Babylon*, or in the *East*, before it was spoken of in *Egypt*: *Suidas* also places *Zoroaster* in *Media* or *Persia*, and makes him to be the Chief of the *Magi* or Magicians. *Zoroaster Perfo-Medus Astronomorum peritissimus & Princeps Magorum nominis apud ipsos recepit.* Divers Authors make *Zoroaster* to be of a more Modern standing, and put him no higher than the Times of *Darius Hystaspes*: But 'tis like they may have confounded several *Zoroasters* together; and that this having been a common Name among the *Magi*, they attributed to the last of them somewhat that appertained to the first. *Varro* the learnedst Man in the *Roman* Empire in his time, and one who had a clearer Sight than any of them, doubted not but all that *Homer* hath related concerning *Circe*, and the Transformation of *Ulysses* his Companions into Beasts, was no other than the real Effects of Magick: He makes the same Judgment of what was said concerning the *Arcadians*, who in swimming cross a Pond, were changed into Wolves; and if they abstained from the Use of Humane Flesh, they should become Men again in Nine Years time, by once more swimming over the said Pond: And 'tis upon this same Account that *Varro* thinks *Jupiter* and *Pan* were called *Lycæi*, in *Arcadia*, because they transformed Men into Wolves. *St. Augustine* speaking of Magical Transformation, says, He cannot believe the Devils are able to make any real Change, either in the Minds or Bodies of Men, tho' they may disturb their Imagination, and by phantastical Apparitions, make them see either themselves, or others in the Form of some Animal, in the same Fashion as those Visions are formed in Dreams: It was therefore in this Manner that the *Arcadians* were transformed into Wolves, and *Ulysses* his Companions into other Animals by *Circe*. As to what relates to *Dionædes* his Companions, who were changed into Birds, without any remedy; It must be said, that the Devils carried them quite away, and brought strange Birds to stand in their places, in the same Manner as the *Demons* substituted a Hind in the room of *Iphigenia*, who was not trans-

formed into such an Animal, because she appeared afterwards, and exercised the Office of *Diana's* Priestess at *Tauris*, from whence she also fled, and retired with her Brother *Orestes* to *Aricia* in *Italy*.

M A G I A, Magick; *Pliny* describes the Original and Efficacy of all pretended Enchantments thus: He says, 'That upon all the Occasions that had been offered him in this kind, he had discovered, and was convinced of the Vanity of Magick, calling it the most deceitful of all Sciences: He shews how after having its Original from Physick, it had borrowed Strength from Religion; wherein, said he, Mankind saw no Relish for to gain the Superstitious by; that the same was supported by the Mathematick, that is by Astrology, for attracting the Curious unto it; and that out of those Three Sciences, one was made, which with this Triple Cord bound up the Sences of Men, and he became so much a Mistress over them, that in the *East* she commanded Kings themselves. The same Author speaking of the *Chelony*, which is a Stone resembling the Form of an Eye, that is found in the Shell of the *Indian* Tortoise, he says, If we will believe the Lyes of the Magicians, it has exceeding great Virtue, that after you have washed your Mouth with Honey, you shall no sooner put it on your Tongue, but you'll be able to foretell Things to come. Where he treats elsewhere of the Vervein used by the ancient *Gauls*, when they were minded to give Answers to such as came to consult them; he speaks thus: But the Magicians are still more foolish and mad, in saying, that such as rub themselves with the said Herb, obtain all they can desire, expel Fevers, make themselves to be beloved by whom they please, and cure all manner of Diseases.

Aug. L. 26. C. 4. In setting forth the Vanity of Magicians, speaks of a wonderful Herb: 'Cast it, says he, into Ponds or Rivers, it dries 'them up; make it but to touch the strongest 'Places, it opens them. He says of another: That if it be but thrown into an Army drawn up in Battle-Array, they will be terrified and flee away: At length he concludes with another Herb, which the King of *Persia* gave his Embassadors, whereby they might be able to find, wherever they passed, Plenty of all Things necessary for the Furtherance of their Journey; afterwards he grows very pleasant, and asks, Where that Herb was, which put Armies to the Rout, when *Rome* was pressed upon by the *Cimbri* and *Icutes*? Why did not the Magicians of *Persia* make use thereof against *Luullus*, when the said General cut their Armies in pieces without Mercy? It must be a Matter of Wonder, that other *Roman* Generals, rather than take upon them the Care of having so many Commissaries, for providing their Armies with Vi-

tuals,

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Magi, had not stocked themselves with the Herb, which had the Virtue to cause their Tables to be furnished with all Necessaries for the Support of Life, where ever they were. Lastly, He quarrels with *Scipio* for having made use of so many Warlike Engines and Soldiers to take *Carthage*, since one Herb was able to open its Gates for him; and he reproaches the Senate, that they did not make use of the Herb called *Aethiopia*, for drying up the Marshes of *Italy*. In *C. 2. L. 30.* He says, He had learned from one *Ostanes*, that there were several sorts of Magicians, some of which were made so by Water, others by the Spheres, Air, Stars, Lanthorns, or Flambeau's, Balcons and Axes. He afterwards speaks of the particular Favour *Nero* had for Magicians, because they had Power to command the Gods. *Tiridates* to make his Court to the Emperor, brought him many Magicians, and was rewarded by *Nero* for it, with the Kingdom of *Armenia*: And so he ends thus: 'We must then absolutely believe, that the Magick Art is not supported by any valuable Testimony whatever.

MAGISTER PEDITUM; General of the Infantry.

MAGISTER EQUITUM; General of the Horse, or Lieutenant General of the Cavalry.

MAGISTER MILITUM UTRISQUE MILITIAE; General of the Army: They attribute the Constituting of these Officers to *Constantine* the Great, at the Time that he took away the Command of the Armies from the *Præfidi Prætorio*.

MAGISTER SCRINII MEMORIALIÆ; a Secretary and an Officer of the Empire, to whom his Prince gave a golden Girdle at his Creation: His Business was to reduce into a few Words the Answers the Emperor made to the Petitions and Requests made unto him, and afterwards to enlarge upon them in the Letters Patent or Briefs that were granted: He had under him other Officers who were called *Scriniorum Memoria*, or *Memoriales*: 'Tis thought this Office was instituted by *Augustus*, and that the same was exercised by *Roman* Knights.

MAGISTER SCRINII EPISTOLARUM; the Secretary who wrote the Emperor's Letters; *Augustus* writ them himself, and then gave them to *Mecenas* and *Agrippa* to correct, says *Dio*; other Emperors usually dictated them, or told their Secretary what they would have writ, and then did no more than subscribe them with the Word *Vale*; unless it were that they had a Mind to keep a Business secret: This Secretary had Thirty Four Officers under him which they called *Epistolares*.

MAGISTER SCRINII LIBEL-

M A I

LORUM; Master of the Requests, the Person who represented to the Prince the Requests and Petitions of particular Persons, and received his Answer, which was reduced into Writing by his Clerks who were Thirty Four in Number, and were called *Libellenses*: This may be seen in the *Notus Imperii. Cognitiones & preces Magister Libellorum tractabat, & Acta Libellenses scribebant.* We have still in being the Form of a Petition that was presented to the Emperor *Antoninus Pius*, in these Words.

Cum ante hos dies conjugem & filium amiserim, & pressus necessitate corpora eorum filii sarcophago commendaverim, donec quietis locus quem emeram edificaretur, via Flaminia, inter militare secundum & tertium eunibus ab Urbe, parte levâ, custodia Monumenti Flavi. Thymeles Amelose M. Signii Orgillii: Rogo, Domine, permittas mihi in eodem Loco, in marmoreo sarcophago quem mihi modo comparavi, ea corpora colligere, ut quando & ego esse desiero, prater cum eis ponar.

This was a Petition presented by *Arrius Alpius* the Freed-man of *Arria Fadilla* the Emperor's Mother, importing his Desire to have Leave given him to gather up his Wife and his Sons Bones to be laid in a Marble-Coffin, which before he had put in an Earthen-Vessel, till such Time as the Place which he had bought to raise a Monument for them, was ready; to whom Answer was given in this Manner.

Decretum fieri placet; Jubeatius Celsus promagister subscripsi. III Non. Novemb.

MAGISTER SCRINII DISPOSITIONUM, was the Person who gave the Emperor an Account of the Sentences and Judgments pass'd by the Judges of the respective Places, and who examined them, to see if they had judged aright or not, and thereupon sent the Answer to his Prince: He had Courriers appointed on purpose to carry these Answers, who were called *Agentes ad Responsum*, and a Fund to pay them called *Aurum ad Responsum*.

MAIA; the Daughter of *Atlas* and the Nymph *Pleione*, on whom *Jupiter* was enamoured, who bore him *Mercury*.

MAIUS, *May*; the fifth Month in the Year, reckoning from the first of *January*, and the third in counting the Year to begin with *March*, as they anciently did: the Sun enters now into *Gemini*, and the Plants of the Earth flower: This Month was called *Maius* by *Romulus* in respect to the Senators and Nobles of his City, which were named *Majores*; as the following Month was named *Junius*, in Honour of the Youth of *Rome*, in *Honorem Juniorum*, who served him in the War. Others will have it to have been called thus, from *Maiâ* the Mother of *Mercury*, to whom they offered Sacrifice on that Day: This Month was under the Protection of *Apollo*, and therein also they kept the Festival of *Bona Dea*, that of *Goblins* called *Lemuria*, and

and the Ceremony of *Regifugium*, or the Expulsion of Kings. On the first Day was celebrated the Anniversary of the Dedication of an Altar erected by the *Sabines* to the *Lares* or Household Gods, *præstitibus Laribus*; because they took a faithful Care of whatever was in the House: These *Lares* had a Dog represented at their Feet, because this Animal also took Care of the House. And this is the Reason which *Ovid* gives of it, *L. 1. Fast.*

*At canis ante Pedes saxo fabricatus eodem
Stabat, quæstandi cum Lare causa fuit?
Servat uterque domum, domino quoque fidus
(uterque est,
Compita grata Deo, compita grata cani.*

The *Roman* Ladies on this same Day, offered Sacrifice to *Bona Dea*, in the Chief *Pontiff's* House, whereat it was not lawful for Men to assist; they also covered all Mens Pictures and Statues, as they did those of other Animals of the Male Kind. On the 5th was celebrated the Feast of Apparitions or Goblins, called *Lemuria* or *Remuria*, instituted by *Romulus*, for appeasing the Ghost of his Brother *Remus*, that appeared to him in the Night. See *Lemuria*. On the 12th came on the Feast of *Mars*, surnamed *Ulor*, or the Avenger, to whom *Augustus* consecrated a Temple on that Day. On the 15th, or *Ides* of the Month was performed the Ceremony of the *Agians*, whereon the Vestal Virgins threw Thirty Figures made of Rushes into the *Tiber*, above the Wooden Bridge. The same Day was kept the Feast of Traders, which they celebrated in Honour of *Mercury*; they offered unto him a whole Sow, and went to a Fountain called *Aqua Mercarii*, at the Gate named *Capena*, and there sprinkled themselves with a Laurel-branch, praying that God to favour them in their Gains, and to pardon the exorbitant Prizes they sold their Goods at, in the Way of their Occupations. On the 21st came on the Feast named *Secunda Agonia*, or *Agonalia*, whereof I have spoken under *Agonalia*. On the 24th was another Ceremony called *Regifugium*, which same was often repeated in the Compass of the Year. See *Regifugium*.

Plutarch asks why the *Romans* did not marry in the Month of *May*; and says, it was either because that in that Month they made several Expiations, with which Marriage did not agree, or because the Month of *May* took its Name from aged Persons, *Majores*, for whom Marriage was not suitable; but that the Month of *June* deducing its Name from *Juniores*, Marriages were re-assumed therein. A little farther he asks, why Virgins never married on Festival Days, or such as the Publick Assembly were held on, but that Widows assented to marry at those times: He answers, that Virgins are married

with Grief, and as it were by Constraint, which is not suitable to Festival Days, *an causa est ratio, quam affert Varro, virgines nubere invitæ & tristes, festo autem die nihil agi debet cum molestiâ.* But as for Widows, they married the rather on Festival Days, because they could do it then much more retiredly, the Feast having drawn all the People thither; and they thereby with Reason express their Shame for their Second Marriages.

MAMURIUS, surnamed *Veturius*, whose Name is famous in the Hymns of the *Salians*, for having made Eleven Shields or Bucklers, to like unto that which *Numa* pretended to have fallen down from Heaven, that it could not be distinguished from them.

MANCEPS, A Farmer of the Publick Revenue.

MANCEPS, is one who sells an Estate with a Promise of keeping the Party harmless; he is likewise one that buys an Estate by Outcry.

MANCIPARE, is to sell or divest one self of any Possession, and to invest another with it, according to the *Roman* Law.

MANCIPIATIO, is the Selling or Alienating of some Lands by the Ballance, and Five Witnesses, which took no place but among Citizens of *Rome*, in respect to certain Estates situate in *Italy*, or among such as were privileged to be *Roman* Citizens.

MANCIPIUM, & MANCIPIUM; A Sale, or Alienation which took place among no other than Citizens of *Rome* only. *Mancipium* was a peculiar Right of Propriety, which the Citizens of *Rome*, and those to whom it was granted, in respect to some Lands in *Italy*, enjoyed alone, wherein were observed some Formalities relating to the Ballance and Tale of Money. *Multe sunt domus in hac Urbe, atque haud scio, an penè cunctæ, jure optimo; sed tamen jure privato, jure hereditario, jure auctoritatis, jure mancipi, jure nexi.* There are divers Houses in *Rome*, which are, perhaps, Free-hold, but this Franchise is founded upon a particular Right, not a publick One; upon a Right acquired by Succession of Inheritance, by Way of Prescription, by Right of Purchase; the Sale of such Houses having passed with a Clause and Condition that is express an Informal, in respect to such Franchise and Prerogative.

MANDRAGORA, *Mandrake*; there is a Male and Female of it, and there is another that is a kind of *Solanum Soporiferum*, whose Root is white and hollow, and a Cubit high: This Plant has strange Properties, for if the Quantity of a Dram of it be given any one to drink, he will presently think himself as handsome as that *Metus* we read of in *Domitian's* Court: And if three times as much of it should be administered, it would render such an one as

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extravagantly foolish as can well be thought of.

MANES; the *Manes*, or departed Souls. *Servius* in his Commentary upon the Third Book of the *Eneids*, informs us of the various Opinions the Ancients held concerning this Word: The *Manes*, says he, are Souls separated from Humane Bodies, which have not yet entred into other Bodies, and delight to do Mischief unto Men, being so called by an *Antiphrasis*; for *Manum* in the old *Latin* signified *Good*. Some will have this Word *Manes* to come from *Manare*, to flow or come forth, because all the Air between the Earth and Circle of the Moon is full of *Manes*, who come out of their Mansions to torment Mankind: Some there are who distinguish the *Manes* from the Infernal Gods; others who say, that the Cœlestial Gods are the Gods of the Living, and the *Manes* the Gods of the Dead: And Lastly, Many believe the *Manes* are Nocturnal Dieties, who reign between Heaven and Earth, and preside over the Moisture of the Night, which has given occasion to call the Morning *Mane*.

Apuleius in his Book concerning the God of *Socrates*, which we have already related under the Word *Lemures*, tells us, that as 'tis uncertain whether Souls separated from Bodies are of the Number of the *Lares* or *Larvæ*, they have been called by the Name of *Manes*, and in a Way of Honour they have the Title of Gods given them. *Festus* says, the *Manes* were invoked by the *Roman Augurs*, because they believed them to be favourable unto Men, and that they were also called Superior and Inferior Gods; and the Etymology of the Word seems to arise from the Verb *Manare*, quod ii per omnia æthera, terrenaque manare credebantur.

Thus as the *Manes* were made to be propitious Dieties, and had this Name given them by way of Honour, if *Apuleius* may be credited, we may say with *Vossius*, and other learned Men, that this Word comes simply from the old Word *Manu*, which signified *Good*: Wherefore 'tis certain, *Manes* was taken diversly among the Ancients; but in the first place in general, for departed Souls, as appears by an Inscription beginning thus, *Manibus gentis sue*, which was dedicated by some *Roman* to the *Manes* of his Family; and in *Virgil*:

*Manesque vocabas
Hæstorem ad tumulum.*

And in another place :

Id cinerem aut Manes credis curare sepultos.

In the second place, the Word *Manes* is by a Metonymy taken for Hell, that is for those Subterranean places, whither the Souls of Men, both

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Good and Bad, were to go, from whence the Good were sent to the *Elysian Fields*, and the Wicked to Places of Punishment, called *Tartara*.

Hæc Manes veniat mihi fama sub imos.

And elsewhere :

Manesque profundis.

Which cannot be interpreted in respect to the Souls themselves, but to the Places where they were. Lastly, The *Manes* are taken for Infernal and Subterranean Gods, and generally for all Deities whatever, that have the Charge of, and do preside over the Graves of the Dead, in which Sense, the Word *Manes*, in the old *Glossariæ*, is interpreted in Gr. *Δαίμονες, Θεοὶ καὶ ἀχθύνιοι, i, e. Demons or Genii*, Subterranean Gods: 'Tis in this Sense that Epitaphs are dedicated to them in these two Words *Dis Manibus*, which are sometimes express'd by halves only *Dis Man.* and most often by two Letters *D. M.* and among the Primitive *Romans*, who made their Epitaphs in *Greek*, were used Θ. Κ. that is, Θ Ε Ο Ι Σ Κ Α Τ Α Χ Θ Ο Ν Ι Ο Ι Σ.

The *Romans* had a great Veneration for these sorts of Gods, and they were of Opinion they could stop the Hands of any one that attempted to commit Sacrilege, by putting him in mind of these Gods, in an Epitaph expos'd to the View of all the World, whereof take an Example:

NE TANGITO
O MORTALIS.
REVERERE
MANES DEOS.

That is, have a Care, O Man, do not touch me, and have a Respect for the *Dis Manes*.

MANIA; was taken by the Ancients to be the Mother of the *Lares*, or Household Gods; they offered Sacrifice to her at certain Feasts called *Compitalia*, instituted by *Brutus*, wherein the Slaves intermix'd with their Masters, as in the *Saturnalia*, eat and drank with them, and diverted themselves in the Crois-ways. It was a Custom at first to Sacrifice little Children to her for the Preservation of the whole Family, in Obedience to the Oracle, but *Brutus* having expelled *Tarquin*, gave the Oracle of *Apollo* another Interpretation than it had before, and ordered that instead of Mens Heads, they should use those of Poppy and Onions, they also placed as many of the Effigies of Men and Women, stuffed with Flax or Chaff, before the Doors of their Houses, and in the Crois-ways, as there were Free Persons in each House, and as many Balls of Wool, as there were Slaves there, that so neither *Mania*, nor the Household Gods her Chil-

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Children, might do any Mischief to the Living, as *Festus* informs us :

Quibus tot pila, quot capita servorum; tot effigies, quot essent liberi, ponebantur, ut vivis parcerent, & essent his pila & simulachris contenti.

MANIPULUS, was a small Troop or Company of Soldiers among the *Romans*; there was a small *Maniple*, which was a Band or File of Ten Soldiers, and the great *Maniple*, which *Eliau* makes to be 256 Men, and *Vegësius* 100 only; for the Word *Manipulus* properly signified an *Handful of Herbs or Hay*, which they tied to the End of a Pole for a Cognizance or Flag, before they assumed the Eagles for their Arms; hence comes that Saying, still continuing amongst us; *An Handful of Men.*

MANIPULARES; the Soldiers in the Company.

MANLIUS, surnamed *Marcus*, and by *Pliny*, *Titus*, was a great and generous Captain, who performed many famous Exploits, and amongst other things saved the *Capitol*, when it was besieged by the *Gauls*, whereby he obtained the Surname of *Capitolinus*; he was accused of Aspiring after a Tyrannick Power, was convicted and condemned to be thrown down Head-long over the same Rock which he had prevented the *Gauls* from surprizing: His House was pulled down; and all of his Name were for the future enjoined not to use the Prænomen of *Marcus*.

MANLIUS, surnamed *Torquatus*, because he had killed a *Gaul* of prodigious Stature, and took from him a Chain in *Latin* called *Torques*; from whence he afterwards took the Surname of *Torquatus*, which made a Distinction between his Descendants and the other *Manlii*. He gave an Example of inflexible Severity in the Person of his own Son, whom he put to Death, because he had fought against his Orders, and killed a *Gaulish* Captain that insulted the *Romans*; from whence hath proceeded this Proverb, to denote a severe Command, *Manliana Imperia*.

MANLIUS, named *Lucius*, was a famous Painter, who made answer to *Semilius*, that wondered to see so good a Painter have such hard-favoured Children; *In luce pingo, in tenebris figo.*

MANUBIÆ, the Spoils of the Enemy, or the Money made of the Booty taken from the Enemy.

MARATHON, a City in the Territory of *Athens*, and distant from it about Ten Miles. Its a Place very famous not only for the Death of King *Xerxes*, and the Overthrow of the *Marathonian* Bull by *Iphesus*, but more particularly upon account of the famous Victory won by *Miltiades*, the *Athenian* General, over 60000 *Persians*, commanded by *Darius*.

MARCELLUS, **M. CLAUDIUS**, after several gallant Actions performed by him

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in the Wars against *Hannibal*, was killed valiantly fighting; the *Romans* called him their *Sword*.

MARCUS ANTONIUS, *Mark Anthony*, had a long and full Face, and a double Chin, which was a Sign of his being a Lover of Pleasure and good Cheer: He had an Eagle's Nose, which denoted Courage; but the Love he bore unto the fair *Cleopatra*, Queen of *Egypt*, sullied his Glory, and was the Cause of his Ruine.

MARCUS AURELIUS. See *Aurelius*.

MARIUS CAIUS: He brought the War against *Jugurtha* to an happy Period, and triumph'd: He brought into the publick Treasury 3007 Pound Weight in Gold, and 5775 of Silver in Ingots, without reckoning the vast Quantity of Gold and Silver Coyn he also got them. He afterwards defeated the *Teutones*, who in one Battle lost 100000 Men, slain and taken Prisoners. *Marius*, who could not be satiated with Wars nor Triumphs, solicited for a Commission to make War upon *Mitridates*, and obtained it; but *Sylla*, who was Consul, and concerned at this Commission, could not bear the Affront: He came to *Rome* with an Army, and obliged the Senate to declare *Marius* and his Adherents Enemies to the People of *Rome*: He withdrew into *Asia*, and after having escaped a Thousand Dangers, shut himself up in *Preneſte*, which he defended as well as he could: But seeing no hopes of Relief, and no way of Escape, he killed himself, for fear he should fall into *Sylla's* Hands.

MARS; the God *Mars*, which the Poets feign to have been born of *Juno*, without Copulation with any Man, but by the Smell of a single Flower, which the Goddess *Flora* had shewed her, as *Ovid* informs us. They make him to be the God of War, and of Armies, and represented him armed with Rage and Fury, and with flaming Eyes as well on Horse-back as in a Chariot, drawn by Two Horses, named *Terror* and *Fear*, and drove by his Sister *Bellona*;

*Terrorque Pavorque
Martis Equi.* Val. Max. L. 3. de Arg.

There are some who make him to be accompanied with Terror, Fear and Shame. He was very familiar with *Venus*, *Vulcan's* Wife, who surprized them in the Act; as *Lucian* says in his Dialogue of *Apollo* and *Mercury*.

Apoll. Mercury, What do you laugh at?

Mer. Why should not I laugh, *Apollo*, at so pleasant an Adventure?

Apoll. Tell me, that I may laugh in my turn.

Mer. *Mars* has been caught lying with *Venus*.

Apoll. How was that? Give me a Relation of the Adventure.

Mer. Vulcan has been long jealous of their Familiarity, and watched his opportunity to surprise them, for which End he placed Nets round his Bed, but so as not to be seen, then went to his Forge: The Gallant laying hold of the Opportunity of the Husband's absence, went to lie with his Mistress; but the Light discovered them, and informed *Vulcan* how it went, inasmuch that he took them both in the Fact, and folded them in his Nets.

What gave occasion to this Fable, of *Mars* and *Venus* committing Adultery together, and the Manner how they were discovered, was taken from the Art of Astrology, where these two Planets are made to be frequently in Conjunction. The Ancients represented the Picture of *Mars* upon their Medals, compleatly armed, holding a *Javelin* in his Hand, called *Quirinus* by the *Sabines*, from whence he has obtained the Name of *Quirinus pater*. *Augustus Caesar* built him a Temple at *Rome*, of a round Form, which he consecrated under the Name of *Mars* the Avenger, because he had been Assisted to revenge the Death of *Julius Caesar*;

*Templa ferēs, & me victore vocaberis Uxor.
Voverat, & iusto lætus ab hoste redit.*

Ovid.

Its probable the *Mars* of the *Assyrians* was the most ancient of any, for *Diodorus Siculus* testifies, they gave unto him the Name of *Mars*, who invented the Use of Arms, and first began a War: *Qui fabulas ad historiam referunt, hi Martem aiunt primum fuisse qui universam fabricavit armaturam, ac milites armis instruxerit, &c.* But he who gave a Beginning to Arms and War, (according to the Scriptures) was *Nimrod*, the same as *Belus* of the Heathens, or his Son *Ninus*, of whose being so *Justine* bears a Testimony. As the Empire of the *Assyrians* was the first of all the rest, and that Empire has been no otherwise set up than by Force of Arms; its not to be doubted but the first Kings of *Babylon* or *Assyria*, were deified by the Name of *Mars*, in those ancient Times, wherein Kings were so honoured after their Deaths. *Cedrenus* also informs us, that *Mars* and *Belus* were the same God of the *Assyrians*; and so the Greek Name *Ἄρης* is not only derived from the Hebrew Word *Aits*, which signifies, *fortis, terribilis*; but the same is also common in the *Persian* Tongue.

This is a Summary Account of the Chymical Divinity of *Mars* in *Assyria* and *Persia*: The *Egyptians* placed him in the second Degree among the Demi-Gods that reigned with them; and this may be observed from the *Dynasties* related by *Synellus*. *Julian* the Apostle makes mention of *Mars* of *Edessa*, who was called *Arizus*.

Now all the Nations of the Earth having a *Mars* of their own, the *Greeks* and *Romans* could

not be without one. History and the Greek Fables tell us, that *Mars* having killed *Halirrhoebius*, *Neptune's* Son, for having violated the Chastity of his Daughter *Alcippe*, *Neptune* accused him before the Tribunal of Twelve Gods, where he was acquitted: The Place in *Athens* where this Judgment was pronounced, has been since called *Ἀπὸ τοῦ ἀδύτου*, because 'twas an Eminence or a Rock; and the Judges from thence took the Name of *Areopagites*: This Action of *Mars* might very well induce the *Greeks*, to attribute unto him what the most Ancient and Eastern Nations had already published concerning the God of War. *Dionysius of Halicarnassus*, says, that the *Sabines* and the *Romans* gave the Name of *Quirinus* to the God *Enyalios*, being in some doubt, whether he were God *Mars* himself, or another God who presided over Military Adventures.

MARS, in Astrology, is the Fifth Planet, being between the *Sun* and *Jupiter*; its a mischievous Planet, which the Astrologers call *Little Misfortune*; she finishes her Course in a Revolution of 322 Days, and goes round about the *Sun*. *Fontana* has observed a Spot in the middle thereof, which he believes to be a *Satellite*, as in *Jupiter*.

MARTIUS; *March*, the Third Month in Year, according to our Way of Reckoning. It was formerly the First amongst the *Romans*, and is still so in use in some Ecclesiastical Computations. Its no longer than since the Edict of *Charles IX*, in the Year 1564, that they have used in *France* to reckon the Year from the Beginning of *January*; for before it began with *March*: Astrologers make it also the first, because 'tis then that the *Sun* enters into *Aries*, by which they begin to reckon the Signs of the *Zodiac*. The *Calends* of this Month was anciently very remarkable, because of its being the first Day of the Year, whereon divers Ceremonies were performed: They kindled a new Fire upon the Altar of *Vesta* with the *Sun-beam*, by the Help of a Burning-glass, in the same Manner almost as they kindle it in the Popish Church on *Easter-Eve*: *Huius diei primā ignem novum Vestæ aris accendebant, ut incipiente anno, cura denuo servandi novati ignis inciperet.* Macr. L. 1. C. 12. *Saturn*. They took away the old Laurel-branches and Crowns, as well from the Door of the King of the Sacrifices, as from the Courts and Houses of the *Flamines*, and the *Axes* of the *Consuls*, and put new in the room of them; and this was called *Mutatio laurearum*. And this *Macrobius* also informs us, *Iam in Regiā, curisque atque Flaminum domibus laureæ veteres novis laureis mutabantur.* Ovid tells us the same Thing, in Lib. 3. *Eglog.*

Laureæ

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*Laurea Flaminibus quæ toto perficitur anno
Tollitur, & frondes sunt in honore novæ:
Adde quod arcana fieri novus ignis in æde
Dicitur, & vires flamma recessit capit.*

The Magistrates took Possession of their Places; which continued, says *Ovid*, till the *Carthaginian War*; for then they altered the Custom, and enter'd thereon the first of *January*: The *Roman Ladies* celebrated a particular Feast then, which was instituted by *Romulus*, and called *Matronalia*, of which by and by.

On the *Calends* of this Month of *March* began the Feast of Shields or Sacred Bucklers, *Ancylorum dies*, which continued three Days, whereat the *Salii* carried small Bucklers: This Festival ended with splendid Feasting and great Merriments, which is the Reason of giving the Name of *Cæna Saliaris* to sumptuous Entertainments. See *Anyilia*.

On the 6th, which is the Day before the *Nones*, in Latin called *Pridie Nonas*, there were some Solemnities performed in Honour of *Vesta*. On the 7th, or Day of the *Nones*, called *Nonis*, was celebrated the Anniversary of the Dedication of the Temples consecrated on such a Day to *Ve-Jupiter*, in both the Woods of the *Astylum*; as also a Feast to *Funo*, called *Funonalia*. See *Funonalia*.

On the 13th there was an Horse-race near the *Tiber*, or upon Mount *Cælius*, when that River overflowed. On the 15th, or the Day of the *Ides*, came on the Feast of *Anna Perenna*, of which I have spoken in its proper place: This Day was called *Parricidium*, because *Julius Cæsar* was then assassinated by *Brutus*, and the rest of the Conspirators. On the 16th was another Feast called *Liberalia*, for then it was that Children took upon them the *Virile Robe*. On the same Day also they made Processions called *Argei*, or *Argea* in some Places, the which had been consecrated by *Numa* in Commemoration of some *Grecian Princes* that had been buried there. See *Argei* and *Argea*. On the 19th, or 14th of the *Calends* of *April*, began the great Festival of *Minerva*, called *Quinquatria*, either because it fell out on the Fifth Day after the *Ides* of *March*, or because it lasted Five Days. See *Quinquatria*.

The 24th was marked with those Letters in the Calender, *Q. R. C. F.* *Quando Rex Comitatus, Fas*; it being as much as to say: 'Tis lawful for the Prætor to keep his Seat, as soon as the King of the Sacrifices has done his Business in the Assembly and is withdrawn. On the 25th was held the Feast called *Hilaria*, which was instituted in Honour of the Mother of the Gods and of *Alys*: On the 26th came on the Feast of Washing the Grand-mother of the Gods, *Lavatio Martis Deum*, being instituted in Commemo-

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ration of the Day wherein she was brought from *Asia*, and washed in the River *Almo*. *Vid. Lavatio*.

There were several Feasts kept on the 30th, viz. to *Janus*, Concord, Health and to Peace. and next Day there was one to the Moon celebrated on Mount *Aventine*, to which they sacrificed a Bull.

MARSYAS, the Son of *Oeagrus*, who was a Shepherd, and one of the *Satyrs*, and having taken up a Flute which *Minerva* had made of a Deer's Bone, and thrown away in Anger, he learnt of himself to play upon it, inso much that he adventured to challenge *Apollo*, the God of Harmony to play with him: The Muses were the Judges of this Trial of Skill between them, and they gave the Victory to *Apollo*, who presently caused *Marsyas* to be tied to a Tree, and bleed alive by a *Seythian*, and cut into Pieces.

MATRIMONIUM, Marriage, there was a formal Betrothing and Contract went before it, as may be seen in *Plautus* and *Terence*; for he that was minded to have a Virgin in Marriage, made his Application to her Relations, and demanded their Consent to it.

*Ovid nunc etiam mihi despondes filiam, illi legibus
Cum illâ dote quam tibi dixi; M. sponden' ergo,
(spondeo.*

Then the Contract was drawn and signed with the Relations Seal, wherein the Terms and Articles of Marriage were writ, which gave *Juvenal* Occasion to say,

*Si tibi legitimis pactam junctamque tabellis
Non es amaturus.
Veniet cum signatoribus Anpex.*

The Bridegroom sent to her that was to be his Wife a Ring as a Pledge of their future Marriage; which *Tertullian* informs us, who calls the said Ring *Annulus pronubus*.

*Aurum, inquit, nulla novat præter uno digito
quem sponsus oppignerasset pronubo annulo. De
cultu feminarum.*

And *Istidorus Hispanensis*, Lib. 11. de div. off. Cap. 15. *Quod in primis, ant. nuptiis annulus à sponso sponse datur, sit nimirum vel propter mutue dilectionis signum, vel propter id magis, ut eodem pignore eorum corda jungantur: unde & quarto annulus digito inseritur, ideo quia in eo vena quedam, ut fertur, sanguinis ad cor usque perveniat.*

And this is confirmed by *Aulus Gellius*, *Macrobius* and *Apian*, and particularly by these Verses of *Juvenal*.

*Convectum ramen & pactum & sponsalia nostra
Tempestate paræ, jamque à sponse magistrò.
Pectus, & digito pignus fortasse dedisti.*

This

This Ring was made of Iron and without any Stone in the Time of *Pliny* the Historian, as we read in *L. 33. Nat. Hist.*

There were no Constitutions at first made for regulating the Age of such as were to be betrothed, and the Articles of Betrothing might have been made by both Parties at the Age of Seven Years: But afterwards *Augustus* ordered they should not be done till Two Years before the Consummation of the Marriage, that is, at Ten Years of Age: Maidens might lawfully contract Marriage at Twelve Years old: See how *Dio* speaks, *L. 54. Quoniam autem, ait Dio, quidam instantes puellas despondentes, pramis quidem conjugum fruebantur, ceterum effectum rei & conjugum opus non præstabant, ea sponsalia vires nullas habere constituit, post quæ duobus transactis annis sponsa duci minime posset: hoc est ut omnimò decennis virgo desponderetur, duodecimo namque anno virgo matura viro & nubilis existimatur.*

The Articles of Agreement being made, there was a Day appointed for solemnizing the Marriage: All the first Days of the Months, as well as the Month of *May* were accounted unhappy for Marrying. *Macrobius L. 1. C. 25.* makes an Enumeration of all the Days whereon the *Romans* would not marry. *Nec hoc prætermiserim, ait, quod nuptiæ copulandis Calendæ, Nonæ, & Idus religiosæ, id est devitandas censuerunt; hi enim dies præter Nonas feriati sunt, feriis autem vim cuique fieri piaculare est: Ideo tunc vitantur nuptiæ in quibus fieri vis virginibus videtur.*

They were very solicitous about consulting and receiving good Omens before Marriage, as appears by that Verse in *Plautus*.

Utrò ibis nuptam, non manebis Auspices.

And *Tacitus Lib. 11.* speaking of the Wedding of *Messalina*, says, That her Marriage to *Silius* was performed with all the Ceremonies, Sacrifices, Testimonies, Auspices, Feastings, Kissings and Embraces imaginable, nay, with all the Freedom of Man and Wife: And in *L. 15.* where he speaks of *Nero's* Marriage with *Pysbgora*, he makes mention of the Omens: The Marriage was performed with all the usual Ceremonies: Money was configned into the Hands of the *Augurs*: She had the Vail on, which Brides used to wear. There was a Wedding-bed prepared; and the Flambeau's of *Hymen* were lighted.

The Bride had an old Man's Hair on her Head, says *Sextus Pompeius*, which was curled with the Spear of a *Favellin* that had stuck in the Body of a *Gladiator* that had been slain, to the End that in like manner as the Spear had been united to the Body of the *Gladiator* the might also be to her Husband; or else because Women were under the Protection of *Juno Curitis*, who was called *Curis* in the Language of the *Sa-*

bines, being as much as to say, a *Favellin*, or Spear.

Sive quoddam hasta Curis præfixis est dicta Latinis.
Ovid. Lib. 11. Fast.

The Bride wore a long Vest which had been wrought by the Hands of *Caia Cecilia*, according to *Pliny, L. 7. Hist. Nat.* and at her Entrance into her Husband's House, she had the Keys presented to her, whereby she was constituted Mistress of the whole House, and the Management of the Family was left to her; whereas on the Contrary, when the Husband divorced his Wife, he took the Keys from her, as may be seen by that Passage in *Cicero*, in *Anton. Act. 2. Mimam exegit, claves ademis, res suas sibi habere jussit.* When this Ceremony was over, they laid her upon a Sheep-skin with the Wool on, to put her in mind that Men were formerly clad with the Skins of Beasts, and farther to intimate it was her Duty to imploy her self in Spinning: After this they fell to Feastings, and other Diversions.

At the Marriages of the *Greeks* they sung the *Hymenæus*, but at those of the *Romans* they performed the *Talaffio*, both by Instrumental and Vocal Musick: Now this Custom of Performing the *Talaffio* comes, says *Livy*, from an Adventure that happen'd when the *Romans* ravished the *Sabine* Women, for there was one of the most beautiful of them who was forced by *Talaffio's* Soldiers, and, who as they were carrying of her towards their Commander, for fear lest any should take her away from them, they cried that they reserved her for *Talaffio*; and this Word was afterwards found to be a good Omen by the *Augurs*, and has remained till now. This *Eusebius* also informs us: *Sabina, ait, rapta anno ab urbe condita tertio, & una virginum pulcherrima cunctorum acclamatione rapientium Talaffio duci Romuli decernitur; unde in nuptiarum solemnitatibus Talaffio vulgò acclamant, quò scilicet talis nupta sit, quæ Talaffium habere mereatur.*

Varro gives this Word another Interpretation, and will have it to signify a *Pannier* to put Wool in. The Husband threw Nuts to the Boys, *Sparge marite, nuces*, *Virg. Eclog. 8.* intimating he gave himself up to all the Diversions of Children, and to hinder the Hearing the Bride's Cry, when she lost her Virginity: They sung wanton and smutty Songs, called *Versus Fescennini*, because the first of the Sort were made in the City of *Fescennia*. *Fescennium*, says *Servius*, is a City of *Campania*, where Songs proper for Weddings were invented: *Fescennium est oppidum Campaniæ, ubi nuptialia carmina sunt inventa.* Lastly, The Wedding-Bed was prepared, which by the Ancients was called *Lectus* or *Torus genialis*, and then they invoked the Genius of the Husband, and the Bride was put to Bed.

M A T

Bed. Next Day the Husband made a Feast at his House called *Reposita*, and had Presents made him; and both Husband and Wife offered Sacrifices to the Gods. *Festus* speaks of this Custom in the following manner: *Regiliis, inquit, tunicis albis textis pridie nuptiarum induta cubitum ibant cinctis causa*: There was a Girdle given to the Bride, which the Bridegroom untied at her going to Bed, and this Girdle was made of Sheep's Wool:

*Cui mea virginitas avibus libata sinistris,
Castaque fallaci zona revincta manu.*

Juno, who presided over Marriages, took divers Names according to the divers Actions performed thereat: First from the Conjunction of Man and Wife they gave her the Epithet of *Fuga*; from the Conduct of the Bride in her Husband's House, she was called *Domiduca* and *Iterduca*; from the Woman's Girdle *Cinxia*; and from the Perfumes they anointed her with she got the Name of *Unxia*. *St. Aug. Lib. 6. de Civ. Dei. Cap. 11.* Laughs at the Superstition of the *Gentiles*, for introducing so many Gods into the Ceremony of Marriage: 'The God *Fugatinus*, says he, presides over the Habitation of the Man and Woman: Another God called *Domiducus*, is required to conduct the Bride to her Husband's House: The God *Domicus* his Office is to keep her there, whereunto they also added the Goddess *Manturna*, to make her continue to dwell with her Husband. They likewise filled the Room with a Company of Gods, when the *Paranymphs* came thither: In short, the Goddesses *Virgo*, Father *Subiguus*, Mother *Prima*, *Parunda*, *Venus* and *Priapus* assisted hereat: The Goddess *Virgo* was to be present to undress the Bride, God *Subiguus*, in order to put her to Bed; the Goddess *Prima*, to hinder her from resisting the Carresses of her Husband. *Priapus* must be there also, and in pursuance to a most Civil and Religious Custom of the *Roman Ladies*, they made the Bride sit in the Lap of this infamous Dicty, under a Pretence of preventing thereby the Power any Charms and Witchcrafts might have over her.

The Bride had a Flame-coloured Vail, called *Flammeum*, on, and under it wore a Crown of *Vervain*, which she had gathered her self: *Flammea texantur sponsae*. And *Tacitus*, C. 15. *Annal.* speaking of *Nero*, says, They vail'd him with such a Vail as Brides wore. The *Elymnean* Torches were lighted; and these were made of white Thorn or Pine; by the Light whereof the Bride in the Evening was conducted to her Husband's House:

Mopse, novus incide faces, tibi ducitur uxor.

The Bride amongst the *Greeks* and the *Egyptians*

M A T

was conducted to her Husband's House in a Chariot; but among the *Romans* she was lead by the Hand, and the Doors of the House were adorned with Garlands of Flowers and green Boughs. The Bride's Toilet was carried by a Lad in a Basket that was covered: And when she came to the Bridegroom's House, the Bride was asked who she was, to which she presently answered *Caia*, as *Val. Maximus* informs us; Allusion being thereby made to *Caia Cæcilia*, *Tarquinius Priscus* his Wife, who was the Mother of a most exemplary Family, and who spent her Life in Spinning. This being over, the Bride put some Wool at the Door of the Bridegroom's House, and sprinkled it with Oil or Wolf's Grease; as *Pliny* observes; *Novas nuptas adipe lupino postes inungere solitas*: And *Servius* upon the 4th Book of the *Eneids* writes to this Purpose; *Moris erat ut nubentes puella simul ac venissent ad limen mariti, postes antequam ingrederentur, ornarent lanneis vitis & oleo ungerent*: When this was done, she jump'd over the Threshold, and was very careful not to touch it; which otherwise would have been a very ill Omen, according to *Lucan*:

Translatâ vitas contingere limina plantâ.

Servius upon the 8th Eclogue of *Virgil*, says, That the Bride in going into her Husband's House, took care not to touch the Threshold, for fear of becoming guilty of Sacrilege, by touching the Place that was consecrated to *Vesta*. *Ideo Sponsas limen non tetigisse, ut ne à sacrilegio inchoarent, si rem Vesta calcarent.*

MATRONALIA; they were Feasts instituted by *Romulus*, and celebrated by the *Roman Ladies*. *Ovid* gives divers Reasons why they were instituted: 1st, Because the *Roman Ladies* interposed between their Husbands and Relations in the Battle with the *Sabins*, and also terminated the Difference between them for having stole them; in Commemoration of which Action *Romulus* would have the Day of the said Pacification, which was the First of *March*, celebrated as a Festival, 2dly, In order to pray unto *Mars* that he would favour them to bring forth Children as happily as *Ilia*, on whom he had begot *Romulus*. 3dly, Because in this Month the Earth began to bring forth and grow fertile. 4thly, Because on that Day a Temple had been dedicated to *Juno Lucina* (upon the Mount called *Esquilie*) who presided over Women's Lying-in. 5thly, Because *Mars* was *Juno*'s Son who presided over Marriages: This Feast was remarkable, upon Account that the Men sent Presents to the Women, as they did again to the Men at the *Saturnalia*: *Sicut Saturnalibus*, says *Suetonius*, *dabantur apophoreta, ita & Calendis Martii feminis*: And inasmuch as the Men treated their Slaves at the *Saturnalian* Feasts, and made them their Com-

M E C

Companions, so the Women did the same thing now in respect to their Slaves, and served them at Table; for which Reason the said Day was called *Saturnalia faminarum*. Batchellors did not assist at these Feasts; which gave *Horace* occasion to tell *Mecenas*, that he would be surprized to find that he who was not married, celebrated the *Calends* of *March*:

*Martis caelebs quid agam Calendis,
Quid velint flores & accerra turis
Plena, miraris, positusque carbo in Cespice vivo.*

MATUTA; Break-of-day, a Goddess called *Leucorhoe* by the *Greeks*.

MAUSOLUS, was a King of *Caria*, born at *Mylasa*, who built a stately Palace in *Halicarnassus*, adorned with *Proconnesian* Marble. His Queen *Artemisia* erected a stately Funeral Monument for him, and called it according to his Name *Mausoleum*, the which in ancient Times passed for one of the 7 Wonders of the World.

MAXENTIUS, was *Maximian's* Son: *Hercules Victor* says, That *Eutrope* his Wife had put a supposititious Child upon him; When he understood that *Constantine* was chosen Emperor; he got himself also declared to at *Rome* by the *Pretorian* Bands, whom he corrupted with large Donatives: He was infamous for his Cruelties and Vices, and was defeated by *Constantine*, near unto *Pons Milvius*, or the *Milvian* Bridge upon the *Tiber*, which breaking under him, he was drowned, after he had reigned Seven Years.

MAXIMINUS was a Person of a mean Birth, but succeeded *Alaxander Severus* in the Empire: He was of a Gigantick Stature, being Eight Foot and a Half high, insomuch that his Wife's Bracelet served him for a Thumb-ring: He was robustick and strong as if he were another *Milo*, which made every Body dread him, so that *Balbinus* trembled when he heard but his Name mentioned. He had a long and sharp-pointed Chin, which is a common Sign of a fierce and cruel Nature; and so indeed he was violent and cruel to the highest Degree, that being his Maxim, that he could not maintain himself in the Empire but by Severity. Moreover, as he was a Person of an extraordinary Size, and had a large Mouth, as great Eaters usually have, 'tis the less to be wondered at what Historians write, that he sometimes did eat in one Day Forty Pounds of Victuals, and drunk as many Pints of Wine. He was killed together with his Son by the Soldiery, having reigned only Three Years.

MECENAS, a *Roman* Knight descended from the Kings of *Etruria*, which made *Horace*, speaking concerning him, say,

Mecenas atavis edito Regibus.

He was the Patron of learned Men, and had a singular Kindness for *Virgil* and *Horace*: He was a Favourite of the Emperor *Augustus*, and of a very healthy Constitution: All the Patrons of learned Men are at this Day called *Mecenas's*.

MEDEA; the Daughter of *Aetes*, King of *Colchis*, who by her Magical Art assisted *Jason* to take away the Golden-*Wool*; she married him afterwards, and had Two Children by him; but that did not hinder him from wedding *Creusa*, the Daughter of *Creon*, King of *Corinth*, whither had retired. *Creon* banished *Medea*, scarce allowing her a Day's Respite, the which she improved to make enchanted Presents to *Creusa*, whereby she was destroyed: *Creon* afterwards died embracing of his Daughter: *Medea* killed her own Children, and in a Charriot drawn by winged Serpents made her Escape to *Athens*, where she married King *Egeus*, by whom she had a Son named *Medus*: But going about to poison *Theseus* the eldest Son of *Egeus*, her Design was discovered, and she was forced to fly to *Asia* with her Son *Medus*, who left his Name to the Country of *Medea*.

MEDICINA, *Physick*; it is an Art, according to *Galen*, to preserve present Health, and to restore that which is lost; and according to *Hippocrates*, 'tis an adding of that which is wanting, and a retrenching of what is superfluous; in *Hierophilus* his Sense, 'tis a Knowledge of such Things as are conducive to Health, or noxious thereunto. This Art was not introduced to *Rome*, till about 600 Years after the Building thereof, as *Pliny* says; wherein he is mistaken, unless he means, that it was not practised in *Rome* by Foreign Physicians till such a Time. The Art is divided into Anatomy, Pathology, Therapeutick, Chymistry, Botanism, and Surgery: *Julian* the Apostate made a Law concerning Physicians, which is printed among his *Greek* Letters, and runs thus in *English*. 'It being known by Experience, that the Art of Physick is beneficial to Mankind; 'tis not without Cause that the Philosophers have given out, it came down from Heaven, seeing that by it the Infirmities of Nature, and accidental Sicknesses are removed, wherefore in Pursuance to the Rules of Equity, and the Decrees and Authority of the Emperors our Predecessors, we of our good Will and Pleasure require and command that you who profess Physick be dispersed with, and discharged of all Offices and Charges laid by the Senate.

MEDICUS, a Physician, is one who practises the Art of Physick in Curing of Diseases and Wounds, for of old, Physicians practised Chyrurgery; some Authors pretend, that Phy-

sick was practised by no other than Slaves and Freedmen; but *Causabon* in his Comments upon *Suetonius* refutes this, and so does *Drelincourt*, Professor of Physick at *Ieyden*; and the same may be farther justified by old Inscriptions. *Dioscorides*, a *Grecian* of *Anazarba*, coming to *Rome*, was made a Citizen thereof, and became the intimate Friend of *Licinius Bassus*, an illustrious *Roman*. The Physician who view'd the Wounds of *Julius Caesar*, was called *Antistius*, and consequently was a free Citizen of *Rome*; for Slaves had only a Surname, without any Name for their Family. *Pliny* who seems not to treat well of Physick, says, That the *Quirites*, as much as to say, the *Romans*, practised it; and 'tis well known that no *Roman* Citizens were Slaves: Those who are acquainted with History, must know what Effect Physicians were in of old at *Rome*, and elsewhere, since Princes themselves disdain'd not the Study of it. *Mithridates*, King of *Pontus*, did himself prepare a Remedy against Poyson. *Juba*, King of *Mauritania*, writ a Book of Plants; and *Evax*, King of *Arabia*, according to the Testimony of *Pliny*, dedicated a Book to *Nero* concerning the Medicinal Vertues of Simples.

It's true, *Suetonius* in the Life of *Caligula* speaks of a Slave that was a Physician: *Minto tibi preterea cum eo ex sereno meum Medicum*; I also send you one of my Slaves, who is a Physician with him: There might have been some Slaves who were Physicians; but it does not follow that there were no other but Slaves that were Physicians. Its farther pretended, that they were banish'd out of *Rome* in the Time of *Cato* the Censor, according to the Sentiments of *Agrippa*, in his Book concerning the Vanity of Sciences; but for this there is no other Foundation than the Misunderstanding of the following Passage in *Pliny*: 'This Art of Physick is subject to a Thousand Changes, and a Thousand Additions, so lyable are our Minds to change upon the first Wind that blows from *Greece*; and there is nothing more certain among such as practise it, than that he who abounds most in Words, becomes uncontrollably the Arbitrer of Life and Death, as if there were not a Multitude of People who live without Physicians, tho' indeed they should not be without Physick; and this may be observed concerning the *Romans* themselves, who lived above 600 Years without them; tho' otherwise, they were not a People slow to receive good Art, but manifested the Inclination they had for Physick, till having had Experience thereof, they condemn'd it, *ex partam damnarunt*. However, they did not condemn the Art of Physick it self, but the Male Practice thereof, *non rem, sed artem*.

Cassius Heliodorus, an old Author, says, That the first Physician who came from *Peloponessus* to *Rome*, was *Archagatus*, the Son of *Isfantus*, when

L. Æmilius and *M. Livius* were Consuls, in the Year DXXXV, after the Building of *Rome*; that they made him a Citizen, and that the Government bought him a Shop in the *Cross-street* of *Artius*: 'Tis said they gave him the Title of Healer of Wounds, and that he was at first very much made of; but soon after, his cruel Operations which went so far, as to the Cutting off and Burning of some Parts of the Patient's Body, procured him the Nickname of Hangman, and made the People out of conceit both with Physick and Physicians. And to go a little farther with this Matter, take the Words of *Marcus Cato* the Censor to his Son; says he, 'I'll tell thee now, my dear Son *Mark*, what my Thoughts are of these *Greeks*, and what I desire you to learn during your Stay at *Athens*: Take care to inform your self of their Customs, but learn them not: They are a wicked and indocible People, which I cannot endure. Believe it, as if it came from a Prophet, that when this Nation communicates her Sciences to others, she corrupts the whole, and especially if she should send her Physicians hither to us: They are bound to one another by Oath to kill all Barbarians with their Physick. . . . They call us Barbarians, nay, and give us more opprobrious Names: I forbid you therefore above all Things to have to do with the Physicians.

We ought not to rely upon what *Pliny* says, in respect to the *Romans* having no Physicians for above 600 Years, seeing he contradicts himself, when he says that *Archagatus* came thither in the Year 535. So that he misreckons near 120 Years. But to shew you more exactly how he is mistaken; we must observe what *Dionysius* of *Halicarnassus* says upon the Year CCCI, *Hist. Rom.* wherein he shews that a Plague breaking out at *Rome*, it swept away almost all the Slaves and half the Citizens, there being not Physicians enough to attend so many sick Persons: So that here is at least a Rebate of 300 Years in *Pliny's* Account, seeing according to the Testimony of the said *Dionysius*, who was an Author of good Credit, there had been Physicians at *Rome* from the Year 301. In the succeeding Age, viz. in the Year CCCCLXI, the Plague rag'd again in the City of *Rome*, and the Art and Care of the Physicians being not able to withstand the Contagion; the *Romans* sent Deputies into *Greece* to fetch *Esculapius* the God of Physick thither, who at *Epidaurus* had done Wonders in the Curing of Diseases. In the 6th Century *Archagatus* was the first that came from *Greece* to *Rome*. *Terence* adapts a Comedy to the Year DLXXXVIII, wherein he brings Physicians upon the Stage; which he would have taken care not to have done, if they had none of them at *Rome*, or if they had been banish'd thence. *Plautus* before him, in his *Mercator*, brings in a discontented Man, who said, that

he would go for some Poyson to a Physician :

Ibo ad Medium, atque me ibi toxico mori dabo.

Herophilus came in the 7th Century, who, as *Pliny* says, resisted the Differences between Dislates, according to the Rules of *Musick*. *Asclepiades* towards the End of the said Century flourished, and after him his Scholar *Ibeniso*; and the famous *Craterus*, of whom *Cicero* speaks often in his Epistles to *Atticus*, and, indeed, he was a Person of very great Reputation, as *Horace* witnesseth :

*Non est cardiacus, Craterum dixisse putato,
Hic Ager.*

It is of him *Porphyrie* speaks, who having a Persion for his Patient that lay ill of an extraordinary Distemper, wherein his Flesh fell away from his Bones, he cured him, by feeding him with Vipers dressed like Fish. In the 8th Age, besides the famous *Antonius Musa*, *Augustus* his Physician, and *Eudemus*; *Celsus*, *Scribonius Læsus*, and *Charicles* flourished also at Rome in the Reigns of *Augustus*, *Tiberius*, and *Caligula*; *Vedius Valens*, and *Allo* lived under *Claudius*, and so did *Cyrus*, *Livia's* Physician. During the 9th Century there flourished at Rome *Statius Amæus*, *Nero's* Physician, old *Antromachus*, the Inventor of the *Iberica Andromacha*; *Theophilus*, who got himself the Name of *Iatronicus*, i.e. Conqueror of Physicians, because he boasted he had overthrown their Principles; *Crimas* of *Marsetis*, and *Charmis* of the said City, who being desirous to go beyond their Brethren, condemned the Use of Hot Baths, and made their Patients bath in cold Water, even in Winter time. In the 10th Century, after the Building of Rome, *Calen*, a Native of *Pergamus*, was in Request at Rome, he being Physician to the Emperors *Marcus Aurelius* and *Lucius Verus*. In the 11th Century there were divers famous Physicians in the Empire and at Rome; but the 12th was fertile in them, among whom were *Zeno* of *Cyprus*, *Ionicus* of *Sardis*, *Magnus* of *Antioch*, and *Oribassius* of *Pergamus*, who were his Disciples. This was the last Age of the Roman Empire, which according to the Appearance of the 12 Vultures to *Romulus*, was to last but so many Centuries.

MEDIMNUS, or **MEDIMNUM**; it was a Measure among the *Greeks*, containing Six Roman Bushels, which is about Fifty English Quarts.

MEDITRINALIA, were Feasts instituted in Honour of the Goddess *Medutina*, a *Medendo*, because the Romans then began to drink new Wines, which they mixed with old, and that served them instead of Physick: It was celebrated on the 30th of September.

MEDUSA, the Daughter of *Phorcus*, who dwelt in one of the Islands of the *Ægean Sea*, with her two Sisters *Euryale* and *Sthenion*, who were called *Gorgons*. *Medusa* was exceeding beautiful beyond her Sisters, and had the finest Head of Hair in the World. *Neptune* enjoy'd her in the Temple of *Minerva*, who resenting so base an Action, turn'd the Hairs of *Medusa's* Head into so many Serpents, and made her Aspect so terrible, as to transform all that looked upon her into Stones. *Perseus* rid the Earth of so horrible a Monster, and by the Help of *Mercury's* Wings, and *Minerva's* Shield, cut off her Head, the which *Pallas* fixed to her Shield, and with which she petrified all her Enemies.

MEGÆRA, was one of the Furies of Hell, the Name being derived from the Greek *μεγαλὰ*, *Odiosa*, and who by *Virgil* is placed in Hell, with her Head dress'd with Serpents, and a frightful Aspect, which punishes the Guilty.

MEGALESTIA; they were Feasts instituted in Honour of *Cybele* the Grand-mother of the Gods; and the same was solemnized on the Nones of *April*, i.e. the Fifth Day, with Plays and Rejoycings: The Priests of this Goddess, who were called *Galli*, carried her Image along the City with the Sound of Drums and Wind-musick, in order to imitate the Noise they made, who were entrusted by this Goddess with the Education of her Son *Jupiter*, that so they might hinder *Saturn* from hearing the Child's Cry, and not devour him, as he had done his other Children.

MELAMPUS, the Son of *Amithon* the *Argian*, and of *Doipe*; he was an *Angur* and a very experienced Physician; he had the Art perfectly to imitate the Voices of all Sorts of Animals: There were Temples erected for him, and Divine Honours paid him; *Prætor* gave him his Daughter *Iphimachia* in Marriage, whom by his Art he had brought to her right Senses.

MELANTHO, the Daughter of *Proteus*, who was wont to divert her self in the Sea riding upon a Dolphin's Back; but *Neptune* being taken with her Beauty, assumed the Shape of a Dolphin, and after he had carried her on his Back for some Time in the Sea, he took her off and enjoyed her.

MELEAGER, the Son of *Oeneus* King of *Calydonia*, and of *Althea*; *Diana* being angry that this King had forgot her at a Sacrifice, sent a furious Boar into his Country, which he with the Help of *Theseus* killed; from whence came the Proverb, *Non sine Theleo*: This Victory proved fatal to *Meleager*, for having made a Present of this Animal's Head to his Mistress, the Jealousie of some Persons who were present, occasioned a Quarrel, wherein his Two Uncles were killed, and whose Death *Althea* their Sister, and the Mother of this Prince, revenged upon him in a very strange Manner: For *Althea* perceiving, at the Time that *Meleager* was born, that

M E N

the *Definies* had limited the Life of the said Child so long as a Firebrand should last, she took care to put the Fire out, and to preserve that Firebrand very carefully: But being now desirous to revenge the Death of her Brothers upon her Son, she threw the Firebrand into the Fire, and presently the unhappy *Meleager* felt a terrible Burning throughout his whole Body, and died with miserable Torments: His Sisters lamented him, and were transformed into Turkey-Hens. *Lucian* also relates this Fable in his Dialogue concerning Sacrifices: 'All the Evils which formerly fell out in *Etolia*, and all the Calamities of the *Calydoneans* with the Murdering of them, and the Death of *Meleager*, came from the Displeasure of *Diana*, who was angry she had been forgotten at a Sacrifice.

MELICERTE, the Son of *Athamas* and *Ino*, who with his Mother threw himself down headlong over the Rocks called *Scironides*, and was carried by a Dolphin to *Corinth*, where he was turned into a Sea-God by the Name of *Palemon*. They celebrated Games in Honour of him, called the *Isthmian-games*, near *Corinth*, with great Expence.

MELPOMENE, one of the Nine Muses, said to have been the Inventress of Tragedies, Odes and Songs.

MEMNON, the Son of *Tithonus* and *Aurora*, who came to the Relief of King *Priamus* at the Siege of *Troy*, and was killed by *Achilles* in a Duel: He was changed into a Bird by his Mother, when his Body was laid upon the Funeral-pile: The *Egyptians* erected a Statue for him, which made a Noise at Sun-rising, when the Sun darted it's Beams upon it, and the same in the Evening had a mournful and complaining Tone, as if it were concerned for the Loss of it's Precence: This is the Account *Philostratus* and *Lucius* give thereof.

MENANDER, an *Athenian* famous for his Comedies, of whom *Phædrus* speaks in the 5th Book of his Fables: He was courted by the Kings of *Egypt*, and more particularly in Favour with *Demetrius*, who admired the Excellency of his Wit.

MENIPPUS, a *Cynick* Philosopher, whom *Lucian* in his Dialogue entitled *Leontionippus*, makes to take a Journey into Heaven, by the Help of a Couple of Wings, one being a Vulture's and the other an Eagle's; and the Reason which he makes *Menippus* give why he undertook to great a Journey, is that after he had observed the Futility and Inconstancy of Humane Things, he began to despise Grandeur, Wealth and Pleasures, and to apply himself to a Contemplation and Search after Truth, for which End he consulted the Philosophers, but that he found to much Contradiction and Uncertainty in what they said, that he was resolved to go and enquire after it into Heaven.

M E N

MENŒCEUS, the Son of *Creon* King of *Thebes*, who was willing to die for the Preservation of his Country, for when they came to know by the Oracle, that the *Thebans* should obtain the Victory, if the last of *Callos* his Race devoted himself to the Infernal Gods, he drew himself with his own Sword, after he had so devoted himself.

MENSIS, a Month, the Space of Time that the Sun takes to run through one Sign of the *Zodiac*, which makes the 12th part of a Year: *Cicero* derives this Word from *Mensura*, or *Mettor*, *Qui, quia mensa spatia conficiunt, menses nominantur.*

Months, properly speaking, are no other than the Time which either the Moon takes to run thro' the *Zodiac* (called by Astrologers a Periodical Month) or to return from Sun to Sun, (which is distinguish'd by the Name of a Synodical Month) but yet this Name has been also given to the Time the Sun is a running through the Twelfth Part of the *Zodiac*; two Sorts of Months, viz. the Lunar and the Solar being hereby distinguished: The Lunar Synodical Month, which is that alone that People mind, is a little above Twenty Nine Days and an Half: The Solar is usually accounted to consist of some Thirty Days Ten Hours and an Half: The Month is again distinguished into an Astronomical and Civil Month; the first is properly the Solar Month, and the Civil is that which is accommodated to the Customs of People and particular Nations, every one in their Way, some using the Lunar, others the Solar Months.

The *Jews*, *Greek* and *Romans* formerly made use of Lunar Months; but to avoid all such Fractions in Numbers as would happen, they made them alternatively to consist of Twenty Nine and Thirty Days, calling the former *Cavi*, and the other *Pleni*: The *Egyptians* used Solar Months, and ordered all of them to consist of Thirty Days only, adding to the End of the Year Five Days which were made up of the Supermerituary Hours, and neglecting the Six Hours, or thereabouts, that arose from the Half Hours; and this made their Seasons in the Revolution of every four Years, go backward One Day: We now make use of these Months, tho' we render them unequal, and at the same Time reverse the Six Hours to make up a Day from Four Year to four Year; and this has been explained under the Word *Annus*, which may be seen for this Purpose.

Romulus made his Year at first to consist but of Ten Months, the first of which was *March*, then *April*, *May*, *June*, *quintilis*, (*July*) *sextilis* (*August*) *September*, *October*, *November*, *December*. But *Numa Pompilius* who had a very particular Conversè with *Pythagoras*, of whom he had learned divers Things in the Astronomical Art, of which he made good Use, especially upon this Occasion, added Two Months more to *Romulus*'s

M E N

Ten Months, by taking a Day off from *April, June, August, September, and December* to which *Romulus* had allowed Thirty Days, leaving Thirty One Days to the rest as they had them; then adding those Six Days to Fifty One that were wanting in *Romulus* his Year which consisted of 304 Days, in order to perfect his own of 355 that made 57 Days, the which he divided into Two other Months, *viz.* into *January* which had 29 Days, and *February* 28. which he placed before *March*. He was not concerned that the Days in this Tenth Month consisted of an even Number, because he designed it for the Time to offer Sacrifices in to the Infernal Gods, to which this Number, as being unhappy, according to the *Egyptians* Superstition, seemed to belong. He constituted the Month of *January*, which he appointed for the Winter-Solstice, to be the first Month in the Year, instead of *March* which was so before, and which *Romulus* had put for the Vernal Equinox.

The *Romans* made use of Three Words to reckon the Days of their Months by, to wit, the *Calends, Nones* and *Ides*: The first Day of every Month was called *Calends*; the Four following Days were the *Nones* (except in *March, May, July* and *October*, who had 6 Days of *Nones*;) then came the *Ides*, which contained Eight Days: And the rest of the Month was reckoned by the *Calends* of the following Month: We now make use of the *Roman* Months, and only reckon the Days therein by 1, 2, 3, 4, &c. See what has been said upon *Calends* and *Calendarium*.

MENSORES; Harbingers, whose Business it was to go and fix upon Lodgings for the Emperors, when they were minded to go to any Province; and when they intended to encamp, they marked out the same, and assigned its Post to every Regiment.

MENSURA; Measure, being that which serves to make known unto us the Greatness, Extent and Quantity of some Body. *Josephus*, the *Jewish* Historian, attributes to *Cain* the Inventing of Measures: *Eutropius* in the Beginning of his History ascribes it to *Silvanus*, in the Time that *Procas* reigned in *Alba*, some 500 Years after the Destruction of *Troy*: But the Holy Scriptures shew us that Measures are much more ancient, since 'tis said, *Lev. 19. Ye shall do no Unrighteousness in Judgment, in Measure, or in Weight*. The Ancients had a Custom, and the same is still in being in some Places, to lay up the Original Measure in their Temples, that Recourse might be had thereunto, when they were minded to try whether the others were right or no; and this is that which is to be understood by the Measures of the Sanctuary so often mentioned in Scripture: For 'tis not to be conceived, that these Measures or Weights of the Sanctuary were different from those in common Use, since this would but confound all manner

M E N

of Trading: But these Weights were only more exact than others, and therefore it is that the Scripture always refers us to them, when it would point out unto us the greatest Exactness, and strictest Justice. We read in *Isaius*, that the *Amphora*, which was a very ancient Measure, was by the *Romans* consecrated to *Jupiter*, upon Mount *Tapeius*, where the Capitol stood:

*Quam ne violare liceret,
Sacrare Jovi Tapeio in monte Quirites.*

And the Emperor *Vespasian*, after the Civil War, with *Vitellius* were ended, having repaired the Capitol, put also the Original Measures therein.

There are Three sorts of Geometrical Measures, *viz.* the Line, the Superficie, and the Solid Body. Line-Measure refers only to Length; as a Road is measured by Paces, a Rope by the Fathom, a Beam, or some other Piece of Wood by the Foot; in the same Manner are measured the Height of a Tower, the Depth of a Pit, or the like. The other Way of Measuring is superficial, and consists of Length and Breadth, whose Lines crossing each other, and the Sides being multiplied by one another, shew what the Content of its Compass is, which is commonly called the *Alea*: As supposing one of the Sides be 7 Foot, and the other 4, the *Alea* of the Superficies will be 28 Foot, for 4 times 7 makes 28. By this Way are Acres of Land, Woods, Waters and Meadows measured; so likewise Hangings, and Panes of Glass, which ought to be taken as superficial Squares. The Third Way of Measuring is Cubical, or a Solid Body in all the Parts and Dimensions of Length, Breadth and Depth, such as are Feet in *Maton's* Work, which should be like a Dye \square ; so as that having but 6 Feet in Length, it should have 36 in the *Alea* or Superficies, and 216 solid Body.

But for the better Understanding, and exacter Rating of Measures, you must know that as the *As* or *Pound*, which were synonymous Terms amongst the *Romans*, were divided into 12 Ounces; these Terms have also been very often applied to a Total divided into 12 Equal parts; and the Name of their Aliquot parts, has been also applied to the Parts of those other Things. Wherefore it will be proper here to see the Division made under the Word *As*, and the Names of its Parts; of which take this Abridgment.

As or *Libra* 12 Ounces, or a Pound, or a Total divided into 12 Parts.

Denax, 11 Ounces, or 11 Parts.

Decunx or *Dextans*, 10 Ounces, or 10 Parts.

Dodrans, 9 Ounces, or 9 Parts.

Bes or *Bessis*, 8 Ounces, or 8 Parts.

Septunx, 7 Ounces, or 7 Parts.

Semissis, 6 Ounces, or Half a Pound, or Half the Total.

M E N

Quincunx, 5 Ounces, or 5 Parts.

Triens, 4 Ounces, or 4 Parts.

Quadrans, 3 Ounces, or 3 Parts.

Sextans, 2 Ounces, or 2 Parts.

Sescunx, 1½ Ounce, or 1 Part and an Half.

Unctā, an Ounce, or one Part of the whole.

Hence it is that the *Roman* Sestier being divided into Twelve *Cyathæ*, they were marked likewise by the Parts of the *As* called *Aliquots*, as you have it in *Martial*,

Sextantes, Calliste, duos infunde Falerni:

Fill me; *Callistus*, Two Sextans of *Falernian* Wine.

That is Four *Cyathæ*, for the Word *Sextans* which signified Two Ounces, or the Sixth Part of an *As* is taken here for Two *Cyathæ*, which make the Sixth Part of a *Roman* Sestier, and in another Place.

Poto ego Sextantes; tu potas, Cinna, Decunces.

I drink Two *Cyathæ*, but you, *Cinna*, drink Eleven.

And hence also it comes to pass, that the Foot being divided into Twelve Inches, it obtained the Name of a Pound, as each Inch did the Name of an Ounce: And thus has been the Cause we meet with such sort of Expressions, *Quincuncialis herba* in *Pliny*, a Plant five Inches high, *Unciales litteræ* in *St. Jerom*, Capital Letters of an Inch high, and in the Holy Scripture it self *Cassiodorus trium unciarum*, Three Inches thick.

What we are more particularly to distinguish in this Place are those Two Sorts of *Libræ* we meet with, whereof the one is divided into Twelve Ounces, and the other is a Measure divided into Twelve Inches, that so we may unravel all the Difficulties that may arise upon this Occasion. Now this Distinction of a *Libra* into Weights and Measure is to be met with in the Works of *Galen*; who says, That the same Name was given by the *Romans* to a Pound Weight, whereby solid Bodies were weighed, and to a Pound of Measure which was made use of for Liquids: The same Author in another Place taking upon him to reprove some Physicians, who did not specify the said Difference, says, They would have done better to have noted more carefully what Ounces and Pounds, they meant, should be used for Liquid Remedies, whether they were those of Weights or Measures. And in another Place he informs us, that the Inches were marked on those Measures by certain Lines, and that those Inches were called Ounces. The *Romans*, said he, had a Measure which they used to sell Oyl by, that was distinguished by certain Lines, whereof the Whole was divided into Twelve Parts, and

M E N

they called it a Pound of entire Measure, and the Twelfth Part thereof an Ounce.

This Use of the *Libra* and the Parts thereof for Weights and Measure was formerly so common, that those who made it their Business to give it the clearest Explication, added thereto the Word *Pondo* for *Pondere*, in order to the avoiding of all manner of Equivocation, when they would have it understood they meant Weights: For Example, *Plautus* says, *Læserui libram pondo diluunt*. They steeped a Pound of Benjamin; *Pisum nullam unctam pondo cepi*, I have not taken this Day an Ounce of Fish, *Columellæ* Expression is, *Sextarius aque cum dolabæ pondo mellis*, a Pint of Water with Nine Ounces of Honey. *Livy* also says, *Pater æque fuerunt 175, libras sive omnes Pondo*, there were 175 Gold-Cups, that weighed almost each of them a Pound. It is certain that this Equivocation concerning the Pound of Weights, and that of Measure has often introduced Confusion into Authors, as may be justified by *Galen*, who speaking of the Contest there was in his Time concerning Measures noted by Authors that were not fully explained, informs us, that some thought they ought to take the Term *Cotyla* according to the Measure of the *Athenians*, and others, according to the *Italian*, which was more.

There were Two Sorts of Measures, one flat or long, and the other round and hollow, for dry Things and Liquids: Long-Measure is a Barley-Corn, which in Geometry makes the 12th part of an Inch, otherwise called a Line. The Inch contains 12 Lines or Barley-Corn; the *Romans* called it *Unctā*. Its 12th part of a Foot, and contains 3 Fingers, each of which takes up the Breadth of 4 Barley-Corns or Line. The Foot is 12 Inches; a Geometrical Pace 5 Foot; a Geometrical Perch 10 Feet, and in some Places 22; a Spar 8 Inches; a Cubit (a Jewish Measure) a Foot and an half; a Furlong 12 Paces; the *Funiculus*, an Egyptian Measure, 4 Furlongs; a Mile 8 Furlongs; a *Parasange* (a Persian Measure) 30 Furlongs and more; the Egyptian *Sabæus* 30, 40, and 120 Furlongs; a League 3 Miles, more or less, according to the Places or Countries you are in.

Measure, in respect to Celestial Distances, is Half the Diameter of the Earth, being 15000 Leagues or thereabouts: The Ell is a Measure for Stuffs: The Reed, called *Keneb* by the *Hebrews*, contained 6 Cubits, i. e. 8 Feet, a Digit and an half. A Rod, Fathom, &c. differ according to different Places. As for Surfaces, an Acre consists of an 160 Perches Square; a Day's-work is as much as one can plough in a Day: The Cubical Foot is a Measure for solid Bodies.

Round and hollow Measures are such as serve to measure Corn and Liquids with: Those used for dry Things are the *Libra*, Bushel, *Minor*, *Sestier*, and *Muid*. For Liquids, a Tun, *Muid*, Pipe,

M E R

Pipe, *Calens*, *Amphora*, and Barrel: And for Retail, *Hemina*, or the Half *Sestier*, *Sestier*, Quart, Pottle, Pot, *Congius*, *Corymbus*, *Cyathus*, and *Acerabulum*. And for the Measure of Herb in Physick, that's done by Bundles, Handfuls and Pugils, most of these Terms shall be explained in their proper Places.

MERCATORUM FESTUM; the Feast of Merchantile People, which fell out *May 15*, or the *Ides* of the said Month, and were kept in Honour of *Mercury*; for on that Day a Temple was dedicated to him in the great *Circus*, when *Apicius Claudius*, and *P. Servilius* were Consuls: They sacrificed to that Deity a whole Sow, and went to sprinkle themselves with the Water of a Fountain named *Aqua Mercurii*, which stood near unto the Gate *Capena*, praying unto *Mercury*, that he would prosper their Trade, and forgive their Cheating. Thus *Ovid* describes it, *L. 5. Fast.*

*Sive Deum prudens alium Dicamve fœdâ;
Abstulerint celeres improba dicta Noti:
Et pateant veniente die perjurâ nobis,
Nec ualent Superi si qua locutus ero.
Da modo lucra mihi, da factis gaudia lucro:
Et face ut emori verba dedisse iure.*

MERCURY, according to the Fable, was Son to *Jupiter* and *Minia*, the Daughter of *Atlas*, who Lay in of him upon Mount *Cyllene*, near *Tegæa*, in *Arcadia*; they also called him the *Tegæan*, *Cyllenian*, and Grandson of *Silvas*, as *Horace* calls him, *Mercuri facunde nepos Atlantis*. *Lucian* informs us of his Qualities and Offices, in the Dialogues of the Gods, where he brings in *Vulcan* and *Apollo* speaking in this Manner.

Vulc. *Apollo*, Have you seen little *Mercury*? What a fine Fellow he is, and how he laugh, at all the World: He discovers plainly, what he will be one Day, tho' he be but a Child.

Apoll. Do you call him a Child? He who in Malice is older than *Epimenus*.

Vulc. What Harm could he do? He is yet but new born.

Apoll. Ask *Neptune*, from whom he has taken away his *Trident*, and *Mars* whose Sword he has got; to say nothing of my self, whom he has robbed of my Bow and Arrows.

Vulc. What! An Infant do this, who is yet in swaddling-Clouts?

Apoll. Thou wilt see what he can do, if he comes near thee.

Vulc. He has been at my House already.

Apoll. And has he taken nothing away?

Vulc. Not, that I know off.

Apoll. See every-where.

Vulc. I cannot see my Pinchers.

Apoll. I'll warrant you, thou wilt find it in his Clouts.

M E R

Vulc. How! Is this little Thief already so expert? I believe he hath learnt to steal in his Mother's Womb.

Apoll. He has a great many other Qualities, and you'll see them when there is occasion: He will in time be a great Orator, and also a good Musician, if I mistake not, for he hath already spoiled *Cupid*: And as the Gods laughed at it, and that *Venus* took him to kiss him, he stole away her Girdle, and would have deprived *Jupiter* of his Thunderbolt, if he had not been too hot and eager; but he took his Scepter from him.

Vulc. He is a bold little Spark.

Apoll. He is also a Musician.

Vulc. How so?

Apoll. He hath made an Instrument of a Tortoise-shell, whereon he plays to great Perfection, insomuch that he makes jealous, or him, who am the God of Harmony: His Mother says he does not sleep a Nights; and that he goes as far as Hell to get any Booty; for he has a Rod endued with great Vertue, wherewith he brings the Dead to Life again, and conducts the Living to their Graves.

His Offices are also described in another Dialogue, where he brings him in talking with his Mother.

Mer. Is there ever a God in Heaven more unhappy than I?

Minia. Ah! My Son, talk not at this rate.

Mer. Why not? Since I have done as much Business upon me, as all the rest of the Gods besides. In the first place, I must get up at break of Day, to clean the Hall where they feast, and the Place of their Assembly: Then I must be at *Jupiter's* Levy to receive his Orders, and to carry them backward and forward. At my return, I wait upon the Master of the Household, and sometimes the Cup-bearer: At leastwise, I did this Office before the Coming of *Ganymede*: But what disturbs me most, is that in the very Night, when every Body is asleep, I must go and convey the Dead to Hell, and there assist at their Condemnation, as if all the Day were not long enough for me to act the Offices of a Sergeant, Champion, Orator, and many more, &c.

He has been taken for the God of Traders, and that he presided over Trade: He was called *Mercurius*, *a Mercibus*, or *a Mercum cura*; and this makes *Plautus* in the Prologue of *Amphytrion* bring him in speaking,

*Ut vos in vestris voltis mercimoniis
Emundis, vendundisque me lxtum lucris
Assicere.*

He is usually painted with Wings at his Sides and Feet, a *Calceus* or Rod twisted round with Two Serpents in his Hand, wherewith he performs many Wonders; and a great Cap, called *Petajus*, on his Head, whence he was named *Mer-*

curius

M E R

curius Petasatus. The Cock was under his Protection, which intimates that a Man that Trades ought to be vigilant, and rise early. He is also the God of Thieves, and the Messenger of the Gods, and the Arbitrer of Peace; and this made the Roman Embassadors carry a *Caduceus* with them to proclaim a Peace. *Apollo* gave him that Rod, and taught him the Virtue of it; and *Mercury* first tried it upon Two Serpents that were fighting, between which when he threw it they were pacified; from whence forward he carried those Serpents who twisted themselves about the said Rod, along with him.

M E R C U R Y, in the Art of Astrology, is a Planet, that is hardly ever separated from the Sun, and so is rarely seen, as being as it were always buried under the Beams thereof, or else appears like a black Spot upon the Body of the Sun it self: 'Tis for that Reason, perhaps, that the Ancients sometimes confounded it with the Sun, and said it was the Soul or Understanding thereof. Thus they made him the Master of Wisdom and Knowledge; from whence it came to pass that he was to preside over Mens Discourses, which is nothing else but an Effusion of Thoughts or Wisdom. You may see how *Porphyry* speaks upon this Occasion, who seems to attribute to the Moon, that *Mercury* or *Cenius* which regulates Discourse, as he appropriates to the Sun that which directs Argumentation and Reasoning: *Mercurius orationem exhibet*, &c. Hence it appears, that the Pagans looked upon these Stars as living and intelligent Beings, and such as communicated their Influences with their Knowledge: For *Horace* calls learned Men, *Mercuriales viri*, as being Persons more abundantly furnish'd with the Gifts and Influences of *Mercury*.

Helybius says, that the *Babylonians* called the Star *Mercury*, *Sechez*: *Mercurii Stella Babylonii Sechez*: And the People of *Edesa* gave *Mercury* the Name of *Monimus*, who together with *Mars*, they would have to be the Two Assistants of the Sun; hence it appears the Eastern People were much addicted to the Worship of *Mercury*: The Eastern Nations were no less of Opinion, that *Mercury* was the Star that had the Government of Reason and Speech: The *Gauls*, of whom *Caesar* speaks in his Commentaries, minded more the fabulous History of *Mercury*, than the Nature of the Star, that bore his Name: And 'twas for the same Reason that the ancient Representations of *Mercury*, had neither Legs nor Arms, that we may know, if we believe *Plutarch*, that a Person by the Application of his Understanding, and a prudent Conduct alone may compass all Things, without the Assistance of the Members of the Body. As *Mercury* presided over High-ways, they gave to Mens Heads that were cut upon Square Stones there the Name of *Mercury*; and all Passengers in order to make the Place

M E R

yet the more remarkable, taking upon them to add also another Stone each, it made a Heap at last, which they called *Aceruus Mercurii*: This was an ancient Custom, seeing we read of it in the *Proverbs of Solomon*; *Sicut qui mittit lapidem in aceruum Mercurii*. *Homer* also in his *Odysses* speaks of these *Mercuries*, or Heaps of Stone.

M E R C U R Y (according to History) the most famous of all those that bore the Name of *Mercury* was he of *Egypt*, whose Commentaries, *Philo Biblos* (according to the Relation given us by *Eusebius*) says, were with utmost Care sought after by *Sanchuniathon*, that thereby he might be able to compose his Treatise of Pagan Theology, as knowing well he was the Person that first found out the Use of Letters, and that he was called by different Names as *Thoth*, *Thoth*, *Tautus*: *Porphyry* bears the same Testimony of *Tautus*, and *Sanchuniathon* forgets not the Genealogy of *Tautus*, amongst those of the other profane Deities of the *Phenicians* and *Egyptians*. 'Tis not to be doubted but the Ancientest of all the *Mercuries*, and he that was the Inventer of Letters, was he of *Phœnizia*, and he passed from thence to *Egypt*, and so from *Egypt* to *Greece*: *Eusebius* also proves out of *Diodorus Siculus*, that the *Egyptians* presented to their ancient King *Osiris* a *Mercury* very like unto him of the *Phœnicians*: *Apud eum summo in honore Mercurium fuisse; quod in excogitandis his quæ vitam hominum juvant, ingenii solertiam ostenderet planè singularem: quippe qui literas invenit, Decorum sacrificia rite instituerit, lyra cantum invenit, Græcosque homines τὴν ἐπαιδείαν, hoc est, elocutionem docuerit: quoniam ob causam ἐπαιδῆς, id est, Mercurius ab isdem fuerit appellatus; denique olive plantam invenit.* *Clement* *Alexandrinus* speaks of this *Egyptian Mercury*, as of a Man whom they had deified there after his Death: *Cicero* would have it, that there were five distinct *Mercuries*, of which Three were *Greeks*, one the Son of *Nilus*, and the last he of *Egypt*: The great Glory of the *Egyptian Mercury* was, that he was the Inventer of Letters, Sciences and Laws, according to *Jamblicus* his Testimony of him.

It will be some Difficulty to reconcile what *Pliny* says with the most received Opinion, That the Invention of Letters was found out in *Assyria*; *Litteras arbitror Assyrias fuisse: sed alii apud Egyptios à Mercurio, alii apud Syros reperiunt volunt.* But this Contrariety may be accommodated in this manner: That whereas the Beginning of all Things proceeded from *Assyria*, other Nations affected to have the Honour thereof: Indeed it may be said, that Letters were in Use before the Deluge, and *Noah* preserved the same in his family, and to his Posterity, but after the Flood when People began to be scattered into all the Parts of the World, and almost fell in-

to meer Barbarism; there was as it were a Necessity for a new Creation of all Arts and Sciences, to bring them back from the said Barbarism, and the profound Ignorance they had plunged themselves into: Wherefore 'tis true, that Letters were originally the *Affrian's* Invention, or rather found among them, since *Noah* and his Family dwelt in *Affria*; but in Proccels of Time and after the Multiplying of divers Colonies in the World, the *Phenicians* were the first who received the Use of Letters by the Means of *Timur*; next to them the *Egyptians* got them, and had their *Tamir* or *Mercurius* also; which gave *Sanchuniathon* Occasion to say, That *Mercury* was *Saturn's* Secretary, *ὑπαγραφεύς*. The *Egyptians* represented their *Mercury*, with a Dog's Head, and sometimes confounded him with *Anubis*, because of the Sagacity of a Dog: See how *Servius* speaks of it: *Lustrator Anubis, Mercurius capite canino pinguis, ille quia nihil est cane jagacius*.

But besides this first *Mercury*, who lived a little after the Deluge, there was a second *Mercury* the Son of *Vulcan* who reigned in *Egypt* long after, and wrote Books (which he deposited in their Temples) concerning the Writings of the first *Mercury*, which he found graven upon Pillars, and this *Manetho* said, according to the Account *Synceilus* gives us of it. *Excellens posuit in terra Syria, & exarans sacra didicito & hieroglyphicis literis a Thoth, qui est Mercurius potius, secundus Mercurius Agatholemonis filius, Tati pater, libros traduxit, quos in templorum aethiops Egypti deposuit*. *Amianus Marcellinus* gives a Description of those Subterranean Places, where for Fear of another Deluge those Secrets which they were desirous to transmit to posterity wrote on the Walls in Hieroglyphicks: It was this second *Mercury* that was called *Trogonellus*, according to *Synceilus* and *Manetho*: *Clement Alexandrinus* makes mention of 42 Books of *Mercury*, that were carried in Pomp by the *Egyptians* when they were solemnizing the Mysteries of their Religion, and wherein were contained all the Divine and Humane Sciences entertained by that Nation, as their Hieroglyphicks, Geometry, Cosmography, Astronomy, Laws of Sacrificing, and all Divine Worship: Its manifest, that it was from these Two *Egyptian Mercurius* the *Greeks* and *Romans* borrowed all those Accomplishments, which with they endued their fabulous *Mercury*: For the *Greeks* could not deny but that the *Egyptian Mercury* was the most famous of all of them, and therefore they made it their Business to give out he was a *Greek* by Birth; and whereas it is certain, that the *Greeks* received their Letters from the *Phenicians*, as we have already shewed, they endeavour'd all they could to persuade the World, that they were originally found out in *Greece*, from whence

they had been carried into *Phenicia*: Such a Likeness was found to have been between the *Egyptian* and *Grecian Mercury*, that it may be easily judg'd the One is but a Copy of the Other.

Strabo calls a Child which he saw was born without Arms *ἄρμος*, according to *Mercury's* Name. Thus *Mercury* was usually pictured, to let Men understand, says *Festus*, that Discourse does every Thing, without the Assistance of the Arms: *Cyrenus dicitur, quod omnem rem sermo sine manibus conficiat; quibus partibus corporis qui carent, ἀλλοι vocantur*: But *Pausanias* says, the *Athenians* were the first that gave *Mercury's* Name to such as were lame in their Arms: *Primi mutilos Homas vocant*: For before *Dedalus* his Time all their Statues had but one Foot, and either no Arms at all, or else they were joined to, or hung by their Bodies: He was the first that made them with Two Feet, and set the Arms a little off from the Body: The Statues of *Mercury* might be left in the same Posture as anciently.

M E R C U R Y (according to *Macrobius*) is the same as the *Sun* or *Apollo*, and the Reason why Wings are given to *Mercury*, is to denote the swift Motion of the *Sun*. *Apollo* presides over the Ounce of Mules, and *Mercury* is the Father of Eloquence and good Literature. The *Sun* is the Mind and Understanding of the World, which agrees well with *Mercury*, whose Name is derived ἀπό τῆς ἐμμενείας ab interpretando: *Mercury* is the Messenger of the Gods, being often sent by the Celestial to the Infernal Deities; because the *Sun* in its Course passes thro' the Superior and Inferior Signs: *Mercury* killed *Argus*, who had 100 Eyes to watch *Io*, that was transformed into a Cow: That is, that the *Sun* eclipses the Light of the Stars and the Heavens by its Presence, these Stars having been as so many Eyes in the Night, to watch and mind the Earth which by the *Egyptians* was represented by the Symbol of a Cow: Lastly, *Mercury's Calceus* which was belted with Two Serpents twisted together and kissing one another, signified the four Deities that presided over the Nativities of Mankind, viz. the *Sun*, *Moon*, *Love* and *Necessity*. The Two Serpents are the *Sun* and *Moon*; the Knot is *Necessity*, and their Kissing denotes *Love*: *Mercury* may also be seen pictured sitting upon a Cray-fish, holding a *Calceus* in his Right hand and one of the Claws of the Fish in the other: Farther; He is graven on Medals, like a beardless Youth with Wings, and holding a Purse in his Left-hand, and a Cock upon his Belt. He has an He-goat at his Feet, with a Scorpion and a Fly. The *Germans* adored him as the Sovereign of the Gods; and as *Tamir* reports, offered Humane Sacrifices to him: *Deorum maximum Mercurium colunt, cui certis diebus*

MER

humanis quoque hostiis litare fas habent. The *Greeks* and *Romans* sacrificed a Calf unto him; they made him an Oblation of Milk and Honey, as unto a God of Sweetness, by Reason of his Eloquence. *Callistratus* and *Homér* say, it was a Custom to present him with Neat's-Tongues, by throwing them into the Fire, and sprinkling a little Wine thereon, because he was the God of Speech, whereof the Tongue is the Organ. See *Hermes*, which is *Mercury*.

MERCURIUS (*Dies* is understood) is *Wednesday*, the third Day of the Week, being so called, because the Planet *Mercury* reigns in the first Hour thereof, according to the Opinion of those who allow of Planetary Hours.

MERETRIX; a debauched Wife or Maiden. A Bill was wont to be fixed over the Door of Common Women, according to the Testimony of *Aurelius Fuscus*, and *Seneca*, Controv. 1. *Meretrix vocata est, in communi loco stitit, superpositus est Cellae suae titulus, venientes accepit. Terullian* in his Book de *Pudicitia*, calls these Inscriptions the Bills of Lewdness, *Libidinum tituli*. *Portius Laro* says the same Thing; *Es in lupanari, accepit locum, titulus inscriptus est*; you are in an ill Place, you have a Room there, a Bill is set on the Door. The Custom also was for them to change their Names, as soon as they had told the *Adiles*, that they would lead a dissolute Life; as we are informed by *Plautus*, in his Comedy, entituled, *Panulus*, Act. 5. Scet. 3. Ver. 20.

*Namque hominè ex eum mutarentur nomina,
Facerentque indignum genere quassum corpore.*

They changed their Names, in order to drive a Trade, which became not their Birth and Condition. But when they forsook this infamous Profession; they also laid aside that Name of Reproach they had assumed, and reassumed that of their own Family.

At the same time says *Facitus* in his *Ann. l. 2. c. 24.* 'The Lewdness of Women was restrained by the Senate's Authority, and such of them whose Grand-father, Father or Husband had been a *Roman Knight*, were forbid to make a publick Profession of their Lewdness: For *Vestilia*, who was of a *Prætorian* Family, had made her Declaration, before the Magistrate, according to the Custom of our Ancestors, who thought such debauched Practices were sufficiently punish'd with the Disgrace of such a Confession.

MEROPS, was one of the Gyants, who went about to drive the Gods from Heaven; but this Name ought rather to be given to those who assisted at the Building of the Tower of *Babel*, because of the Confusion of Languages that ensued thereupon; seeing the Word *Merops* comes from *μερίζω* *dividere*, and *ὄψ* *vox*.

MIL

METELLUS; the Surname of the Family of the *Cæcili*, from whom were descended many illustrious Persons, among the rest *L. Cæcilius*, a brave Commander, and learned Orator; who going one Day to his Home, was stopped by *Raven*, who flapped him with their Wings; whereat he was amazed, and went back again to *Rome*, where finding the Temple of *Vesta* was on fire, he delivered the Image of *Pallas*, called *Palladium*, from the Flames; and in so doing became blind, but that God less afterwards restored to him his Sight.

METRA, the Daughter of *Eriphion*, who obtained as a Reward from *Neptune*, for the Loss of her Virginity, a Power to transform her self into what Shape she pleased; wherefore, in order to supply the Necessities of her Father, she sometimes took upon her one Form, and sometimes another, under which her Father sold her again and again, as he had occasion.

METRETES; it was an *Athenian* Measure, that contained 40 *English Quarts*, i. e. 72 *Sesters*.

MIDAS, King of *Phrygia*, the Son of *Gordius*, and the Goddess *Cybele*, he received into his Court *Silenus*, one of *Bacchus* his Captains, that had straggled in his Way to the *Indies*; in acknowledgment whereof *Bacchus* gave him his Choice to ask him what Kindness he would. And his Request was, that whatever he touched might be turned into Gold; but having experimented the same divers times, he was surprized to find, when he went to drink or eat, that all was transmuted into Gold; wherefore he had recourse to *Bacchus* again, who bid him go and wash himself in the River *Paspholus* in *Lydia*, to which the Property was communicated to remedy him in this Case; and so upon washing therein the Gold Scales presently fell off. Sometime after having adjudged the Victory to God *Pax* against *Apollo*, this Deity grew angry thereat and presently changed his ears into those of an Ass. *Midas* concealed this Misfortune, and discovered it to none but his Barber, with a Charge he should let no other know it; the Barber made a Pit in the Earth, and entering therein, said, *Midas has Ass's Ears*; and so covered the Pit again, as believing he had by that means hid the Secret very well; but Reeds coming to grow up in the said place, and being shaken by the Wind, repeated the Words, *King Midas has Ass's Ears*. *Plutarch* in his Treatise concerning Superstition, says, that *Midas* towards the latter part of his Life, was so extremely afflicted with Melancholy, occasioned by frightful Dreams that broke his rest, that he could not remedy the same, and that drinking some Bull's Blood, he died upon it.

MILLIARE, and **MILLIARIUM**; a Mile; 'twas a certain Space that contained 1000 Paces among the *Romans*, who distinguish'd their Miles,

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Miles,

Miles by the Marks they set: The small League in *France* contains 2000 Paces, the common League 2500, and the greatest 3000.

MILO. A *Crotonian*, was a Man of vast Strength; he carried a Bull of Two Years old upon his Back at the *Olympick Games*, for the Space of a Furlong, then killed him with his Fist; and 'twas said, eat him all in one Day. He held a Pomegranate so firmly in his Hand, that no Body could take it from him: As he was one Day in a Wood, and went about to break a Tree off with his Hands, which was a little slit, the same closed again, and both his Hands were caught between, so that he could never pull them out, and in that Condition he became a Prey to the Wolves.

MINA or **MNA**, Greek Money worth 100 *Drachmas*, and is somewhat more than Three Pounds *Sterling*. Sixty *Mina's* were required to make up an *Attick Talent*.

MINERVA; of whose Nativity *Lucian* gives an Account in his Dialogue of the Gods, where he introduces *Vulcan* and *Jupiter* speaking of it in this manner:

Vul. Lo, I bring thee a very sharp Hatchet; What wouldst thou have us do with it?

Jup. Cleave my Head in two presently.

Vul. Thou shalt see whether I am such a Fool as to attempt it: Tell me seriously, what thou wouldst employ me in.

Jup. To cleave my Head in the middle; I am in earnest; and if thou wilt not obey, thou shalt see how it will be taken; strike only with all thy Might, for my Head is split with Pain, and I endure the same Misery, as if I were in Labour like a Woman.

Vul. Have a Care that we do not commit some Folly; for I cannot lay thee so easily as a Midwife.

Jup. Strike thou only, and fear not; leave the rest to me.

Vul. It must be so in spite of me; But who would do it? I must obey: O ye Great Gods! I do not wonder at thy having a Pain in thy Head, since thou hadst a Woman within it, and even an *Amazon*, with a Lance and Shield: 'Tis that which made thee so impatient.

Cicero, *L. 3. de Nat. Deor.* speaks of Five *Minerva's*: The 1st, which he says was the Mother of *Apollo*: The 2d brought forth by the *Nile*, which the *Egyptian Saites* worshipped. *Plutarch* in his Treatise of *Osirn*, says that the Image of *Minerva* or *Pallas* was in the City of *Sai*, with this Inscription: "Εγώ εἰμι πᾶν τὸ γεραιόν, καὶ ὄν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον ἀδείξω πρὸς τὴν ἀπεκάλυψιν, I am all that was, is, and is to come; and my Vail no Mortal hath hitherto uncovered. 3d, Is she that came out armed from *Jupiter's* Brain. 4th, Was the Daughter of *Jupiter* and *Corypha*, the Daughter

of *Oceanus*, who invented Chariots with Four Wheels. 5th, Was the Daughter of *Pallantia*, whom she killed, because he would have ravish'd her: This last they made to have Wings to her Feet, in the same manner as *Mercury*. *Arnobius* pursues the same Distinction: We may with certainty conclude, that the Second of these *Minerva's*, is the ancientest and first of any of them. *Plato* in his *Timeus*, speaking of the City of *Sai*, says, that *Minerva* was worshipped there, and called by the Name of *Neith*. *Synellus* intimates, that the Name of Queen *Nitonia*, which includes that of *Neith*, signified as much as Victorious *Minerva*. *Plutarch* speaks also of the *Minerva* of *Sai*, and says that some made no distinction between her and *Ifts*.

The *Phenicians*, according to the Relation given us by *Sanchuniathon*, had their *Minerva* also, and they made her to be the Daughter of *Sauon*, and attributed the Invention of Arts and Arms unto her: This is what *Eusebius* says of her: *Saturnus liberos procreavit, Proserpinam & Minervam; ac prior quidem Virgo diem obii; Minerva autem Mercurioque auditoribus fulcem ex ferro hastamque confluxit.* It was from the *Egyptians* or *Phenicians*, that the *Greeks* borrowed their *Minerva*, and *Cecrops* was the first who taught the *Athenians* to worship *Minerva* and *Jupiter*, as *Eusebius* says. The Conveniency of Neighbourhood made *Minerva* pass from *Egypt* into *Lybia* before *Cecrops* went over into *Greece*. *Herodorus* assures us, the *Lybians* made her to be the Daughter of *Neptune*, and the Lake *Triton*, tho' afterwards upon the Account of some Misunderstanding between her and her Father, she went to *Jupiter*, who adopted her for his Daughter. *Pausanias* assures us, the *Athenians* were much devoted to the Worship of the Gods, and that they were the first who gave *Minerva* the Name of ἱερὰν, *opraria*, *machinatrix*. He says elsewhere, they built a Temple to *Minerva*, *Μαχαρίν, Machinatrix*, as being the Goddess that had introduced Arts and Inventions into the World: He speaks moreover of a Statue of *Minerva* that fell from Heaven. He says *Minerva* aided *Perseus* in his Conflict against *Gorgon*, near the Lake *Triton*, for which Reason that Country was consecrated to her. Lastly, The said Author declares, the *Boeotians* affected to give the Name of *Triton* to a Brook that run near *Minerva's* Temple, from which she had been named *Iritonia*. As for *Minerva*, says *St. Augustine*, *L. 18. C. 9. de Civ. Dei*, 'She is much more ancient than *Mars* or *Hercules*, and they said she lived in the Days of *Ogyges*, near unto the Lake *Triton*, from whence she was named *Tritonia*: She was the Inventress of many rare and useful Things; and Men were so much the more inclined to believe she was a Goddess, because her Original was not known;

for,

MIN

* for, as to their saying that she came out of
* *Jupiter's* Brain, 'tis rather a Poetical Fiction, or
* an Allegory, than Truth of History.

Minerva was worshipped by the *Athenians* for a Goddess, before *Cecrops* his Time, in whose Days *Athens* was founded or rebuilt: 'Tis a Name taken from *Minerva*, whom the *Greeks* called *Ἀθήνη*. An Olive-Tree happening all of a sudden, in a certain Place, to spring out of the Ground, and a Spring of Water in another, these Prodigies amazed the King, who presently deputed Persons to go to *Apollo* at *Delfos*, in order to know what the same meant: The Oracle made answer, that the Olive-Tree signified *Minerva*, and the Water, *Neptune*, and that it lay upon them to chuse, according to which of the two Deities Names they should call their City; hereupon *Cecrops* calls all the Citizens, both Men and Women together, for the Women were wont to have Votes in their Deliberations: When the Suffrages were taken, all the Men were for *Neptune*, but all the Women for *Minerva*; and because they exceeded the Men by one Voice, *Minerva* carried it, and *Athens* was called according to her Name. *Phornutus* going about to give the Moral and Allegorical Interpretation of *Minerva's* proceeding from *Jupiter's* Brain, says, That the Heathen Philosophers made her to be a Divine Emanation, which they called the Intellect of the great God, that differed nothing from his Wisdom, which in him is generated of his Brain, which is the principal Part of the Soul. This *St. August.* L. 7. C. 28. de *Civ. Dei*, says, was the Opinion *Varro* had of the Poets, that according to their Custom in obfuscating Philosophy with Fictions, they meant no other than the Idea or Exemplars of Things, under the Name of *Minerva*.

Painters and Statuaries represented her like a beautiful Virgin, armed with a *Cuirass*, a Sword by her Side, a Helmet on her Head, adorned with Feathers, holding a Javelin in her Right Hand, and a Shield in her Left, whereon *Medusa's* Head beset with Serpents was represented: This Shield was called *Aegis*, and was covered with a Goat-skin, or that of the Monster *Egidia*, which she killed. The first who erected Temples and offered Sacrifices to her were the *Rhodians*, whom she taught to make *Colossus's*: But because that at the very first Sacrifice they offered to her, they forgot to make use of Fire, she left them in Anger, and went to the City, which she called *Athens*, to whom the *Athenians* built a stately Temple, under the Name of *Ἀθήνη*, wherein they set up her Statue made of Gold and Ivory by the Hands of *Phidias*, which was 39 Foot high: Upon her Pantouche was graven the Fight between the *Lapitæ* and the *Centaurs*; upon the sides of the Shield, the Battle between the *Amazons* and the *Athenians*; and within it the Gods fighting against the *Giants*.

MIN

There were several Temples and Chappels erected for her at *Rome*; whereof the most Ancient and Famous of all was that upon Mount *Aventine*, of which *Ovid* speaks: The Olive and the Owl were under her Protection, as may be seen by the *Athenian* Money, on one side of which stood the Head of this Goddess armed, and on the other an Owl with these *Greek* Characters *ΑΘΗΝΑ*, and upon the Reverse there was an Owl flying, who held a Laurel between her Claws, as a Sign of Victory.

MINERVALIA, or *Quinquaria*, were Feasts instituted in Honour of *Minerva*, and celebrated *March* 19. the same lasting for Five Days: The first Day was spent in Prayers made to this Goddess; the rest in offering Sacrifices, seeing the *Gladiators* fight, acting Tragedies upon Mount *Alban*, and reciting Pieces of Wit, wherein the Conqueror had a Prize given him, according to the Appointment of the Emperor *Domitian*: The Scholars had now a Vacation, and carried their Schooling-money, or rather Presents to their Masters, which was called *Minerval*: *Hoc mense mercede exolvebant magistris, quas completus annus deberi fecit*, says *Macrobius*.

MINOS, the Son of *Jupiter* and *Europa*, was King of *Candia* after he had outed his Brother *Sarpedon*. *Aristotle*, L. 1. *Polit.* says, He was the first that gave Laws to the *Candians*; his Wife's Name was *Pasiphaë*, a Daughter of the Sun, by whom he had Three Sons and Two Daughters: He had great Wars with the *Athenians*, in order to revenge the Death of his Son *Androgeus*, whom they had slain; and he granted them a Peace upon Condition they should send him every Year Seven young Men of the best Rank in their City, to be devoured by the *Minotaur* that his Wife had brought forth, as we shall shew presently: He exercised the Place of a Judge in Hell with *Eacus* and *Rhadamanthus*, because he was a very just Prince. *Plato* informs us, That *Jupiter* left the Office of passing Judgment upon the Dead to Three of his Sons: *Rhadamanthus* was to judge the *Assiatics*; *Eacus* the *Europeans*; and for *Minos*, he was to determine any Difficulties that might occur; so that he was above the other Two.

MINOTAURUS; the *Minotaur*, was a Monster, being half Man and half Bull, brought forth by *Pasiphaë*, *Minos* his Wife, after she had engendred with a Bull, by the subtle Means of *Dedalus*, who made a Wooden Heifer, wherein he inclosed her that the might be covered by the Bull: This Monster was put into the Labyrinth, and by *Minos* his Order fed with Man's Flesh, but he was at last killed by *Theseus*, who had been sent thither to be devoured by him. *Lucian* unravels to us the Fabulous part of this Story; saying, That *Pasiphaë* hearing *Dedalus* discoursing concerning *Taurus*, which is one of the Twelve Signs, was mightily taken with what

he said; which gave the Poets occasion to say, that she was in Love with a Bull, whom by his means she enjoy'd. *Diodorus Siculus* says, that *Taurus* was one of *Minos* his Captains, who had to do with *Pasiphaë*, and whose Amours were countenanced by *Daidalus*, that she was brought to Bed of Two Children, one of which resembled *Minos*, and the other *Taurus*, and that they were both called by the Name of *Minotaur*; that from the said *Taurus* his using of the *Athenians* very severely, in the War which *Minos* declared against them, to revenge the Death of his Son *Androgeus*, they feigned that he fed upon their Flesh. *Philostratus* relates that the *Minotaur* was a very cruel Officer under *Minos*, who in wrestling overcame all those that came against him at those Funeral Games, instituted by *Minos* to the Ghost of his Son *Androgeus*, and that he won the Prize which consisted of some Tribute-Children, from hence came the Fiction of the Poets, that he was fed with the Children sent yearly from *Athens* to *Crete*, by way of Tribute, for killing *Androgeus*.

MITHRA; this a Name which the *Persians*, *Parthians*, and several other Eastern Nations gave to *Apollo*, because of the Ornament about his Head, wherewith they represented him: He was also revered among the *Romans*, as appears by several Inscriptions:

Soli invicto Mithra.

Numini invicto soli Mithra.

They celebrated the Ceremonies used at his Worship in Caves and Subterranean Places, and they usually sacrificed a Bull to him. *Socrates* and *Sozomen* say, That in the Reign of *Julian* the Apostate and *Theodosius*, the Cave of *Mithra*, that was at *Alexandria*, was opened, that they found it full of Mens Skulls, that had been there sacrificed unto him: This Worship of *Apollo Mithra* is one of the ancientest used among Men, and the *Maltese* Greeks learnt it of the *Phœnicians*, who before them were Masters of the Island. *Eustatius* derives the Word *Mure* from the Greek *μῦρον*, which signifies a Weaver's Woof, being a broad Welt, wherewith they tied his Head: *Vossius* derives it from *μῦρα*, which signifies to tie; because the *Mure* was an Ornament which they tied round the Head: But *Staliger* deduces it from a *Syriack* Word, that signifies a *Bird* or *Line*; and others from the Word *Mithri*, which is *Syriac*, and is as much as to say Lord: And in Conformity to this Sentiment, the *Mure* was a Sign of Dominion or Royal Majesty.

MITHRIDATES; a most potent King of *Pontus*, who was incomparable as well in Respect to the Strength of his Body, as to the Endowments of his Mind; but of a cruel and bloody Disposition. *Pharnaces* his Son, having raised

a Rebellion against him, he out of Despair stabbed himself, when he found the Poison, which he was wont to take, would not do his Business.

MNEMOSYNÉ; the Mother of the Nine Muses, which she bore to *Jupiter*; and the said Word among the *Greeks* signifies Memory.

MODIUS, a Bushel; being a Measure in use among the *Romans* for all sorts of Grain: It contained about Nine *English* Quarts.

MOLA SALSÆ; is a kind of roasted *Wheat* which was afterwards peeled and steeped in Water with Salt and Frankincense; and then sprinkled between the Horns of the Sacrifice before he was killed.

MOLOC, was the God of the *Ammonites*, and 'tis to him they sacrificed their own Children in the Valley of *Tophet*, which signifies a Drum, for they beat then the Drum, to hinder them from hearing the Cries of the Children, which they threw into the Fire.

MOMUS, was the Son of *Somnus* and *Nox*, he was the God of Liberty, being a Deity that spoke his Mind freely, and controuled every thing, even the Actions of the Gods themselves, as may be seen in a Dialogue of *Lucian* concerning *Jupiter Fragicus*.

MOMUS; I was always afraid of the Misfortune that has befallen us; they do *Epicurus* and his Disciples an Injury, for what Opinion can Men have of us, when they see how disorderly we manage the Affairs of the World, where Vice triumphs over Vertue, where the Innocent endure the Punishment due to the Guilty, and where nothing can be heard but cheating Oracles, Complaints, Divisions, the Amours of the Gods, and such like Things as please the Poets: *Jupiter*, I desire thee to tell me, for one may speak here very freely, whether thou hast ever bethought thy self of making an exact Search for the Wicked and the Good, in order to punish the one, and reward the other: — We must go to the Spring-head of the Disorder, and not think so much upon Destroying our Enemies, as to reform such Things as are irregular in our own Conduct: You know, Sirs, I speak without either Passion or Interest, seeing my Divinity is acknowledged but by a very few Persons, and that for One Altar I have, others have an Hundred. He found fault that the Bull's Horns were above his Eyes, saying they ought to have been before them, that so he might see better where he struck; he reproved *Vulcan*, for that having made a Man, he had not set a Window in his Breast, in order to see whether his thoughts agreed with his Words; and he blamed *Minerva* in that the House she had built could not be carried whither one would.

MONETA; Money; a Piece of Money marked for the Coin, and with the Arms of a Prince, or State, who make it to circulate and pass at a common Rate for Things of different Value:

MON

Value : *Paulus* the Lawyer defines Money to be a Thing stamped with a publick Coin: *Josephus* seems to attribute the Invention of Money to *Cain*, because he had found out Weights and Measures, Money must have been comprehended therein, which at first was nothing else. The holy Scripture makes no mention of any till the Year of the World 2110. when it speaks of a 1000 Pieces of Silver given by *Abimelech* to *Sarah Abraham's* Wife, of 400 Shekels of Silver which *Abraham* gave by Weight to the Children of *Ephron*, and of the 100 Lambs, that is, the 100 Pieces of Silver Money, which *Jacob* gave to the Sons of *Hemor*.

The first Mark put upon Money consisted of Points to denote the Value thereof, and because that in the Time when one Thing was given in Exchange for another, Mens greatest Wealth consisted in Cattle: The Shapes of them, or of their Heads only were stamped upon the first Moneys that were made: And *Cassiodorus* takes Notice that the *Latins* called Money *Pecunia*, which was derived from the Word *Pecus*, that signified any kind of Beast; it was a Name they borrowed from the *Gauls*: Afterwards they stamped on their Money the Heads and Arms of Princes, or some Mark or other that intimated the Origin of States: *Julius Caesar* was the first whose Head was stamped upon Money by the Order of the Senate.

The *Jewish* Moneys were the great *Cicar*, or Talent of the Sanctuary which weighed 100 *Mina's*, or 250 *Roman Libra's*; the little *Cicar* or common Talent, called that of the Assembly, which weighed 50 *Mina's*, or 125 *Roman Libra's*. The *Maneth* or *Mina*, which was 120 *Libra's* and an Half, or 30 Ounces. The *Shekel* or Side of of the Sanctuary, half an Ounce or 20 *Gerah's*, or *Oboli's*. The little *Shekel* consisting of Two *Drackma's*, worth near 32 Pence of our Money, and the *Gerah* or *Obolus* which consisted of between 14 and 15 Grains.

As for the *Grecians*, *Herodotus* in his *Clio* writes, That the *Lydians* a People of *Asia* were the first that made hammer'd Pieces of Gold and Silver: Others attribute the first Invention thereof to *Erichthonius* the fourth King of *Athens*: *Plutarch* assures us, that *Theseus* coined Pieces of Silver weighing Two *Drackma's*, which on the one Side had the Picture of a Ox, in Memory of the *Marathonian Bull* or Captain *Taurus*, and on the other *Jupiter* or an Owl. He also made some that weighed half an Ounce whereon *Minerva* and Two Owls were stamped, and these were called *Stateres*.

The Money in *Peloponessus* was stamped with a Tortoise, from whence came this figurative Way of Speaking *τὴν ἀρετὴν καὶ τὴν σοφίαν νικῶνται χαλκῶναι*; The Tortoise exceeds both Virtue and Wisdom, that is, that with Money all Things are com-

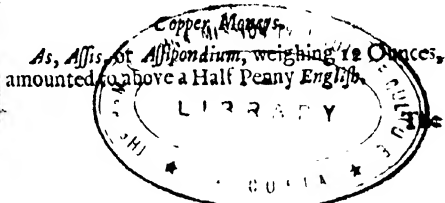
MON

passed. The *Cizyrenians* coined Money, on one Side whereof was the Goddess *Cybele*, and a Lion on the other. The *Obolus* of the *Greeks* was about Five Farthings *English*: The *Drackma* was worth about Seven Pence *English*: The *Mina* about Three Pounds: The Talent was in Value about 203 *l. 13 s.* And the *Shekel* about Half a Crown.

As for the *Romans*, 'tis thought that *Fanus* was the first who made Brass Money, on one Side of Which stood a Lead with Two Faces, and on the other a Ship, as *Athenæus* informs us: *Fanus* was the first, as they say, who invented Garlands, and coined Copper-money; and *Pliny* says, *notæ æræ ex alterâ parte fuit Fanus gemmus, ex alterâ rostrum navis*. *Numa Pompilius* made Wooden and Leather Money and afterwards established a Company of Braiers called *Ærarii*, who were the Monyers of those Times, for the *Romans* at first made use of unwrought Brass for Money, from whence came those Terms or Speeches *as altenum*, a Debt, and *per as & Libram*, because they were put into the Scales to be weighed. *Servius Tullius* made Brass Money, weighing 12 Ounces, and the same had the Figure of a Sheep upon them; and this lasted till the first *Punic* War: They began to hammer Pieces of Silver 485 Years after the Building of *Rome*, I mean the *Denarius* which was worth 10 *Asses*. They had Half a *Denarius* called *Quinarius*, the Quarter Part of a *Denarius* named *Sestertius*, and the *Teruncius* which was the Fourth of an *As*. All these were Silver Moneys, marked on the one Side with a Woman's Head, which represented *Rome*, and an X to shew the Value to be 10 *Asses*, and upon the Reverse were *Castor* and *Pollux*: They had *Quinarii* whereon Victory was pictured, and these were called *Victorarii*, and others on which there was a Chariot drawn by Two or Four Horses, which for the said Reason were called *Bigani*, *Quadrigani*: Moreover some of these Silver Pieces have been met with, on which instead of *Rome*, was stamped the Figure of some *Genius* or Tutelary God, which upon that Account were called *Geniati*.

Gold Coin came not in Use till about 62 Years after Silver Money, in the Year of *Rome* 546, in the Consulship of *Nero* and *Livius Salinator*: They were Pieces whereof 38 went to a Pound, and came near to 2 *Drackma's* and an Half, being worth commonly about 23 Shillings.

A RECAPITULATION of ROMAN MONEYS.



MON

The Third of an *As* or *Triens*, weighing 4 Ounces, was worth a *Double*: The Quarter Part or *Quadrans*, weighed 3 Ounces: The Sixth Part or *Sextans*, consisted of 2 Ounces: The *Uncial* weighed 1 Ounce.

Silver Moneys.

The *Denarius* weighing 1 Drahm, was marked with an X that signified 10 as being 10 *Ases*, in Value about 7 d. *English*: The *Quinarius*, worth 5 *Ases*: The *Sestercius*, or Quarter Part of a *Denarius*, worth 2 *Ases* and an Half: The great *Sestercius* or *Sestercium*, worth 100 small *Sesterces*, that is about 8 l. 6 s. The *Teruncium*, weighed the 40th Part of a Silver *Denarius*, and is in Value one 4th of an *As*.

Gold Moneys.

Their Gold Money weighed 2 Drams and an Half: All these Words I shall explain again in their proper Alphabetical Order.

TRIUM-VIRI MONETALES; the *Triumvirs* of Money were Officers created a little before *Cicero's* Time, whose Commission was contained in these Five Letters *A. A. A. F. F. Are, Auro, Argento, flando, feriundo*, for the Coining of Brals, Gold, and Silver Money.

MONETARIUS, a Coiner, 'twas a Name of Old for such as made Money, all the Money of the *Romans* and old *French* had the Name of the Person upon them in full Length, or at least the first Letters thereof: The *Triumvirs* were formerly Mint-Officers whose Business it was to have Money coined, the Names and Quality of whom may be seen in the Impressions.

MONETA; a holy and sacred Goddess pictured with a Pair of Scales in one Hand, and a *Coronacopia* in the other, with these Words, *Sacra Moneta, Augustorum & Caesarum nostrorum*.

MONETA; this was an Epithet given to *Juno*, being derived *à Monendo*, because she gave them Notice when *Rome* was taken by the *Gauls*, that they should sacrifice a whole Sow, or because that during the War against *Pyrrhus* when the *Romans* found themselves in great Want of Money, they had Recourse to *Juno*, who advised them to be always just in their Actions, and they should never want. Unto which when they had bound themselves by Oath, they drove *Pyrrhus* out of *Italy*, and built a Temple to *Juno Monera* wherein they laid up the Silver Money of the Commonwealth.

MONOCHORDUM, is an Instrument wherewith to try the Variety and Proportion of of Musical Sounds; It was composed of a Rule divided and subdivided into divers Parts, wherein there was a String pretty well extended at the Ends thereof upon both the Bridges, in the

MON

midst of which there is a moveable Bridge, by whose means in the Application of it to the Different Divisions of the Line, you might find the Sounds were in the same Proportion to one another, as the Divisions of the Line cut by the Bridge were: Its also called the Harmonious or Caponick Rule, because it serves to measure the Flats and Sharps of the Sounds: Its held that *Pythagoras* was the Inventor of the *Monochordum*.

MONS. A Mountain, 'tis a great Rising of the Earth above the usual Level of the Ground; the most celebrated Mountains in the Poets are *Parnassus*, called Biceps, or with a double Top, which was the Residence of the Muses; and Mount *Olympus*, which the Poets took often for Heaven: Mount *Atlas* was famous among Geographers, whose Name has been borrowed and used for a Collection of the Description of the several Parts of the World, as if the Whole had been discovered from the Top thereof. *Rome* had Seven Hills within it.

MONS PALATINUS; Mount *Palatine*, which was so called either from the *Pallantes* who with *Evander* came to dwell thither, or from *Palasia Latinus* his Wife, or from *Pales* the Goddess of Shepherds. Upon this Mountain stood the King's House or Palace, which from thence was called *Palatium*: *Romulus* was brought up and looked after Cattle there.

MONS CAPITOLINUS; This Mountain was at first called *Saturninus*, because *Saturn* lived there; and afterwards *Tarpeius* from *Tarpeia* who was there crushed to Death with the Shields of the *Sabins*; and at last *Capitolinus*, *à Capite solis*, the Head of a Man which was found there as they were digging to lay the foundation of the Temple of *Jupiter*, surnamed *Capitolinus*: This was the famousest Mountain of them all, because of *Jupiter's* Temple, which was begun by *Tarquinius Priscus*, finished by *Tarquinius Superbus*, and dedicated by *Noratus Pulvillus*: Here it was that they made their Vows and solemn Oaths, where the Citizens ratified the Acts of the Emperors, and where they took the Oath of Allegiance to them, and at last where such as triumphed came to give the Gods Thanks for the Victory they had obtained.

MONS QUIRINALIS, Mount *Quirinal*, was at first called *Mons Agonius*, but after the Alliance that was made between *Romulus* and *Tatius*, King of the *Sabins*, who dwelt there, they named it *Quirinalis*, from their chief City called *Cures*; and from thence the Citizens of *Rome* came to be called *Quirites*, and after the Death of *Romulus* there was a Temple built here under the Name of *Quirinus*.

MONS CÆLIUS, was formerly called *Quercetulanus*, from the Oak that grew there, and afterwards *Calius* from one *Calus Vibenna*, General of the *Iuscani*, who posted himself up-

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on this Mountain so, as opportunely to succour *Romulus* in the War he waged against the *Sabines*.

MONS EXQUILINUS, Mount *Esquiline*, was so called *ab excubis*, or Guards which *Romulus* posted there for fear of the Revolt of the *Sabines*, of whose Fidelity he was doubtful. It was also called *Celsius*, *Oppius* and *Septimius*, by Reason of some small Hillocks, which it inclosed or hemmed in.

MONS VIMINALIS; took its Name from *Oziers* that grew upon it; and here was a Temple dedicated to *Jupiter Viminalis*: It had the Name of *Vimineus* or *Fagutalis*, from a Beech-Tree, which was consecrated to *Jupiter Fagutalis*.

MONS AVENTINUS, Mount *Aventine*, took its Name from a King of *Alba*, named *Aventinus*, who was buried there as well as *Remus* and *Tatius* the *Sabine*. *Diana* had a Temple here.

MORBUS; a Disease, of whom the Poets make mention as an hurtful Deity, and *Virgil* places him at the Mouth of Hell;

Pallentes habitant Morbi.——

MORBUS COMITIALIS; the Falling-sickness, when in the Assemblies of the People of *Rome*, any fell into this Sickness, the Assembly presently broke up, and therefore it was called *Morbus Comitialis*, because it broke up their *Comitia* or Assemblies.

MORPHEUS; see after *Mortui*.

MORS, Death; the Poets made him not only an existent Being, but also a false Deity, picturing him like a Skeleton, with Claws, and a Sythe in his Hand. Death was honoured by the *Lacedæmonians*, and *Servius* in explaining that Verse in *Virgil*,

Multa bonum circa mastantur corpora Morti

Says, that Death is a Goddess, of whom *Lucan* and *Stacius* make mention; for which he cites these Words of *Stacius*;

In scopulis Mors atra sedet:

And those of *Lucan*;

*Ipsamque vocatam
Quam petat à nobis Mortem tibi coge fateri.*

They make her to be the Daughter of the Night, and Sister of Sleep; and the same is dress'd in a Robe full of black Stars, as also with black Wings.

* **MORTUI**, the Dead; the *Romans* burnt their Dead, as being of Opinion, it would be a Benefit to the Soul, to have the Body quickly consumed, and this continued to the Time of

M O Y

Macrobius, or the *Antoninus's*: The ancient *Persians*, as *Agathias* relates, expos'd their Dead to be devour'd of Beasts, they believing, that such as continued long entire, were wicked, and the Relations of the Deceased regulated their Joy or Sorrow accordingly. See *Cadaver*, where I have shew'd the Way of burying dead Corps, and their Funeral Obsequies; the same may also be seen under *Funus*.

MORPHEUS; was, according to the Fable, one of the Servants of Sleep: *Ovid* places a Multitude of Dreams under the Empire of Sleep, but he makes Three of them to be endued with a much greater Power than the rest, viz. *Morpheus*, *Icelus* or *Phobetor*, and *Phantasos*: The 1st imitates Mankind; the 2d other Animals; and the 3d Mountains, Rivers, and other inanimate Things:

*At pater è populo natorum mille suorum
Excitat artificem, simulatoremque figura
Morphea, &c.*

MOVERE SENATU; is a Phrase to denote one's being turn'd out of the Senate ignominiously, or to be degraded.

MOVERE TRIBU; to remove one from a considerable Tribe to a meaner.

MOYSES, or *Moses*; his father was *Amram*, and Mother *Jochabed*, who put him into an Ark of Bulrushes, that was daubed over with Pitch and Slime, and so expos'd him upon the Brink of the *Nile*, in Compliance with *Pharaoh's* Order, in a Place, whither the Daughter of *Pharaoh*, whose Name was *Thermutis* (according to *Josephus*) was observ'd to resort to wash her self; his Sister *Mary* had Orders to stay at a small distance off, to see what would become of him; the Princess seeing the said little Cradle floating, caus'd it to be brought to her, and finding a Child therein of Three Months old, whom she knew to be of a *Hebrew* Race, by his being circumcised, she was moved with Compassion, and resolv'd to save him: The Sister coming thither as by chance, asked her, if she would please to send her to get a Nurse to suckle him, of that People; to which the Princess agreeing, she immediately ran to the House, and brought his Mother for a Nurse for him. At Three Years end she carried him to *Thermutis*, who adopt'd him for her Son, and gave him the Name of *Moses*, which in the *Egyptian* Language, signifies one saved from the Water. *Clemens Alexandrinus* says, his Friends had named him *Jochabim*, when he was circumcised: He was very carefully educated in *Pharaoh's* Court; and as he was a Person of excellent Parts, he became quickly an admirable Proficient in all the Sciences which at that time flourish'd among the *Egyptians*. The Scripture informs us, that he left *Pharaoh's* Court, when he was Forty Years old, in order to go and visit

Visit his own Nation, and that finding an *Egyptian* abusing an *Israelite*, he killed him, in the Heat of his Zeal: Hereupon fearing the King's Displeasure, he fled into the Desarts of *Madian*, chusing rather to be afflicted with the People of God, than to possess all the Treasures of *Egypt*. There he married one of the Daughters of *Jethro* or *Raguel*, a Priest, whose Name was *Se-phora*. He lived Forty Years in that Country, and as he was one Day leading his Father-in-Law's Cattle to the Bottom of the Wilderness, towards Mount *Horeb*, he saw a Bush burning with a great Fire, which yet consumed it not; and as he was about to draw near unto it, the Lord called him by his Name, and let him know that he had seen the Affliction of his People in *Egypt*, and that he would by his Means work Deliverance for them; he endeavoured to excuse himself upon the Account of his Incapacity and Stuttering; but God to confirm him in it, gave him the Signs of a Rod's being turned into a Serpent, and then re-assuming its former Shape, and of his Hand turning Leprous, and in a moment being restored to its natural Colour: Then he went to see for *Pharaoh*, whom he charged from God to let his People go Three Days Journey into the Wilderness, to offer Sacrifices unto him: But he refused to obey and to let the *Hebrews* go, notwithstanding, all the Wonders performed by *Moses* in his Presence, for he saw the Rod which *Aaron*, *Moses* his Brother had in his Hand, turned into a Serpent; the Waters of the *Nile* and all the Springs in *Egypt* changed into Blood, an innumerable Company of Frogs which covered the Face of the Land, and entred into his very Palace, and the Dust turned into Lice which filled the Air, and extremely tormented both Men and Beasts: There came Swarms of large Flies thither, which destroyed whatever they touch'd; a suddain Pestilence killed all the Cattle of *Egypt* without hurting those of the *Israelites*; Men and Beasts were struck with terrible Boils; a Storm of Hail accompanied with Thunder and Lightning, fell over all *Egypt* which destroy'd all sorts of Beasts and Men that were in the Fields, no other Land being spared but that of *Goshen*; this Storm was succeeded by the largest Locusts, that ever were seen in *Egypt*, which destroyed all the Grass, Fruits and Harvest: A thick Darknes covered the whole Land, saving that Part where the Children of *Israel* dwelt; in short, a destroying Angel having killed all the First-born of the *Egyptians*, without sparing *Pharaoh's* own Son, the *Egyptians* pressed the *Israelites* to go out of their Country, and to sacrifice to their God under the Conduct of *Moses* and his Brother *Aaron*.

The *Rabies* assure us, that the Wonders performed by *Moses* formerly in *Egypt* and elsewhere, were done by means of his Rod, which accord-

ing to what they say, was created by God between the Two *Vespers* of the Sabbath, that is, on the Evening of the Sixth Day of the World's Creation, and upon which in an wonderful Manner the holy, great and glorious Name of God was inscribed, which they call *Tetragrammaton*, wherefore its said in the *Zoar* upon *Exodus*, which is a Commentary upon the Five Books of *Moses*, that the Miracles were graven thereon, and that the most holy Name of God was also inscribed; and *Jonathan* the Son of *Uziel* in his *Targum*, that is, in his Paraphrase upon *Exodus*, relates the same Thing; these are his Words. '*Rebuel*' (who was *Jethro* himself, or his Father, as *Rabbi Jonathan* seems to take him to be in his 18th Chapter) having understood that *Moses* had made his Escape from *Pharaoh*, put him into a deep Ditch, where *Se-phora* his Grand-Daughter fed him for 20 Years, after which he took him out thence. *Moses* going one Day into *Rebuel's* Garden, went to Prayers, and gave God Thanks for defending and delivering him by his own Power, and for having wrought divers Miracles for his sake: And perceiving in the said Garden a Rod or Staff which God had created between Sun and Sun, that is, on the Eve of the Sabbath, or 6th Day of the Creation of the World, whereon the great and glorious Name of God was graven, and by Vertue of which he was one Day to perform great Miracles in *Egypt*, to divide the Red-sea, and to strike Water out of the Rock, he presently put forth his Hand, plucked it from the Earth, into which it had been driven, and as it were planted, got it and carried it away with him.

The Sentiments of the Author of this Paraphrase are confirmed from what may be read concerning *Aaron's* Rod in the *Pirke Eliezer*, which is a Book containing the History of the World to the Time of *Gamaliel*; and from the *Schalsch-leib Hakabala* which is another History-book or Chronology from the Beginning of the World: But this may be more particularly seen in a very ancient and scarce Commentary, entitled *Medrasch Vajotscha*, printed at *Constantinople*, which clears up what is related in the *Chaldee* Paraphrase and other Authors whereof I have spoken; for *Moses* is there represented giving an Account at large of his Life after this manner.

'When I went out of *Egypt*, I was about 40 Years old and being one Day near unto the Water-pits; *Se-phora* who was one of *Jethro's* Daughters came thither, and finding her to be modest and very handfome, I told her, if she pleased I would marry her; her Answer consisted of an Account she gave me how her Father asked such as sought any of his Daughters in Marriage; which was to carry them to a Tree that was planted in the midst of his Garden that had to sad and peculiar a Quality, that it

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‘presently struck such as came near it dead ;
 ‘which when I understood, I asked from whence
 ‘the said Tree was brought ; she answered, That
 ‘God on the very Eve of the first Sabbath after
 ‘the Creation of the World, created a Rod,
 ‘which he gave to *Adam*, *Adam* left it to *Enoch*,
 ‘*Enoch* to *Noah*, *Noah* to *Sem*, *Sem* to *Abraham*,
 ‘*Abraham* to *Isaac*, *Isaac* to *Jacob*, *Jacob* carried
 ‘it into *Egypt*, and gave it his Son *Joseph*, after
 ‘whose Death the *Egyptians* rifled his House, and
 ‘finding the said Rod among the Spoils, they
 ‘carried it to *Pharaoh’s* Court ; and *Jethro*, who
 ‘was one of the principal Magistrates of *Egypt*,
 ‘no sooner saw it, but he was desirous to have
 ‘it, and having stole it away, carried it to his
 ‘own House : The great Name of God *Tetra-*
 ‘*grammaton* was graven thereon, with the Ex-
 ‘planations of it, and the Ten Plagues wherewith
 ‘God afflicted *Egypt* ; and as ’twas all full of
 ‘Wonders, the same was kept in *Jethro’s* House,
 ‘my Father-in-Law, till that going on a Time
 ‘into his Garden, and holding the Rod in his
 ‘Hand, he stuck it in the Ground, and endea-
 ‘vouring soon after to pull it out, he found it
 ‘had taken Root, that it blossomed, and that
 ‘besides the Flowers, it bore also bitter Al-
 ‘monds : He left it there ; and by the Means of
 ‘this Rod, which grew to be a Tree, he tried
 ‘all such as had a Design to marry his Daugh-
 ‘ters.

‘When I was informed of all these Particulars,
 ‘and found the Shepherds would not let *Jethro’s*
 ‘Daughters draw Water, I delivered *Sephora*
 ‘and her Sister from the Hands of those rude
 ‘fellows, took some Water and gave it their
 ‘Cattle to drink ; after which they went towards
 ‘their Father’s House, and I accompanied them.
 ‘Being come to the House, they went in, and I
 ‘stood at the Door, and as they were come back
 ‘that Day sooner than ordinary, *Jethro* asked
 ‘them the Reason of it ; they answered, That a
 ‘courteous *Egyptian* had saved them from the
 ‘Outrages of the Shepherds : When the Daugh-
 ‘ters had thus acquainted their Father with the
 ‘Adventure, and told him, that he who had
 ‘delivered them was an *Egyptian* ; he asked
 ‘them, if they had not return’d him Thanks for
 ‘his Kindness, and bid them call me, saying,
 ‘make him come in, and let him dine with us.
 ‘The Daughters having performed his Com-
 ‘mand, I went in, eat and drank with him, and
 ‘then with all Submission entreated him to give
 ‘me his Daughter *Sephora* to Wife ; which he
 ‘promised to do, provided I could bring to him
 ‘a Rod which was in his Garden ; to which I
 ‘agreed, went to see for the Rod, and when I
 ‘found it, I plucked it out of the Ground, and
 ‘carried it to him ; *Jethro* was surprized hereat,
 ‘and reflecting upon what I had done, he cried
 ‘out and said, This is certainly that Prophet,
 ‘of whom the Seers of *Israel* have spoken, who

‘is to lay *Egypt* waste, and to destroy its People ;
 ‘and being thus possess’d, he all in a Rage took
 ‘me and threw me into a deep Pit that was
 ‘in his Garden.

‘*Sephora* was not a little concerned at this
 ‘Adventure, no more than my self, and she stu-
 ‘died at the same time how she might save a
 ‘Man’s Life who had obliged her. Hereupon
 ‘she prayed her Father that he would let her
 ‘tarry at home to look after the House, and send
 ‘her Sisters to the Field, to keep his Cattle :
 ‘Her Father in answer told her, Daughter, It
 ‘shall be so, that thy Sisters shall go and look af-
 ‘ter the Cattle, but thou shalt tarry here, and
 ‘take Care of Matters at home. Thus *Sephora*
 ‘finding her self alone, she fed me every Day
 ‘with the daintiest Victuals, and the same whereof
 ‘her Father *Jethro* eat, and that for Seven Years,
 ‘which was the time I tarried in the said Pit.
 ‘But at the End of that time *Sephora* spoke to
 ‘her Father in this manner : Father, ’Tis a long
 ‘time since you have thrown into this Ditch,
 ‘that *Egyptian* who brought the Rod to you
 ‘from the Place in the Garden, wherem you
 ‘had put it ; suffer now the Pit to be opened,
 ‘and let us see what will come of it ; for, if he
 ‘be dead, let his Carcase be taken away, that
 ‘your House may not be polluted, and if he be
 ‘still alive, he must be a holy Man ; *Jethro* made
 ‘answer, Daughter, You have spoke well ; Can
 ‘you still remember what his Name was ? Yes,
 ‘Father, said she, his Name was *Moses*, the Son
 ‘of *Amram* : *Jethro* at the same time command-
 ‘ed the Pit to be opened, and called me
 ‘twice, *Moses*, *Moses* ; I answered him, and pre-
 ‘sently he took me out, kissed and told me ;
 ‘Blessed be God, who hath preserved thee for
 ‘Seven Years in this Pit : I bear him witness
 ‘this Day, that he has Power to kill, and Power
 ‘to make alive : I will testify aloud, and every-
 ‘where, that thou art a right good Man, that
 ‘thou shalt one Day lay *Egypt* waste, that thou
 ‘art the Person who shall drown the *Egyptians*
 ‘in the Sea, and by thy means *Pharaoh* and his
 ‘Army shall run the same Fate : And at the
 ‘same time he gave me Money and *Sephora*, his
 ‘Daughter, to Wife.

Abubnel, a Jewish Doctor, whose Works are
 highly esteemed by that People, commenting upon
 the 2d Chapter of *Exodus*, explains that History
 in this manner : ‘After *Moses* had been enter-
 ‘tained by *Jethro*, and that he came to know him
 ‘to be a Man of much Understanding and deep
 ‘Knowledge, he was desirous to enter into a
 ‘nearer and more particular Alliance with him,
 ‘because of the great Wisdom he had observed
 ‘in his Conversation, and gave his Consent he
 ‘should live with him : And this is that which
 ‘*Moses* says in *Exodus* : And *Moses* consented to
 ‘live with *Jethro*, not for the Love he bore
 ‘to *Sephora*, whom he married, but because of
 ‘*Jethro’s*

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Jesho's Wisdom. It is, says he, the Opinion of our Doctors, since they say in the Commentary, that the Rod of God was planted in the Garden, and that no Man could pull it from thence but *Moses*, and that for the said Reason he took *Sephora* to Wife; for by it they meant the Tree of Life, which was in the midst of the Garden, that is, the Wisdom of *Moses*, upon the Account of which he was honoured with the Gift of Prophecy. *Jesho* gave this to *Moses* his Daughter *Sephora* to Wife, by reason of his wondrous Wisdom. *Moses* lead the People of God into the Wilderness, and talked divers times with God: He died upon Mount *Nebo*, from whence God had shewed him the Land of Promise, he being then 120 Years old. The Pagans made him to be their *Bacchus*, as you may see under that Word. *Numerius* says, *Plato* and *Pythagoras* had drawn their Doctrines out of his Books, and that the first of them was the *Moses* of *Athens*: He is ancienter than all the Greek Writers, and even than their *Mercurius Trisugillus*. *Lutan*, who was one of those Ancients that Apologized for the Christian Religion, against the Persecutions of the first Centuries, tells us, That *Moses* was before the Heroes, and even the Gods themselves of the Greeks, and that the *Greeks* wrote nothing good, but what they took from our Scriptures, and that their Design by partly corrupting them, was no other than that themselves might be entitled Authors. *Theodoretus* says, *Moses* was ancienter by a Thousand Years than *Orpheus*, and that he was like the Ocean or Head-spring of Theology, from whence they took their Origin, as so many Streams, and whereunto the most ancient Philosophers had Recourse: The Learned are agreed, that the Two ancientest Writers of the World, whose Writings are transmitted unto us, are *Moses* and *Homer*, and that *Moses* lived several Ages before the other; *Moses* wrote much in Verse, and in the Book of *Numbers* he has set down a *Canaanish* Poet's Song of Victory.

MULCIBER, one of the Names given to *Vulcan*, being derived from *Mulco*, because the Fire softens and qualifies all Things.

MUNDUS PATENS: The open World; a Solemnity performed in a little Temple or Clappel that was of a round Form like the World, and dedicated to *Diana* and the Infernal Gods; it was opened but thrice a Year, viz. on the Day after the *Vulcanalia*, the 4th of October and the 7th of the *Ides* of November, during which Days the *Romans* believed Hell was open; wherefore they never offered Battle on those Days, lifted no Soldiers, never put out to Sea, nor married, according to *Varro*, as *Macrobius* witnesses, *L. Saturn*, C. 16. *Mundus cum patet, Deorum triffium atque Inferum quasi janua patet, propterea non nullo praelium committi, verum*

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etiam delectum rei militariae causâ habere, ac militem proficisci, navem solvere, uxorem ducere religiosum est.

MURTIA, a Surname of *Venus*, taken from the Myrtle-Tree, which was consecrated to her: She was formerly called *Myrica*, and corruptly *Murtia*. *Festus* says there was a Temple built for the Goddess *Murtia* upon Mount *Aventine*, as to a Goddess of Idleness, who made people idle and lazy.

MUS; a Rat, Mouse; the *Phrygians* held Rats in great Veneration, according to *Clemens Alexandrinus*: *Polemo* relates, says he, that the *Trojans* gave Religious Adoration to Rats, which they called *Saimikus*; because they once gnawed to pieces the Bow strings of their Enemies; and this was the Reason why they gave to *Apollo* the Epithet of *Smythius*: And *Strabo* speaking of the Statue of this God, says he had a Rat at his feet. The Worshipping of Rats appears yet to be more ancient by the Authority of some Authors: *Herodotus* relates, that after *Sennacherib*, King of *Assyria*, had conquered *Assyria*, he made War upon the *Egyptians*; and that *Seibo*, King of *Egypt*, and *Vulcan's* Priest, having not Troops enough to defend him, yet putting his Confidence in the Gods, he advanced as far as *Pelusiun*, where he pitched his Camp, and that a dreadful Multitude of Rats, went into the Enemy's Camp by Night, and gnawed their Bows, Arrows, and Shield-strings to pieces; insomuch, that next Day finding them selves without Arms, they hastily retreated with the Loss of many of their Soldiers. *Herodotus* adds, That he had seen the Statue of King *Seibo*, put up in *Vulcan's* Temple, holding a Rat in his Hand, with this Inscription; *Let him that looks upon me, learn to reverence the Gods*. The *Egyptians* in their Hieroglyphicks were wont to point out the Destruction of somewhat, by a Rat which eats and destroys all it can, as may be seen in the first Book of *Livius* *Apollo*.

MUSA, the Muses; *Diodorus Siculus* informs us, That the most famous of the ancient Authors agreed, that the Muses were the Daughters of *Jupiter* and *Mnem-syne*; that some reckon'd them to be no more than Three, viz. *Mneme*, *Aede*, and *Melete*; that is, *Memory*, *Singing* and *Meditation*: But that *Homer* and *Hesiod* allowed of Nine, whose Names the last Author has also given us, viz.

Choque, Euterpeque, Ithaliaque, Melpomeneque, Terpsichoreque, Eratoque, Polyhymniaque, Uraniaque, Calliopeque; hæc una alius supereminet omnes.

To *Clio* they attributed the Invention of History; Tragedy to *Melpomene*; to *Ithalia*, Comedy; to *Euterpe* the Use of the Flagelet, and other Wind musick; to *Terpsicore*, the Harp; the Lyre

M U S

and Lute, to *Erato*; to *Calliope*, Heroick Verse; to *Urania*, Astrology; and Rhetorick to *Polyhymnia*. *Diodorus* says afterwards, that the Word *Muse* comes from *μαῖνω*, which signifies to reach hidden Things, and such as are above the Capacity of the Vulgar; after which he gives a Reason for the several Names given to the Nine Muses. Its manifest that all these Names are *Greek*, and that they have all of them a Relation to the Nature and Agreeableness of Musick and Poetry; which has very much inclined Men to believe, that the same is purely a *Greek* Invention, and that 'tis no other than a Moral Genealogy, like unto that which sometimes they make of Vertues and Vices; and the Name of their Mother, which is *Memory*, is also a Proof hereof.

However, this very same Historian puts *Mnemosyne* among the *Titans*, and makes the Nine Muses to accompany *Osiris* in his Military Expeditions, when he gives an Account of the Theology of the *Egyptians*: *Religio amator erat Osiris, & musici choreisque gaudēbat. Idē Musorum agmen circumducebat, in quo novem erant Virgines, canendi scientiā præstantes, &c. erulitæ, Græci Musas vocant, quarum præses Apollo, undē Musagetes dictus.* Thus you see the Origin of the Muses of *Greece* laid in *Egypt*, tho' *Greece* gave them proper Names, and to each a particular Function: *Egypt* is deprived of them, and they are naturaliz'd in divers Parts of *Greece*, whether the same were Fountains, Woods, Mountains or Cities. *Diodorus* also makes the Muses to accompany *Bacchus* in his Expeditions. It may be farther conjectured, that the Name of *Muse* came originally from *Phœnicia*, being the Word *Mousar* signifies Instruction and Learning. There are some Critics who believe there were no more than Three Muses at first, to whom Mount *Helicon* was consecrated, and that there having been Three Statues erected to each of them, it was given out there were Nine of them; that *Prius*, in *Bactria*, consecrated his Nine Daughters to them, which made their Names to be common to them. *Plutarch* in his *Symposiæ*, a little before the End thereof, treats of the Muses: 'Tis a merry Allegory, wherein he applies the Nine Muses, either to Nine several Sciences, or to as many Celestial Globes, in order to unite them all into one Harmony.

Cleopatra Alexandrina read in some prophane Authors, that which he relates concerning *Macar*, King of *Silya*; who being continually jangling with the Queen his Wife, their Daughter *Megale* bought Nine Maid servants, put them to learn Musick, and to play upon Instruments, that to by the Melody of their Consort, she might divert the peevish Humour of her Father. This ingenious Piety in her had the desired Success, and she erected Nine Columns in Honour of these Nine Female Musi-

M U S

ans, to whom afterwards great Honours were given. The Poets represent the Muses unto us, very beautiful and young, adorned with Garland, of Flowers, and made their Residence to be on Mount *Parnassus*, and *Helicon* with *Apollo*: To them they consecrated several Fountains, as that called *Hyperboreæ*, or the Fountain of the Horse *Pegasus*; and among Trees, the *Palm*, and *Lavick*.

MUSC A, a Fly; the Poets feigned this Insect was formerly a Female *Mulhorn*, and the Moon's Rival, in respect to the Amours of *Enylmion*, but because she came too often to sing and play about him, when he was asleep, the jealous Moon changed her into a Fly; and hence it is, that she always infests such as are asleep, and especially young People, not out of Hatred, but Love to them, to get some Kisses of them, which finish a little, as those do of passionate Lovers. There was formerly a Lady of this Name that made very good Verse, and a Courtizan of *Athenians*, who was reproached for having pricked her Lovers till the blood ran: *Lucian*, of whom I have had this, has writ a little Treatise, in the Praise of a Fly, which I have inserted in this place.

'The Fly, says he, in respect to Insects is not so big, but she is as little in Comparison of a Bee; but it may be said, that for the Delicateness of her Wing she does as much excel that of other Birds, if it be lawful to reckon her of that Number, as silk does common Thread or Wool; for her Wing is not covered with feathers, but with a fine Crape like the Grasshoppers, and when you look upon her in the Sun, she shines with many Colours, like a Peacock's Tail, or a Pigeon's Neck, she does not the by moving her Wings as Birds do, but by sudden Motions or Rebounds, like Locusts, but yet is so flexible as to turn about in an instant; and the Noise she makes in her flight is not so harsh as that of a Whip, but is like the Musick of a Lute compared with Hautboys or Trumpets; she has a large eye, and a Flower upon her Head, which is hard and thimble, as it were made of Horn; and her Head is not fixed to her Body in such manner as that of Grasshoppers is, but she holds it to by the means of her Neck, and thus it any way; her Body is of a heap, her Legs long, and not short like those of the wasps; her Belly is covered with shining Lines, like unto an Antique Cuirass; she does not prick with a Sting as Bees do, but with a little Trunk that serves her instead of a Mouth, and which has a kind of Tooth at the end of it, wherewith she bites and sucks both Blood and Milk, without doing much harm: She has fine Legs, wherof the Two fore ones serve her instead of Hands, for she cleans her self with them, and convey her Food to her Mouth as a Man does: She accompanies Man all her Life

M U S

'time, and tastes of every Thing he eats, except Oil, which is a deadly Poison to her; her Life is not long, but pleasant; 'tis not a little Dexterity will serve her to avoid the Webs of the Spider, that every where lays Ambuscades for her, into which her Boldness sometimes doth precipitate her. *Homer* compares her with the most Valiant of his Heroes, and he cannot forbear to praise and magnify her by the Similies he uses in several Parts of his Poem: Sometimes he describes her Hight when she goes in Company towards some Vessel full of Milk, or to some of the Spilt Blood of the Sacrifices; another while he makes use of her Example, when he speaks of the Diligence and Vigilancy, wherewith *Minerva* defended *Mene-laus*: In another place he calls her gentle and good, because she has no Sting, and that her Wounds are not dangerous, as those of Wasps and Bees are: Shall I speak of her Power, which is so great, that Men cannot defend themselves from her? her Love is free and heavenly, for she flies in the Air coupled with her Male; and 'tis also said she is of both Sexes, as *Hermaphrodites* are: She has this Advantage, that having but little to live upon, she always finds the Cloth laid; and it must be said that for her sake, it is that the Cows give Milk, and the Bees Honey: She sits down the first at Kings' Tables, and tastes their Viſuals.

MUSEA, MUSIA & MUSIVA, Pavements of *Mosaic* Work, which represented natural *Grottos*: This Name was given to those sorts of Pavements, because ingenious Works were attributed to the Muses, and that the Muses and Sciences were represented therein; perhaps those publick Buildings which were appointed for the Assemblies of learned Men, called *Musæa*, were adorned with these sorts of Work; and these *Musæa*'s were built in divers Places: In *Athens* there was a famous little Hill of this Name, where the Poet *Museus* was buried; and at *Tærenz* in *Peloponnesia* there was a Temple dedicated to the Muses, called *Musæa* for that Reason, which was designed for the Use of learned Men, where *Pitæus* had taught Rhetorick, and wrote a Book upon that Subject, which *Pausanias* says, he had seen: But one of the most famous *Musæa*'s was that at *Alexandria*, of which *Philostatus* and *Dio Chrysostom* make mention, and wherein divers learned Men were maintained at the Charge of the Government: In all Probability it was erected by that curious King of *Egypt* *Protony Philadelphus*, to whom belonged that admirable Library of which so many Authors make mention, and who caused the Bible to be translated into Greek by the *Septuagint*. The Emperor *Claudius* who would have himself thought to be learned, built also another *Musæa* in the said City, which was called the *Musæa* of *Claudius*, as *Suetonius* does testify.

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MUSICA, *Musick*, a Science which teaches how to affect the Ear with agreeable Notes, and regulates Harmony; or else a Science whereby a Disposition is made of grave and sharp Sounds proportionable to one another, and separated by just Intervals, wherewith Sense and Reason are satisfied: Some attribute the Invention to *Apollo*, and others to *Mercury*: The Ancients made six sorts of *Musick*, viz. Rhythmical, Metrical, Instrumental, Poetical and Mimical, which contained the Rules of Dancing, Reciting, Playing upon Instruments, Verifying, Gestures of the Actors; and Harmonical, which contained Rules for Vocal *Musick*: These six Things being the Subject of the six Kinds of *Musick* according to the Division *Porphyry* makes of them upon *Protony's* *Harmonicon*.

Aristoxenus the Philosopher, and *Aristotle's* Disciple has left us Three Books concerning the Elements of Harmonical *Musick*: These Books made him the Author of a Sect in *Musick* called from him the *Aristoxenians*, who opposed that of the *Pythagoreans*: They differed in that the last in Order to judge of Tones had Regard to nothing but the Reasons of Proportion, whereas the former were of Opinion, it was requisite to join the Judgment with the Ear, whose Part it is principally to regulate such Things as belong to *Musick*. *Aristoxenus* divided Harmonical *Musick* into Seven Parts, and they are Kinds, Intervals, Sounds, Systems, Tones or Modes, Transpositions and Melody. The Kinds were Chromatick, Diatonick and Enarmonick: The Chromatick abounds in Tones, and was thus called because the *Greeks* distinguished it by such Characters as were of a Colour that they called *Chroma*: The soft *b* belonged to this Chromatick Kind, *Boetius* and *Zarlini* after him, find, that this Chromatick Kind was invented by *Amotheus* the *Milesian* in the Time of *Alexander* the Great; the *Spartans* banish'd him their City, because this *Musick* was too soft, and they not accustomed to use any other than the Diatonick sort; The Diatonick contained but Two Tones, the Greater and the Lesser, and Half the Greater Tone. The Enarmonick is a Way of softning the Voice, wherewith the Ancients were so charmed that they neglected the Rest.

MUSIVARIA, *Mosaic* Works, which the Emperors *Theodosius* and *Valentinian* made at the Publick Charge.

MUTA or **TACITA DE A**; the dumb Goddess, or Goddess of Silence, who was thought to have been the Daughter of the River *Atmo*, and called *Lalaria*, because of her dumb Babling: This Name she received for discovering to *Juno* the Amours of *Jupiter* and *Juvencus*, which incensed *Jupiter*, so that he cut out her Tongue, to put her for ever in mind of her fault, and ordered *Mercury* to carry her into Hell, as being unworthy to see the Light: In

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conducting of her thither he was charmed with her Beauty, and enjoyed her, to whom she bore Two Children which were named *Lares*: The *Romans* offered Sacrifice to this Goddess for the Prevention of Slanders, and joyned her Festival with that of the Dead, either because she imitated them in Respect to their Silence by reason of her Tongue's being cut out, or because she was the Mother of the *Lares*, who were accounted to be the *Genii* or *Guardian* Angels of Men during their Lives.

Ovid describes a pleasant Ceremony that used to be practised upon this Occasion for the Preventing of Slanders, and says, That an old Woman surrounded with a great many young Girls, offered Sacrifice to the Goddess *Muta*, and put Three Grains of Frankincense with Three of her Fingers into a little Hole, having at the same Time Three black Beans in her Mouth: Then she takes the Head of an Image, which she besmears with Pitch, and makes Holes therein with a Brass Needle, then throws it into the Fire and covers it with Mint, pouring some Wine thereon, of which she gives some to the Girls to drink, but reserves the best Part for her self, wherewith she makes her self drunk, and so sends them Home, saying, She has stop't the Mouths of Slanderers. *Fast. 2. V. 571.*

*Ecce anus in mediis resiliens annosa puella,
Sacra facit Tacita: vix tamen ipsa tacet:
Et digitis tria tura tribus sub limine ponit,
Qua brevis occultum mus sibi fecit iter.
Tum cantata tenet cum rhombo lilia fusio,
Et septem nigrae versat in ore fabas:
Quodque pice astringit, quod aut trajecit abena,
Obsutum mentha torret in igne caput:
Vina quoque instillas: vini quodcumque reliquum est,
Aut ipsa aut comites, plus tamen ipsa bibit.
Hostiles linguas, inimicaque vinximus ora,
Dicit discedens, ebriaque exit anus.*

MYAGROS, otherwise called *Achor* and *Beelzebuth* by the *Hebrews*, the God of Flies, to whom the *Elaeans* offered Sacrifice that he might drive away the Flies. See *Achor*.

MYODIS, see *Achor*.

MYRINUS, an Epithet given to *Apollo* and taken from the City of *Myrina* in *Eolia* where he was worshipped.

MYRMIDONES, the *Myrmidons*; a People of *Ibessaly*, who followed *Achilles* to the *Trojan War*: The Poets feigned that they were Ants, which at the Request of King *Eacus* were changed by *Jupiter* into Men, because the *Greek* Word *μύρμηξ* signifies an Ant.

MYRON, an excellent Statuary, who amongst others of his Pieces made a Cow of Copper so like unto the Life that the Bulls took her to be so; and this has rendered him famous amongst the Poets and all the Ancients.

NAI

MYRRHA; the Daughter of *Cimrus* King of *Cyprus*, who falling in Love with her Father, deceived him by the Artifice of her Nurse to gratifie her Lust: *Cimirus* coming to know it, endeavoured to kill her, but she fled into *Arabia*, where she was transformed into that Tree which bears Myrrh: She was the Mother of *Adonis*.

MYSIRUM; a kind of Measure among the *Greeks* that held about a Spoonful.

N.

N Is the Thirteenth Letter of the Alphabet, and a Liquid Consonant which is called *Immiens*, because of its having a clearer and plainer Sound than others, the same sounding against the Roof of the Mouth: And this appears in that it has the same Pronunciation in *Manlius* as in the Word *An*, a Year, in *Mensis*, as in *en*: Tho' sometimes it loses much of its Strength in particular Words, and forms a middling Sound between it self and the *G*, which gave the *Greeks* Occasion to change the *N* into *I* before these *Greek* Letters *γ, α, χ, ξ*, as *ἀγγελος* for *ἀνγγελος*; tho' many are of Opinion, that this was the Transcriber's Faults in lengthning out the *v* too much, and making a *γ* of it: The *Latins* had also somewhat of the like Nature in their Language, for they put Two *gg* together as the *Greeks* did, writing *Aggulus* for *Angulus*, &c. The *Greeks* often changed this Letter into an *L* in the Midst of Words, as *Μάλατος* was put for *Manlius*, or else they left it out altogether, as *Ὀπτιος* for *Hortensius*; which made *Lambinus* fallily believe, that the true Name of that *Roman* Orator was *Hortensius* contrary to the Authority of Ancient Books and Inscriptions; besides which we find by a great many Examples, that it was usual with the *Greeks* to leave out the *N*, when it came not in the End of Words.

This Letter was also sometimes lost in the *Latin*, as when from *Alfundo* they made the Preterperfect Tense *absiidi*: The *N* moreover had an Affinity with the *R*, from whence we find *Aeneas* put for *Aeneus*, *Cancer* for *Carcer*, *Carmen* from *Cano*, *Germen* for *Genimen* according to *Joseph Scaliger* upon *Vatro*: And *N* was put for *S*, whence it is that *Cessores* was found for *Censores* in *Varro*, and *Sanguis* for *Sanguen*. *N* among the Ancients was a Numeral Letter, signifying 5000, and when a Line was drawn above it, it signified 90000. *N* and *L* being put together, with the Lawyers signified as much as *non liquet*, the Cause did not yet appear clear enough for Sentence to pass.

NAIADES, they were false Goddesses which the Heathens believed did prebend over

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Fountains and Rivers: The Poets often make mention of them. It's a Word that comes from *vaier* to flow.

NAPÆÆ, were false Goddeffes which the Pagans believed did preside over Forests and Hills: In the mean while *Servius* in explaining this Verse in *Vögil*,

Faciles venerare Napæas,

says, That the *Napææ*, or the *Naiades* were the Nymphs of Fountains; Its plain that the Word is derived from the *Hebrew Nough* or *Noup*. And the said *Servius* upon another Line in *Vögil*, says, That the *Napææ* were the Nymphs of Fountains, and the *Nereides* of the Seas: In the mean time, if the *Greek Etymology* *νάρη* be given this Word, we must say that the *Napææ* are the Nymphs of Forests.

NARCISsus the Son of *Cepheus* a River in *Bœotia*, and of *Lyope* the Daughter of *Oceanus*, who was exceeding beautiful: His Parents having one Day consulted the Prophet *Tiresias* concerning the Fate of their Son, he answered, That if he lived, he ought not to see his own Face, which they did not at first understand: He was courted by all the Nymphs of the Country because of his handsome and good Mein, but he slighted them all, and even made the Nymph *Echo* languish and die for Love of him, insomuch that he had nothing left her but a weak Voice, her Body being transformed into a Rock: The Gods were not willing to let such disdainful Arrogance go unpunished, and therefore one Day as he returned weary and faint from Hunting, he stooped upon the Brink of a Well to quench his Thirst, and seeing his own Face in the Water he grew so desperately in Love therewith, that he wasted away upon the Place with Love and Languishing; but the Gods in Compassion to him changed him into a Flower of his Name. *Pausanias* in his *Troica* contradicts this Fable, and says, That *Narcissus* was in Love with his Sister that was born after him, and that when she died, he also pined away and perished.

NAVIS, a Ship, its a Vessel built with high Sides in order to sail upon the Sea: Many are of Opinion that *Janus* was the first Inventor of Shipping, because the Figure of one was impressed upon the Reverse of the most ancient Coins of the *Greeks* of *Sicily* and *Italy*, according to *Athenæus*: And *Phædrus*, L. 4. E. 6. speaks of the first Ship in this manner, 'I wish to God the *Thessalians* had never hewn down the lofty Pines growing on the Sides of the Forest of *Pelicon*, and that subtle *Argus* who was desirous to trace out a bold Course and such as was exposed to the Dangers of apparent Death upon the Waters, had not built a Ship by the Art and Direction of *Pallas*: This Ship, I say, first open-

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ed the Passage of the Sea, which till then had continued inaccessible, and has been fatal to the *Greeks* and *Barbarians*: What think you of this short Relation? Doubtless you will tell me, that the time is impertinent and falsely grounded, because *Minos* long before the *Argonauts*; had surmounted the Violence of the *Egean Sea* covering the same with a great Fleet.

The most famous Ships of old are reckoned that of *Prothomy Philopator*, that was 280 Cubits long, 38 broad, and 43 high, and 54 from the Top of the Poop down to the Water: She carried 400 Rowers, 400 Seamen, and 3000 Soldiers: That which he built to sail upon the *Nile*, was half a furlong long, and 30 Cubits broad: But this was nothing to *Hiero's* Ship, that was built by the Direction of *Archimedes*: There was as much Timber used in it, as was designed for 60 Gallies; and the same was so well contrived on the Inside that every Rower, Seaman, Soldier and Passenger had a Cabin for himself: There were in it moreover several Halls to eat in, Rooms, Walks, Galleries, Gardens, Pishpounds, Stables, Kitchens, Mills, a Temple for *Venus*, Baths and Council-Chambers: Besides which, it had an Iron Rampart, and Towers, Two at the Head and as many in the Stern, the other being on the Sides with Walls and Bastions, whereon might be seen several Warlike Engines, and among the rest one that threw a Stone of 300 Pound Weight, or an Arrow of 12 Cubits long to the Distance of 600 Paces; with many other strange Things of which *Athenæus* makes mention.

N.A. VIUS surnamed *Acilius*, was a famous *Augur* who lived in the Time of *Larguntius Prætorius*; its said of him that being minded in the King's Presence to give Authority to his Predictions, he cut a Stone in two with a Razor. See *Acilius*.

NAULIUM, this was Money put into the Mouth of a Person deceased at *Perse*, to pay *Charon* the Ferryman for his Passage, and this Piece was to be of the current Coin of the Emperor that then reigned, which gave People afterwards an Opportunity to know when such an one died.

NAUMACHIA; Sea-fights, which were the finest Shews the Ancients had; for Nature and the Elements gave way to the Art and Inventions of Men: *Julius Cæsar* having found out a convenient Place on the Banks of the *Tiber*, and near enough to the City, call'd *Colonna*, as *Suetonius* says, caused the same to be cleared and excavated, wherein he presented the People with the Diversion of a Sea-fight: There *Ægyptian* Ships fought; and this kind of Shew was so new, that it drew Spectators thither from all Parts of the World. Among these Sea-fights may be comprehended the fantastical Actions of *Caligula* who built a Bridge upon Two Rows of Ships,

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Ships joined and fastned together, that reached from *Batæ* as far as *Puteoli*, inasmuch that those Two Towns in the Territories of *Rom*, which by Sea and Nature were separated from each other 3600 Faces, were hereby joined together; the Emperor mounted upon a charging Horse and richly accoutred, rid several Times backwards and forwards upon the said Bridge the first Day, having a Crown on his Head, an Ax upon his Saddle-bow, his Shield on his Arm, and a Sword by his Side: Next Day he appear'd in an Habit that was less Warlike, and rode to and fro a few Times in a Chariot drawn by two stately Horses, being followed by a great many Persons of Quality, who are named in the History.

As for his Successor, he undertook a real Sea-fight upon the Lake *Fucinus*; he made a Line of a Dozen Ships to fight against as many of the opposite Side, the one being *Rhodian* and the other *Iyrians*. They were animated to fight by the Trumpets of a *Triton*, who by the Help of an Engine arose out of the Water with his Company: He had the Curiosity to make the Combatants pass before him, who saluted him with these Words. 'Sir, cried they, receive the Salutation of those who come to die for your Diversion, *Ave, Imperator, meriti tui te saluam*. To whom he gave no other Answer than, *Acceperis*. *Nero* also diverted the People with a Naval-fight, after he had first divided the Mountain which separates the Lake *Fucinus* from the River *Tyrr*: He fitted out Gallies in Three or Four Lines and put 19000 Men aboard them to fight. But the most remarkable of all the Sea-fights and which is most extolled by Historians and Poets, is that of *Titus* and *Domitian*: For here were 3000 fighting Men on both Sides, one of whom they called *Athenians*, and the other Party *Syracusians*.

NEBO, its a Deity mentioned in *Isaiah* the Prophet, which prides over Prophecie, according to *St. Jerom*, who has no other Proof for it but the Signification of the Word: The *Chaldeans* were much given to Divination, and *Grocius* says with great Likelihood of Truth, that he was some Wizzard or Astrologer, of whom they had made a God.

NECESSITAS; *Necessity*; was a Heathen Deity, which accompanied Man from his very Birth: *Plato* makes her to be the Mother of the Destinies.

NECROMANTIA; *Negromancy*; an Art by which Communication is held with the Devil and the Dead: The *Pythoniſſa*, or Witch of *Endor*, in the Scripture, made *Samuel* appear unto *Saul* by the Art of *Negromancy*.

NECTAR, the Drink of the Gods, according to the Fable.

NEMBROD; *Nimrod*; *Vossius* thinks him to be the *Mars* of the Pagans; and *Diodorus Siculus* represents *Mars* in such a manner as is not very

N E M

disagreeable to what the Scripture says concerning *Nimrod*: For he was the first Inventor of War, and of an Empire established by Force of Arms: Thus *Nimrod's* Hunting ended in War, and the Effect thereof proved the foundation of the first Empire in the World, that began at *Babylon*; which makes the Description given of *Nimrod*, to be very like unto that of *Mars*. It was *Belus*, according to all our prophane Authors, that laid the first foundation of the *Assyrian* Empire; and 'twas *Nimrod* that did it according to a plain Text in *Genesis*; from whence it follows that *Nimrod* must be the same with *Belus*: In short, *Mars* being no other, according to *Diodorus Siculus*, than he who first began Wars and Battles, its very probable that *Belus* or *Nimrod* was the Person whom the Heathens worshipped by the Name of *Mars*; and if the Chronicle of *Alexandria* says, that *Nimrod* the Founder of *Babylon* was transformed into the Constellation, called *Orion*; its likely the Reason might be, because *Orion* was formerly an Hunter as well as *Nimrod*. *Bochartus* is of Opinion, That *Nimrod* was rather the *Bacchus* of the *Babylonians*: *Nimrod* was the Son of *Chus*; *Bacchus* has the same Import as the Son of *Chus* in *Hebrew*: The Letter *R* being often omitted by the *Hebrews* in the middle of Words. *Bacchus* might have been formed of *Bacchus*: *Nimrod* comes near to the Word *Ainara* in *Chaldee*, which signifies a *Tiger*; whence it was that *Bacchus* was covered with a Tiger's Skin, and had Tigers to draw his Chariot. *Bacchus* his Victories in the *Indies* may represent those of *Belus* or *Nimrod* in the Empire of *Babylon* and the East. The same Author says elsewhere, That the Fable of *Jupiter* may be applied to the History of *Nimrod*, who rebelled against his Father *Saurn*, that is, *Noah*; for *Nimrod* in *Hebrew* comes from *Marad*, which signifies to rebel.

NEMEA; a Forest in *Archia*, where the People of *Argos* were wont to celebrate their Plays in Honour of *Hercules*, who had killed a Lion in the said Forest; and this made him take the Surname of *Nemeas*. There are some Authors who attribute the instituting of these Plays to have been in Honour of *Archimorus* the Son of *Lycurgus*, who died with the Stinging of a Serpent: The Crown which was bestowed on the Conquerors at these Games, was made of *Alhbranches* and the Judges were in Mourning.

NEMESIS; this Goddess was the who particularly affected to punish and humble the Proud; the *Persians* despising the *Greeks*, and so having fitted up Marble in order to the Erecting of Trophies of a Victory, which they had not yet won, when the *Grecians* defeated them at *Marathon*, they made use of the same Marble to set up a Monument for the Goddess *Nemesis*, as *Pausanias* relates. This Author makes *Oceanus* to be the Father of this Goddess, and he is of Opinion,

N E M

Opinion, that it was not the main Ocean, that was meant, but a River of that Name in *Aethiopia*; but 'tis more likely that it was the true Ocean, from whence the Poets deduce all the Gods. He makes her all to be the Mother of *Helen*, by which no other is intimated but the Divine Displeasure, which suffered the extraordinary Beauty of the said Lady, to be as it were the Torch that kindled the Flames of War between *Europe* and *Asia*, with Losses and incredible Mortifications to both sides. Lastly, He says, that the Statues of *Nemesis* at *Smyrna* had Wings to make her the more like unto *Cupid*; because the very often male those feel her Severities, whose Obduracy Love could not subdue, and the which proceeded from nothing but Pride. *Seneca* makes mention of the Temples of *Nemesis*, who was also called *Rhamnusia*.

The *Egyptian* painted her having her Throne upon the Moon, that so she might observe the Actions of Men. When the *Romans* went for the Army, they sacrificed to her, and gave the People a Shew of the Gladiators; and when they returned victorious they rendered her Thanks for the Revenge she had taken upon their Enemies. *Plato L. 4. de Leg.* says in plain Terms, that *Nemesis* is the Angel of Revenge, *Omnibus profestus est Nemesis iudicii angelus, aliorum Omnium confideratrix.* This Philosopher has laid what the Poets and Historians would say; that there is an eternal Justice who severely punishes the Proud, and who has Angels to be the Executioners of her Wrath; *Arcesidorus* has the same Idea of this Goddess as *Plato*, which is nothing else but the same Justice, from whom the Good ought to expect all sorts of Kindnesses and Favours; and from whom on the Contrary the Wicked can promise to themselves nothing but Chastisings and Punishments: The *Romans* also worshipped this Goddess, but gave her no Name in their Language, as *Pliny* says; *Nemesis, quæ Dea Latium nomen in Capitolio quid. n. invenit;* and again elsewhere; *Alis Græcæ in Nemesis invocantur, cum ob id Romæ simulacrum in Capitolio est, quantum Latium nomen non sit.* But no Body has better expressed the Nature and Power; and formed a truer Idea of this Goddess than *Amianus Marcellinus*, who yet does not give her any Latin Name, tho' he does so in Greek, viz. *Adrasia* and *Nemesis*; of whom he gives a Description rather like a Philosopher, or a Divine than an Historian. *L. 14.* He informs us that 'tis she who raises up the Just and punishes the Wicked, that she tumbles down the Proud, and makes a just Mixture of Prosperity and Adversity, gives Success to our Undertakings or disappoints our Designs according to the Counsels of an eternal Wisdom.

But tho' the *Latin* had no proper Name in their Language to express this Goddess by, yet the Poets have not forgot to speak of her, as does *Claudian*:

NEP

*Sed Dea quæ nimis obstat Rhamnusia voti,
Ingemuit flexitque rotam.*

Again, it appears by some Verses of the Poets that the Name of *Rhamusia* came from the Place where this Goddess was worshipped: The same being *Rhamus* in *Antica*, where there was a Temple erected to her; and as for the Name of *Adrastea*, *Strabo* says, it came from King *Adrastus*, who dedicated a Temple to her: *Callisthenes* *Adrasteam* ab *Adrasto* rege denominationem, ait, qui primus Nemeis templum posuit. And for this Purpose he recites the Verses of *Anima*lus the Poet: *Hic facris colitur Dea & Adrastea vocatur, primus illi aram condidit Adrastus ad amnem* *A. Sept.*

NENTIA; this Word sometimes signifies a *Toy* or *Trifle*, and other whiles *Lamentations* and *mournful Tunes*, sung at the Burying of the Dead: The Word come, from a trifling Play among Children, called *Nentia*, which was much used by those of *Rome*, and wherein he that succeeded best was made King:

*Roscia, dic sodes, melior lex, an puerorum
Nenia, quæ regnum rectè facientibus offert.*

Hor. Ep. 1. L. 1.

But the *Nenia* for the Dead is derived from a Hebrew Word, that signifies *Lamentation* or *Complaint*. The Lamentations of *Jeremy* are nothing else but *Nenia's* upon the Destruction of the Jewish Monarchy, and the City of *Jerusalem*, which he bewails like a Man that is dead. *Nenia* is not Greek; for the Greeks called mournful Songs, *Epicedia*, or *Ikeni*. The *Nenia's* began presently as soon as the Party expired, as it appears from the Gospel it self: *Filium meum dolumus esse*, said the Chief of the Synagogue to the Son of God, and yet the Singers of the *Nenia's* and of all their mournful Mutch had already begun their Lamentations. The *Nenia's* did not always consist of mean Verses; for those made by *David* upon the Death of *Saul* and *Jonathan*, and of *Jeremy* upon *Jerusalem*, are compleat Pieces and very elegant.

N. P. **PHALIA**, a Sacrifice and Feast of the Greeks, called the Feast of Sober Men, at which the *Athenians* offered to the Sun and Moon, to *Aurora* and *Venus*, a Drink made of Water and Honey: They burnt all sorts of Weed upon this Occasion, except the Vine and Fig-tree.

NEPTUNUS, *Neptune*, one of *Saturn's* Sons and *Jupiter's* Brother, who for his Share had the Dominion of the Sea assigned him; instead of a Scepter they gave him a Trident, and for a Chariot a great Sea-shell, which they make to be drawn either by Whales and Sea-Calves or by Horses whose neither Parts were fishy: His Wife was *Amphitrite* whom he ob-

tained by the means of a Dolphin, in Acknowledgement of whose Kindness he placed him among the Stars near into *Capricorn*. He taught Men the Art of managing a Horse, which with a Blow of his Trident he made to come out of the Earth, when he was in Dispute with *Minerva* who should give Name to *Cœnoptia*, which was afterwards called *Athens* from *Minerva*: Being engaged in a Conspiracy against his Brother *Jupiter*, he was forced to fly with *Apollo* to *Laomedon*, where he helped to build the Walls of *Troy*, tho' he was so unhappy as not to be paid for his Labour. They make *Neptune* to be the Creator of the Horse, for thus *Virgil* speaks of it.

*Tuque, ô cui prima frementem
Fudit equum Tellus, magno percussa tridenti,
Neptune.* Georg. L. 1.

Servius says, that *Neptune* was also called *Equester*, because he made a Horse come out of the Earth, that he might have the Honour to give Name to the City of *Athens*, tho' *Minerva* prevailed, by making an Olive-tree suddenly to grow up out of the Ground: It's probable this Horse was nothing but a Ship, the Swiftness whereof a Horse does imitate, and which is under the Protection of *Neptune*: The Table also signifies perhaps nothing else but the two Things wherein the City of *Athens* excelled; viz. Ships and Olive-trees: *Pausanias* gives other Reasons why the Invention of the Use of Horses is attributed to *Neptune*.

The *Medals* represented him naked, holding sometimes a Dolphin in his Left-hand, or under his Foot, and his Trident in his Right, as may be seen by the Reverse of the *Medals* of *Marcus Augustus*: He was represented at other Times with his Trident in one Hand, and in the other an *Acrostolia* or Ornament, which was fastned to the Bow of Ships; and this is made out to us by the Reverse of the Silver *Medals* of *Augustus* and *Vespasian*, on which there are these abbreviated Words *Nept. R. d. Neptuno reduc;* these two Emperors insinuating hereby their reducing Thanks to *Neptune* for their Expeditions by Sea and safe Return: He was represented also lying upon the Sea, holding his Trident in one Hand, and leaning with the other Arm upon such a *Reifel* as the Gods of the Rivers were wont to sit on: He is to be seen likewise mounted in a Chariot drawn by two Horses, as he is also sitting upon a Dolphin, holding Victory in his Right-hand, which puts two Crowns upon his Head, and is Trident in the Left: When the *Romans* and *Greeks* gave *Neptune* Thanks for the Victories they obtained by Sea; they represented him on the one Side with his Trident, and on the other stood Victory upon the Stern of a Ship, the *Romans* built a Temple to *Neptunus Fugifer*,

as *Dionysius* of *Halicarnassus* says, and appointed a Festival for him, called *Consuatilis*, wherein they crowned some Horses with Garland, of Flowers, which in this manner were led through the City. The *Acadians* gave this Festival the Name of *Lepporata*.

The History of *Japhet* agrees very much with what the Table represents concerning *Neptune*: *Japhet's* Share, according to Scripture, was *Europe*, with all the Isles of the Sea, and the Promontories whereof it consists, *Euhemerus* the Historian, as interpreted by *Ennius*, and related by *Lucianus*, bears the same Testimony concerning *Neptune*, that the Seas and the Islands tell to his Lot: *Neptunomvntina oenitwa insulas obvenerrunt*: *Plutarch* says, the *Egyptians* called the Promontories and the utmost parts of the Earth *Nephthyn*, which Term has doubtless a great deal of Resemblance to that of *Neptune*. As for *Neptune's* other Name called by the *Greeks* *Ποσειδών*. *Bochartus* thinks it is derived from the *Punic* Word *Pesut*: *Herodotus* says also, there were none but the *Libyans* that gave *Neptune* the Name of *Poseidon*; so *Poseidon* will be the same Name as *Neptune*. *Lactantius* does not doubt but that *Neptune* was Superintendent General of the Sea.

All Nations had also a *Neptune* of their own, and all these *Neptunes* had in like manner something that was very manifestly like and unlike to one another: *Diocleus Siculus* speaks of an Altar in *Arabia* dedicated to *Neptune*, standing upon the Sea-side. *Sankuntation* says, that *Ufnus* was the first who hollowed the Body of a Tree, and in *Phœnicia* durst adventure to trust himself with the Waves of the Sea. The *Neptune* of the *Phœnicians* is antecedent than him of the *Greeks* and *Romans*, as they were Navigators before the others; and him they made to be the Son of *Pomus*: The *Egyptians* had also their *Neptune*, and *Plutarch* assures us, that even the Name of *Neptune* was taken from the *Egyptian* Tongue, and signified Promontories, and Sea-Coasts: But *Plutarch* perhaps, confounds the *Egyptians* with the *Libyans*, for *Herodotus* writes, that the Word *Neptune* was proper only to the Language of the *Libyans* who were the oldest Worshipers of this Deity. 'None, says he, assumed the Name of *Neptune* at the Beginning but the *Libyans*, who always worshipped this God. The same Author says elsewhere, that the *Syrians* had also a Respect to *Neptune*, and that they called him *Thamiasalus*. *Apollonius* relates, that *Mithridates* threw the Chariots drawn by four Horses in Honour of *Neptune*, into the Sea.

NEREUS, is one of the Gods of the Seas, his Name being derived from *νεγς* Fluid, according to *Hesiodus*: But yet 'tis more properly deduced from *Νηρη*, an *Hebrew* Term, signifying *fluere*, *fluens*: Some make him to be

the Son of *Neptune*, others of *Pontus*: *Pontus* and *Neptune* being the same; but *Neptune* is more often looked upon as the *Genius* of the Seas, and *Oceanus* and *Pontus* as the Body thereof. They make *Nereus* to have 50 Daughters, called from him *Nereides*, which are so many particular Seas, being Parts of the main Sea it self. *Nereus* married *Doris* by whom he had *Thetis*.

NEREIDS, are Sea-Nymphs and the Daughters of *Nereus*.

NERO, the 6th Emperor of *Rome*, was the Son of *Domitius Aneobarbus* and *Agrippina* and adopted by the Emperor *Claudius* his Predecessor, to the Empire: The Medals which we have of him shew his natural Inclinations by the Features of his Face: For his Eyes were small and beetle-browed, his Throat and Chin met together, his Neck was thick, his Belly big and Legs small: Take him altogether, he perfectly resembled a Hog, which he did not illy imitate in his sordid Pleasures; his Chin was a little turn'd up, which was a Sign of Cruelty; his Hair light and Legs small, as *Suetonius* observes, and his Face rather fair than Majestick, which made him easily to be adjudged an effeminate Person: So that in the Beginning of his Reign he shewed much Moderation and Clemency, even so far as to say he wished he could not write, that he might not sign the Sentence of a Criminal which was brought to him, it was no more than an affected Modesty, which Policy and the Respect that he bore unto his Preceptors, inspired him with. *Seneca* in his Satyr against *Claudius*, with a sort of Flattery unbecoming a Philosopher, brings in *Apollo* speaking of *Nero*, as being like unto himself both in Beauty and Majesty:

*Ille mihi similis vultu, similisque decore,
Nec cantu, nec voce minor, &c.*

And this doubtless is the Reason why *Nero* is often seen represented like unto *Apollo*: To speak the Truth, he had no bad Face, but he could not pass for a very handsome Person, since his Eyes were too small, his Neck very thick, and his Legs too slender and disproportionate to his Height. Indeed, at the time when *Seneca* writ, he was handsomer than afterwards, seeing he was yet but young, and not so gross and fat as afterwards, and this may be observed by the Medals which were cast, while he was yet but *Cæsar*.

We have a Dialogue in *Lucian*, which speaks of *Nero's* undertaking to cut thro' the *Isthmus* of *Corinth*, which I shall recite intire in this place, because it contains some Particulars of the said Prince his Life.

Meneceus. Did not this Design seem to have somewhat in it of the Air of *Greece*, which this Prince affects so much?

Musonius. It would doubtless have spared Merchants and Sailors much Trouble, and par-

ticularly Pilots, which are a long time sailing round *Peloponnesus*, and would have very much conducted to the Defence and Profit of *Greece*, which would have had a better Intercourse with it self in the several Parts of it hereby.

Meneceus. Thou wilt oblige us to give a Relation of what passed upon this Occasion, seeing thou wert present.

Musonius. This I will very willingly do: The Love of Muck, and an Opinion which *Nero* had that the Muses could not sing better than himself, carried him into *Greece*, that he might be crowned at the *Olympick Games*; for as to the *Pythian Games*, he thought he had a greater Share therein than *Apollo* himself; and I do not know but that he might believe the said God would neither dare to sing nor play upon the Harp after him. This Design therefore had not been premeditated long, but when he found himself upon the Place, and saw the little Distance there was from one Sea to the other, the same being about Three Quarters of a League, he was taken with a Desire to render himself famous by this Undertaking, according to the Example of other great Princes, who had undertaken the like Designs. For *Agamemnon* (as 'tis said) separated the Island of *Negropont* from *Beotia*. *Darius* made a Bridge over the *Bosphorus*, and *Xerxes* would have cut thro' Mount *Athos*. Besides, he was mightily pleased to hear himself praised, for Tyrants are never so cruel nor blind, but they desire to do something for the Benefit of the Publick, or their own Glory; wherefore, after he had sung the Praises of *Neptune* and *Amphitrite* upon the Theatre of *Corinth*, with another little Poem in Honour of *Leucothea* and *Meneceus*, he went on with a Golden *Trium*, which was presented him, and with Songs and much Acclamations advanced towards the Place, where the Canal was to be made, and there began to dig a little; after which recommending the Business to those who had the Charge thereof, he returned into the City, believing that he had by this Action outdone the Labours of *Hercules*. The Work was divided so, that his Army should be employ'd in that part which was easiest, and that was to dig a Canal in the Plain, while the Malefactors, which were taken out of the Prison, should do the rest. After they had worked for Twelve Days, there was a Rumour spread up and down *Corinth*, that the Mathematicians should say, that one of the Seas was much higher than the other, and that if they continued to go on, the Isle of *Egina* would be drowned: But besides that these Rumours were false in themselves, they never had been able to divert the Resolution of a Prince, who affected to do great Things; it all the Mathematicians in the World had assured him of the Truth thereof; for he would never have

abandoned the Undertaking, had he not received the News of *Vindex* his Revolting, and that all Things were in Confusion at *Rome*.

Muson. Tell us now what it was that inclined him to have such a passionate Love unto Musick, and whether he had so good a Voice as some have reported; for others have affirmed the Contrary.

Muson. His Voice was in reality neither to be admired nor laughed at, because it was neither very good nor very bad. It was a kind of a rising Voice that he does not manage ill, and such as agrees very well with his Harp, as well as his Gesture and Countenance; besides which, he understood the Way of the Theatre exactly well, and better than became a Prince. But when he pretended to rival the Masters of the Art, he made a Fool of himself; whatever Danger might ensue: For he was too full of Action, and stood a Tip-toe; besides, he coloured in the Face thro' an over Eagerness, and a Desire to perform well, tho' he naturally had a very ruddy Countenance; and as he had no extraordinary Voice, nor good Breath, they sauld him often at a Pinch.

Meneer. But how do they do to enter the Lists with him?

Muson. He put a Player to Death at the *Isthmian* Games, who had the Boldness to dispute the Prize with him; for it is no less Danger to excel him, than 'tis to laugh at his Voice.

Meneer. How was that, we know nothing of it?

Muson. This was done at the Games of all Greece, and was thus: Tho' it were not an usual thing to represent the Diversions of the Theatre at these Games, no more than to sing at the *Olympick* Games, yet he was minded to carry away the Honour of his Tragedy; amongst those who came to contend with him for the Prize, there was a very famous Actor from *Epirus*, who insisted upon having 10 Talents for yielding the Honour unto him; this made him swell with Anger, besides, the Actor had already told in private, what it was that hindered *Nero* to grant him what he asked. But as he saw him acting his Part with great Applause, he caused one of his Servants to tell him, that he ought to yield that Honour to his Prince; and because he would not, but persisted inflexible, and doubled his Efforts, which were attended with the loud Acclamations of the People; he ordered his Actors to go upon the Stage (as if that were part of the same Act) who when they had push'd him against a Pillar, cut his Throat with thin pieces of Ivory, which they had in their Hands, that were as sharp as Razors.

Meneer. And did he after this Action get the Applause of Greece, and win the Victory?

Muson. This passed for a Jest, in a Man that had killed his own Mother.

Meneer. Indeed, 'tis not strange he should go about to make an Actor hold his Tongue, when he had endavour'd to stop *Apollo's* Mouth, by huddling his Pistols to deliver any more Oracles, because he had placed him in the Number of *Parricides*, tho' he had still spared him; for *Orestes* and *Almanon*, with whom the compared him, had killed their Mother in Revenge for their Father, which had some Shadow of Glory in it; but *Nero's* Crime was without Precedence.

When the Provinces had revolted against him, and that he found he was hated by every Body for his Cruelty and enormous Debaucheries, he killed himself, that he might avoid the Punishments his Crimes deserved.

NERVA, named *Caius*, succeeded *Domitian*, and was chosen Emperor by the Senate with unspeakable Joy; he happily began his Reign by putting forth a Proclamation for a general Pardon to all such as were banish'd or in Prison: He was a very just and good Prince; he was represented upon his Coin with a dry and wrinkled Face, his Eyes sink in his Head, and his Chin sharp: He was very old when he came to the Empire, and was afflicted with a very weak Stomach, which made him lean for want of Digestion; and this altered his Aspect, and hid his Inclinations: Tho' he had a large and Eagle Nose, yet he was not Valiant; 'twas rather a Sign of great Goodness in him; he had a pretty long Village: In the mean time they found in him several Signs of an Inclination to Passion from the Lines of his Face and Habit of his Body; and among the rest, a lean and thin Face, a sharp-pointed Head, a more than ordinary Tallness of Body, hooked Nose, Beetle-brows, and a dry and sharp Chin; in short, he died by being put into too violent a Passion against *Agrippinus*, after he had reigned One Year and Four Months.

NESSUS; the Centaur; a Son of *Ixion* and a Cloud, with whom *Hercules* having entrusted his Wife *Dianira*, for him to carry her over the River *Evenus*, he went to ravish her, which being perceived by *Hercules*, he shot him with an Arrow: At his Death he bequeathed his Shirt stained with his Blood to *Dianira*; giving her understanding, that if she could get *Hercules* to wear it, he should for ever love her: This therefore he sent unto him by *Lyons*, and as soon as he had put it on, he found his Body torized with so violent a Fire, that he threw himself Headlong into the Flames of Mount *Ossa*.

NESTOR, whom *Homer* proposed for an Example of Wisdom and Prudence, lived about 300 Years, and was found both in Body and Mind; whence it is, that when we would wish a Man a long Life, we wish him the Age of *Nestor*.

NEUROBATES; by this Name were a kind of Rope-dancers called, who walked not upon an extended Cord, but made several Tours and Leaps, as a Dancer does upon the Ground at the Sound of Musick.

NICANDER; was a famous Physician in Nero's Time, who wrote Two Poems concerning venomous Beasts, and Remedies against Poisons, called *Therica*, and *Alexipharmaca*.

NICETRIUM; the Prize at the *Olympick* and *Circensian* Games.

NILUS; the Nile, a River which crosses a great part of *Africa*, the Spring-head thereof being unknown till the last Age; the same is in a Territory which the Inhabitants call *Abain*, or *Sachela*, that is, *the Father of the Waters*: This River runs out of Two Fountains or Eyes, to use the Words of the People of that Country, that are at about thirty fathoms distance, each of them being about the same Circumference as one of our *Wheels* or a *Coach-wheel*, whose Bottoms are 16 or 17 Foot deep: The Inhabitants, who are Heathens, worship the largest of the Two, and to it offer several Cows in Sacrifice, whose Flesh they eat as if it were holy, and leave the Bones in a Place appointed for that Purpose, which at present makes a Mountain: Its above 2000 Years since *Herodotus* has made mention of these Cows that were sacrificed at the Sources of the Nile. The Inhabitants call it *Agau*, the same being in the Kingdom of *Ceylon*, 12 Degrees North Latitude and 55 Longitude. Its in a Plain about Three Quarters of a League long, surrounded with Mountains: At its going out from thence the River enters into a small Lake, then is lost under Ground for about a Musket-shot; and Three Days Journey from the Source thereof, 'tis so large and deep as to bear Vessels on't; but in about 100 Paces farther it runs cross some Rocks, so that one may easily pass over without wetting his feet: They sail upon it with Boats made of Mat, and well set together: It receives Three great Rivers into it, viz. the *Gema*, *Imquetul* and *Brantul*, and when it comes out of the Lake of *Dambel*, which is fifty Leagues over, it receives into it other large Rivers, viz. the *Ganara*, *Abea*, *Bake*, and *Aquora*, and lastly the *Iacisus* near *Egypt*: It hath Two principal Cataracts or Falls. At the second it falls into a great Abyss, and the Noise thereof may be heard at the distance of Three Leagues; the Water is forced with so much Violence, that it forms a kind of an Arch, and leaves so great a Space between, that a Man may pass it without being wet; and there also are Scats cut in the Rocks, where Travellers may rest themselves: The first Cataract or Water-fall of the Nile is about fifty Foot, but the second is three times as high: Its fall, that the Noise made by these Cataracts, render the Neighbouring People Deaf, tho' the same may

be heard Three Days Journey off, and that the Waters which spurt therefrom, appear like a Smoke. *Alexander* consulted the Oracle of *Jupiter Ammon*, in order to know where the Spring of this River was. *Sesostris* and *Ptolemy* sought for it in vain: *Cambyges*, as *Strabo* says, spent a whole Year to find it: *Lucan* witnesseth, that *Cæsar* said, He would have given over the Pursuit of the Civil War, if he were sure to find it. *Jean Veslius* hath wrote concerning the Original of the Nile, and other Rivers, and attributes the Rise and Overflowing thereof to the Rain, which fall between the Two Tropicks on the 1st of June, and which are the Causes of the fine Weather we enjoy in *Europe*. When the Nile rises up to 16 Degrees, they fear a Famine, but when it comes to 23 'tis a good Year: When 'tis too high, the Inundation is dangerous: The Measure for the Increase of the Nile was at the Temple of *Serapis*, and the Emperor *Constantine* caused the same to be carried to the Church of *Alexandria*.

Plutarch says the Egyptians adore the Waters of the Nile, and *St. Athanasius* intimates as much: The Nile was the chief Instrument of God's Blessing bestowed upon *Egypt*, as the same Author observes; and thus he in it have they made their God *Osiris*, as we believe *Plutarch*. And it ought not to be thought strange that *Osiris*, which is the Sun, should be also the Nile: For by the same Reason that the sun is *Osiris*, or the Active or Male Principle in respect to all the Earth, which is *Isis*, the Passive and Feminine Principle, the Nile is also the Active Principle and Author of the Fertility of the Land of *Egypt*, from which it receives all its Fecundity; so the Nile is *Osiris* likewise.

There are some also of Opinion, that the Name of *Osiris* come from the Hebrew Name of the Nile; for in Scripture the Nile is usually called *Nahal Mifraim*, *Fluvius Aegypti*, and simply *Nahal* or *Nebel*, from whence they made *Néil*: Again, *Mela* says, that the Nile at the Springs thereof was called *Nuchul*, quasi *Nachul*. But the same Scriptures give likewise unto the Nile the Name of *Schabar Niger*, because the Waters of the said River are very often troubled, muddy, and blackish; whence also it is, that *Plutarch* and other Greek Authors sometimes call it *μελας*. *Servius* and other Latin Writers name it *Melo*. From *Schabar* or *Schabar* they make *Siris*, which is the Name given to the Nile by *Dionysius*, in his Description of the World: *Siris ab Aethiopiis vocatur*. Its also believed, that the Reason why the Dog-star is called *Sirus*, is, because it hath borrowed its Name from the Nile, with which it hath so much Sympathy, the Overflowings of the said River being confined to the Dog-days. This being premised; 'tis not difficult to believe that the Nile

N I S

Nile or *Siris* have been worshipped under the Name of *Osiris*. The Overflowings of the *Nile* are so beneficial to *Egypt*, that there is no need of Rain in that Country. Thus the *Nile* unto them stood instead of *Jupiter*, who was held to be the Author of Rains. And this *Sibyllus* expresses in these Verses :

*Te propter nullos Telius tua postulat imbres,
Arida nec pluvio supplicat herba Fovi.*

And in *Athenaus* we read this Prayer put up to the *Nile*, as to the *Jupiter* of *Egypt*.

Αἰγύπτῳ Σεῦ Νεῖλε.

NIMROD. See *Nembrod*.

NINUS, was the Son of *Belus* and founder of the *Assyrian* Empire ; he continued the Building of the City of *Babylon*, which at first he made the Seat of his Empire, than founded *Nineve*, so called from his own Name: He made an Idol of his Father *Belus*, whom he would have to be worshipped by his People ; made it a Place of Refuge for all Malefactors, and was the Author of Idolatry.

NIOBE, *Tantalus* his Daughter, who died miserably through her own Vanity ; for she having bore a great many Children, was so rash as to prefer her self before *Latona*. At this *Apollo* and *Diana* growing angry, they killed all her Children with Arrows ; which made her pine away for Grief. The Poets say, that the Gods being touched with Compassion for this unfortunate Mother, which pined away with Tears and Sorrows, changed her into a Marble-stone, which by a Blast of Wind was carried as far *Lydia*, near unto the City of *Spylus*, where her marbled Body continually sweated as a Sign of her Mourning.

NISUS, King of *Megara*, who had an Hair in his Head of a Purple Colour, unto which was limited the Duration of his Reign ; which Story is taken from *Sampson's* Hair, wherein consisted all his Strength :

*Cui splendus ostro
Inter honoratos medio sub vertice canos,
Crinis inhebat, magnifiducia regni.*
Ovid. Metam. l. 8. v. 3.

Scylla, a Daughter of this King's, happening to fall in Love with King *Minos* during the Time of his Beseiging *Megara*, betray'd her Father, and cut off this fatal Hair : The City hereupon was taken, *Nisus* transformed into a Sea-Eagle, and *Scylla* being deserted by *Minos*, was changed into a Bird named *Cirius* :

N O A

*Sum pendebat in auras,
Ex modo factus erat fulvis Halcyetis alis, &c.
Plumis in avena mutata, vocatur
Cirius : & a tonso est hoc nomen adepta capillo.*
Ibid. v. 145.

Here is a double Etymology the one *Greek*, and the other *Hebrew*, and as *Ovid* hints, the Name of *Cirius* comes from *κείρειν* *tondere* ; but that of *Nisus* from the *Hebrew* *Neis* which signifies a Sparhawk.

NOBILITAS, *Antonius* *Cura*, Son to the Emperor *Severus*, has given us the Figure of it in a Medal of his, where the is represented in a *Roman* Lady's Dress, holding a Scepter in her Hand, and upon her Left Arm a small Statue of *Minerva*.

NODINUS or NODOSUS, a God that presided over the Knots that are in the Stalks of Corn.

NODUS GORDIUS ; the *Gordian* Knot, tis a *Greek* Proverb, which is said concerning a Knot that cannot be untied, and figuratively put for a Difficulty that cannot be relolved : It proceeds from an indissoluble Knot of Leather-thongs, which *Gordius* King of *Phrygia* laid up in the Temple of *Apollo*, in Commemoration of his being saluted King, because he was the first that entred into the said Temple. *Alexander* cut it with his Sword, because he could not untie it, for the Oracle had foretold, that the Person who untied it, should conquer *Asia*.

NOAH, the Son of *Lamech*, a just and upright Man, who found Favour with God, and who with his Family only escaped the Deluge, being shut up in an Ark by the Lord's Commandment. *Noah's* History has been applied to *Saturn* ; for *Noah* was the Father of all Mankind after the Flood : He was alio the King and Author of another Golden Age, while the Earth was peopled with no other than with his Children and Grand-children, whom he had brought up in Innocence and under whose Empire he left them to enjoy an entire Liberty : There were no Slaves in the first Age after the Deluge ; all Mankind making as it were yet but one Family. And whereas *Noah*, according to the Scripture, was the first that planted a Vineyard and brought up the Use of Wine, the Heathens gave *Saturn* alio the Glory of having taught Men the Art of Agriculture, and especially planting of Vines and the Use of the Sickle.

Athenaus, after *Berosus*, says the *Saturnalia* were celebrated at *Babylon*, as well as in *Greece* and *Italy* : And these *Saturnalia* were Days appointed for Debaucheries ; as if the Heathens had had a mind to keep up the Remembrance of *Noah's* Drunkennets, unto which he unadvisedly fell, before he had yet had a Tryal of the Strength of Wine. St. *Cyrill* relates unto us the Testimonies

N O M

nies of *Alexander Polyhistor* and *Abydenus*, who say, that *Xisuthrus* King of *Assyria*, escaped the Deluge, which *Saturn* had foretold should come, by putting himself, according to his Advice in an Ark together with all Kinds of Beasts; that he sailed to *Armenia*, and that he sent some Birds to know if the Waters were gone off the Face of the Earth. It's manifest, that this is the Story of *Noah* counterfeited, and that these Fables had their Origin in *Assyria*; inasmuch that the fabulous *Saturn* is the true *Noah*, and his Ark rested on the Mountains of *Armenia*. *Iheres* makes *Noah* one while to go into *India*, and at another time to *Egypt*: He lived 350 Years after the Deluge, and repopled the Earth according to the Command which God gave him: *St. Epiphanius* says, that *Noah* made a Division of the World between his Three Sons at *Remocorura* a Place upon the Frontiers of *Egypt*.

NOEMA, the Daughter of *Lamech*, whom *Moses* has joyned with *Fabal* and *Tubalcain*; *Genebrard* in his Chronicle says, she invented the Art of Spinning and Woollen Manufacturies, and so she was the *Minerva* of the Heathens, but as the Name of *Noema* signifies *Beautiful*, others have been of Opinion 'twas *Venus*; hereunto they add farther, that as *Noema* is in the Book of *Genesis* joyned with *Tubalcain*, so the Pagans said, that *Venus* was *Vulcan's* Wife.

NOMEN, a Name; the *Greeks* had but one Name, but the *Romans* had sometimes three or four, which they called *Prænomen*, *Nomen*, *Cognomen*, and sometimes *Agnomen*. The *Prænomen* is that which belongs to every Person in particular; the Name is that which denotes the House from whence one is descended, and the Surname is that which belongs to a particular Family or to a Branch of that House.

It was a Custom among the *Romans* to give to their Children the Name of the Family, to Boys on the 5th Day after their Birth, and to Girls on the 8th. But according to *Festus* and *Plutarch*, the *Prænomen* was not given them before they put on the Virile Robe, that is, at the Age of 17. Thus *Cicero's* Children were always called *Ciceronis pueri* till those Years, after which, they called them *Marcus filius*, and *Quintus filius*: As for the Slaves they had no other Name than that of their Master, as *Lucipor*, *Lucius* his Slave, *Luci puer*; *Marcipor*, *Marcus* his Slave, *Muci puer*. But yet afterwards they gave them a Name which generally was that of their Country, as *Syrus*, *Ceta*, *Dacus*, and when they were made free they took the *Prænomen* and Name of their Master, but not the Surname, in the room of which they retained their own Name. Thus that learned Freedman of *Cicero* was called *M. Iulius Iro*; and this was also observed with Respect to Allies and Strangers, who took upon them the Name of the Person by whose Favour they had obtained the Privilege of being Citizens of *Rome*.

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Varro says, that the Women formerly had their own proper and particular Names, as *Caita*, *Caitila*, *Lucia*, *Volumnia*, and these Names, as *Cainilian* observes, were distinguished by Letter inverted thus *C. T. W.* However, afterwards they gave them no Names, but if there was only one Girl, they did no more than give her the Name of her Family, and sometimes totemize the same by the Way of a Diminution, as *Tulla* or *Iulietta*: But if they were two, they call one *Major*, the other *Minor*; and if more, they were named according to their Age, *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, &c. or they made a Diminution of the same, as *Scandilla*, *Quarilla*, *Quintilla*, &c.

NOMENCLATOR; He was a Person among the *Romans* who accompanied those who laboured under-hand to be made Magistrates, and who told them the Names of all the Citizens they met with, that they might salute them, and call them by their Names, which was a very civil Custom, and much in use at *Rome*.

NONÆ; the *Nonæ*, *quasi Novæ*; being as much as to say, new Observation; tho'ts more likely the Name came, because that from the said Day to the *Ides*, there were always Nine Days. They computed Six Days in the *Nonæ* of *May*, *October*, *July* and *March*, and in the other Months only Four. Some believe that *Romulus* began the Month on the First Day of the Moon's appearing in the Evening, on which the Country People were oblig'd to come to Town, in order to know of the Pontiffs, the Time when the Feasts and other Ceremonies were to be celebrated; and in short, whatever they were to do, or let alone during the whole Month. And as the Sacrificer was on the same Day wont to cry the Word *καλῶ* with a loud Voice five times successively, if the *Nonæ* contained but Five Days, or Seven times, if they comprehended Seven; so the *Nonæ* perhaps got their Name, in that at first they were called *Nono Idus*, the 9th of the *Ides*, as they are put indeed in the place of the IX of the *Ides*. Besides, seeing there were Three different Variations, and such as are very considerable in the Course of the Moon; the 1st, When she is entirely hid by the Sun-beams; 2d, On the first Day of her appearing, when she rises at Night, and appears with Horns at her coming forth from under the said Beams; 3d, When she is at the full; 'tis thought that *Romulus* from thence took occasion to divide the Days of his Months, which he began always with the *Calends*, at the time when the Moon, *sub radiis Solis celaretur*, was hid by the Sun-beams, and afterwards gave the Name of *Nonæ* or *Novæ Lune* to the Day whereon the New Moon appear'd, and that of the *Idus* when she was at the full, or appear'd with a beautiful Face, the same Word coming from the *Greek* *ἰδού*

Idus

N U M

Idus, which signifies as much; from whence they give a Reason for the Inequality of the Days of the *Nones*: For, as it happens by a Composition of the Sun and Moon's Motions, that the Moon comes forth sometimes sooner from under the Beams of the other, and sometimes latter, and that this Difference is usually confined within the Space of Two Days: Its very likely, say they, that at the Time when *Romulus* instituted this Calendar, the Moon continued longer hid by the Sun-beams, in the Months of *March, May, July, and October*, and that upon this Occasion he allowed Seven Days to the *Nones* of these four Months, and only Five to the rest, during which the Moon got sooner from under the said Beams, and was visible.

NOVEMBER; 'twas formerly the 9th Month of the Year, instituted by *Romulus*, which consisted of Ten in all; and now 'tis the 11th. The Emperor *Commodus* called it *Exuperatorius*; but after his Death it reassumed its former Name: In this Month the Sun enters into *Sagittarius*; and it was under the Protection of *Diana*: On the first Day thereof they made a Feast to *Jupiter*, and performed the *Circensian Games*: On the Day of the *Nones* or fifth were the *Neptunalia* celebrated, which lasted Eight Days. On the 7th was held the Show of Ornaments: On the 3d of the *Ides* the Inclosure of the Sea: On the *Ides* the Feast called *Ledistemia*: On the 18th of the *Calends*, the Trial of Horses: On the 17th of the *Calends*, the popular Plays in the *Circus* for Three Days: On the 15th, the Traders Feast lasting Three Days: On the 13th, the Pontiff's Supper in Honour of *Cybele*: On the 11th, the *Liberalia*: On the 10th, they offered Sacrifice to *Pluto* and *Proserpina*: On the 8th, were the *Brumalia* celebrated, which lasted for Thirty Days: On the 5th, were performed the *Mortuary Sacrifices* to the frighted *Gauls* and *Greeks*.

NOVENSILES; were Heroes newly received into the Number of the Gods, or the Gods of the Provinces and Kingdoms which the *Romans* had conquered, and to which they sacrificed under the Name of *Dii Novensiles*.

NOX; the Night, the Daughter of *Terra* and *Chaos*, which the Poets represented in the Form of a Woman in Mourning, crowned with Poppies, and having black Wings, and riding in a Chariot drawn by Two Horses, surrounded with Stars, which served as her Guides: They sacrificed a Cock unto her. *Cic. L. 3. de Nat. Deor.* Says her Children were Love, Decent, Fear, Old Age, Miseries, Destinies, &c. The Night is part of the Natural Day, during which the Sun is not above the Horizon; the Ancient *Gauls* and *Germans* divided Time not by the Day, but by Nights, as you may see in *Cæsar* and *Tacitus*.

NUMA, called *Pompilius*; the Son of

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Pomponius Pompilius: He was born at *Cures*, the Capital City of the *Sabines*; the Fame of his Vertue made the *Romans* chuse him for their King, after *Romulus* his Death: He revived all the Ancient Ceremonies of Religion, and instituted new Ones; and writ down a whole Form of Religious Worship in Eight Books, which he caused to be hid with him in his Tomb after his Death. But one *Terenius*, says *Varro*, having an Estate hard by the *Faniculum*, as his Servant was ploughing near unto *Numa's* Tomb, he turn'd up the Books wherein the said Prince had set down the Reasons of his instituting such Mysteries. *Terenius* carried them presently to the Prætor, who, when he had read the Beginning of them, thought it was a Matter of that Importance as deserved to be communicated to the Senate: The Principal Senators having read some things therein, would not meddle with the Regulations of *Numa*, but thought it conducive to the Interest of Religion to have the said Books burnt. *Numa* had had Recourse to the Art of Hydromancy, in order to see the Images of the Gods in the Water and to learn of them the Religious Mysteries he ought to establish: *Varro* says, that this kind of Divination was found out by the *Persians*, and that King *Numa*, and after him *Pythagoras* the Philosopher made use thereof: To which he adds, that they also invoked Mens Souls upon this Occasion by sprinkling of blood, and thus is that which the *Greeks* called *Necromancy*; and because *Numa* made use of Water to perform his *Pyromancy*, they said, he married the Nymph *Egeria*, as the said *Varro* explains it: It was therefore by this way of *Hydromancy* that this inquisitive King learnt those Mysteries which he set down in the Pontiff's Books, and the Causes of the same Mysteries, the Knowledge whereof he reserved to himself alone: He boasted he had very often Conversation with the Muses, to whom he added a Tenth, which he named *Luna*, and made the *Romans* worship her.

He somewhat rectified the Calendar, and added Two Months to the Year, which at first consisted but of 10 Months, and so made them 12, adding every Two Year one Month consisting of 22 Days, which he called *Mercedinm*, and which he immediately placed after the Month of *February*; he lived about 80 Years and of them reigned 40. This *Numa Pompilius*, second King of *Rome* was indeed both a King and a Philosopher, who gave himself up so much to the Doctrine which *Pythagoras* afterwards published to the World, that many through a gross Ignorance of the Time took him to be a Disciple of *Pythagoras*: *Dionysius of Halicarnassus* has refuted this Error, by shewing that *Numa* was more ancient than *Pythagoras* by four Generations, as having reigned in the 6th Olympiad, whereas *Pythagoras* was not famous in *Italy* before

the

the 50th. The same Historian says, that *Numa* pretended his Laws and Maxims were communicated to him by the Nymph *Egeria*, which others believed to be a Muse; at last the said Historian says, *Numa* pretended to have that Conversation with a Celestial Mistress, that so they might believe his Laws were the Emanations of the Eternal Wisdom it self.

NUMERUS; a Number, is a Discrete Quantity, being a Collection of several separate Bodies. *Euclid* defines it to be a Multitude composed of many Unites. The perfect Number establish'd by the Ancients is Ten, because of the Number of the Ten Fingers of a Man's Hand. *Plato* believed this Number to be perfect, inasmuch as the Unites, which the *Greeks* called *Monades*, completed the Number of Ten. The Mathematicians who would contradict *Plato* here in, said, that Six was the most perfect Number, because that all its Aliquot Parts are equal to the Number Six: And farther, to make the Perfection of the Number Six to appear, they have observed that the Length of a Man's Foot is the 6th Part of his Height. There is an even and an odd Number; the Even is that which may be divid'd into two equal Parts, whereas the odd Number cannot be divid'd equally without a Fraction, which is more of an Unity than the even Number. The Golden Number is a Period of 19 Years, invented by *Metabo* the *Athenian*; at the End of which happen the Lunations and the same Epaet; tho' this Period be not altogether true: Its thought to have been thus called either because of the Benefit there is in the Use of it, or because it was formerly written in Gold Character. See *Arithmetica*.

NUPTIÆ, Marriages, from the Verb *nubere*, which signifies *to veil*, because the Bride had a Veil on of the Colour of Fire, when with she covered her self: They carried a lighted Torch, and sung *Hymen* or *Hymeneus*, which was a fabulous Deity of the Pagans, whom they believed to preside over Marriages: The Poets called him *foir Hymeneus*. See *Matrimonium*.

NYMPHÆ; a Nymph; a false Deity, believed by the Heathens to preside over Waters, Rivers and Fountains; some have extended the Signification here of, and have taken them for the Goddesses of Mountains, Forests and Trees. The Ancients took the Nymphs to be *Bacchus* his Nuries, whether it were because the Wine wanted Water to bring its Grapes to Maturity, or because the requisite Water should be mixed with Wine, that it may not disorder the Head. They have been sometimes represented each of them with a Vase, into which they poured Water, and holding the Leaf of an Herb in their Hands, which grows in Water and Wells; or else another while with that of a Water-Plant called *Nymphæa*, that took its Name from the Nymphs; and again, with Shells instead of Ves-

sels, and naked down to the Navel; the Nymphs were sometimes honoured with the Title of *Augustæ*, as other Deities were, which appears by this Intercription:

NYMPHIS
AUGUSTIS
MATURNUS
V. S. L. M.

That is, *Votum solvit libens meritis*: Maternus freely and fully discharging her Vow to the August Nymphs. This Epithet has been given them by way of Honour, because 'twas believed they watched for the Preservation of the Imperial Family.

NYMPHÆA; the Baths which were consecrated to the Nymphs; and therefore so called from them. Silence was more particularly required there; whence we read in an Inscription of *Gruter*, NYMPHIS LOCI, BIBE, LAVA, TACE; to the Nymphs of the Place, drink, bathe your selves, and be silent.

O.

O Is the Fourteenth Letter in the Alphabet, and the Fourth Vowel: The *O* by its long and short Pronunciations represents fully the *Omega* and *Omicron* of the *Greeks*; the Pronunciation whereof was very different, says *Caninius* after *Terentianus*; for the *Omega* was pronounced in the Follow of the Mouth with a great and full Sound, including two *oo*; and the *Omicron* upon the Edge of the Lips with a clearer and smaller Sound. These two Pronunciations they have in the *French* Tongue; the Long *O* they distinguish by the Addition of an *S*, as *coûte, coûte, morte*; or by the Diphthong *au*, as *haute, saute*, &c. and the Affinity there is between this Vowel *O* and the Diphthong *au*, is not without an Example in the *Greek* Tongue, wherein you have *αὐλαξ* or *ὠλαξ*, *sulcus*; *τραῦμα* or *τρώμα*, *vulnus*, according to the *Doric* Dialect, from whence the *Latins* have also used *caulex* and *colex*; *Caurus* or *Corus*, &c. And hence, perhaps, it is, that as this Diphthong *au* retains much of the *A*, so the *O* has some Affinity with the *A*; for the *Eolians* used *στέρης* for *στράτης*, *exercitus*: *ὄω* for *άνω*, *superius*; which was also imitated by the *Romans*, who took *Domo* from *δωμά*, and used *Fabius* for *Fovius*, according to *Festus*, *Favrens* for *Forrens*, &c. And in the *French* Tongue the *A* and the *O* are often joined together in the same Word, as in *Lam, faon, paon*, which are pronounced with *A* Long, as *Lam, fân, pân*; the *Romans* says, that in his Time some distinguished the

the Long *O* by these two Letters *AO*, which they did perhaps in Imitation of the *Greeks* who changed *ao* or *aw* as well as *oa* in their Contractions into *o*.

Again, the *O* has some Affinity with the *E*, whence it is that the *Greeks* from λέγω *dico*, have made λέγομαι *dixi*, and the like; that the *Etolians* used τρομέω for τρέμω, *tremo*; and the *Latins* from σπένδω, made *spondeo*; from *pendeo*, *pondus*; from *tego*, *toga*; and they used to say *adversum* or *advorsum*; *vertex* or *vortex*; *accipiter* for *acupitor*, a Bird of Prey; *kemo* for *homo*; *ambe* and *ambes* for *ambo* and *ambos*, in *Ennius*. But the *O* had still a greater Affinity with the *V*, whence the *Ancients*, as *Longus* says, easily confounded these two Letters, and tho' they writ *Consol*, they pronounced it *Consul*: *Cassiodorus* also informs us, they wrote *præstu* for *præsto*; *pubicum* for *publicum*; *colpam* for *culpam*. *Pliny* in *Priscian* says the same thing; and thence it comes to pass that *buc*, *iluc*, are used for *boc*, *illoc*, and this *Vingit* himself does:

Hoc tunc ignipotens calo descendit ab alto.

Æn. 8.

Quintilian also observes, that they used *Hecobæ*, and *Norrix* with an *O* for an *U*; and that of *Ulysses*, the *Etolians* had made *Ulysses*, from whence the *Romans* said *Ulysses*; and that, in short, his Masters wrote *servum* with an *O*, whereas from his Time forward they wrote the same with two *u*'s, *servum*. The two Diphthongs *oe* and *oi* come near the *Greek* Diphthong *oi*: The *O* among the *Latins* was very like unto the *V*; wherefore it often happened that the *oe* was changed into an *u*, as when from the Word *pœna* they made *punire*; and thus we may still find in some old Inscriptions *esum* or *esum* put for *usum*, *coivavit* or *cœvavit* for *curavit*; *munera* for *munera*; and so also they used *Puni* for *Peni*, and *bellum Punicum* for *Pœnicum*. *O* in Arithmetick stands for a Cypher; it was also made use of for a Numeral Letter that signified Eleven, and when they put a Bar above it, it stood for 11000.

OBELISCUS, an *Obelisk*, a very high Stone set up perpendicularly for an Ornament to some Place, which had often Inscriptions and Hieroglyphicks upon it. The Difference between *Pyramids* and *Obelisks* consisted in that the *Pyramids* have a large Base, but the *Obelisks* are very narrow: *Pliny* says, the *Egyptians* cut their *Obelisks* in the Form of a Sun-beam, and that the Word *Obelisk* in the *Egyptian* Tongue signified a Ray or Beam.

OBOLOS, a Copper Coin worth a Mille or Two Mites, which is not above one 3d of a Farthing in our *English* Money: Some will have it only to be the Quarter Part of a Denier, the Half of a Mille: The *Greeks* had Silver *Obols*

which were worth 11 Deniers, and as some would have it a *French* Penny (less by near a Fourth than the *English* Penny) and 4 Deniers. They had also Gold *oboles*. *M. Du Cange* says, there has been in *France* *Obols* of Gold and Silver, that the white *Obolus* was worth 3 Deniers, and was called *Obole tierce*, because it was the third Part of a *French* Penny. There were also Silver *Obols* that weighed a Denier and 15 Grains.

Obolus in *Physick* is a Weight of 10 Grains, or Half a Scruple, and there are 3 Scruples go to a Dram or Gros. The *Obolus* amongst the *Jews* was a kind of a Weight named *Gerah*, weighing 16 Barley-Corns. The *Obolus* with the *Stellians* was a Pound Weight: It was also a sort of Money: They pretend the *Romans* borrowed this Name from them: *Borellus* derives the Word from ὀβολός; because the same was long and small like a Needle, from whence also he derives the Name of *Obelisk*.

OBSEQUIE, *Obsequies*, Funeral Solemnities; they are Ceremonies performed at the Burials of Great Persons, the Word being derived from *Obsequium*, because these *Obsequies* are the last Devoirs we can render to the Deceased. See *Funus*.

OBSTETRIX, a Midwife, being such an one as delivers a Woman in Labour; *Hyginus* informs us, the *Ancients* having no Midwives, several Women died in Labour, because of their being ashamed to have Recourse to the Physicians for Help, and since there was a Law among the *Athenians* which forbade Women to have any thing to do with *Physick*: Hereupon a young Woman called *Agnosticia*, having a great Inclination to the Science, disguised her self in Man's Cloaths and studied it, and then went to Women in Labour, and for the removing of all Scruples from them, she made her Sex known unto them and then delivered them. The Physicians observing that this would make them lose their Practice among the Women, sued the said young Woman, and accused her of ill Practices in Respect to the Female Sex: In short, they got her condemned by the *Areopagites*, but she gave them Proofs of her Innocence in a full Assembly: Then the Physicians had Recourse to the Law which prohibited Women to profess *Physick*; upon which the *Athenian* Ladies interposed in the Matter, and got the Law repealed; so that Women were left at full Liberty to study that Profession.

OCCESTIO, Opportunity, an Heathen God, whom *Phædrus*, l. 5. Fab. 9. represents unto us thus: 'A Man with Wings, and ran so swiftly that he could go upon the Edge of a Razor without hurting himself. One that hath Hair before, and is bald behind, with his Body stark naked; one that cannot be possessed but by Prevention, and whom *Jupiter* himself cannot

H h h

not

'not recover, if he has once been left to escape,
'which denotes to us, that he that loses his Opportunity meets with it no more.

OCCIDENS; *the West*, It's one of the Four Cardinal Points of the Heavens and the Earth, the Place where the Sun and other Stars set in respect to us. The West of the Summer is that Point of the Horizon where the Sun sets, when 'tis in the Tropick of *Cancer*; the West of the Winter is that where the Sun sets, when 'tis in the Tropick of *Capricorn*; and this happens when the Sun comes to the Points of the Solstices; each of them is 23 Degrees and an half distant from the true Point of the West.

OCEANUS; the Ocean, is that main Sea which surrounds all the Earth; this Name, it we believe *Hesychius*, comes from *Ὠκεῖν*, which was the old Name thereof, and 'tis very likely proceeded from that Hebrew Word *Choug* or *Houg*, that signifies a Circle; because it goes round the Earth: This Word *Houg* is in Scripture often to be met with in this Sense; or if you will, *Ὠκεανός* comes from *ὠκός*, because of the Swiftness of its Motion. *Homer* in his *Iliads* makes *Oceanus* to be the Father of the Gods, and *Tethys* their Mother.

Ὠκεανόν τε Ὠκεὸν γένεσιν, καὶ μητιέεα Τηθύϊν.

This Opinion may have had its Origin from that Text in *Genesis*, where the *Chaos* seems to be represented like unto the Confusion of the Waters before God reduced them into order, and made a Distinction between them: In this Sense the Ocean and *Tethys*, that is, that Abyss which comprehended the Heavens and the Earth, as an immense Quantity of Waters, before the same were separated by the Distribution made of the *Chaos*; this Abyss, I say, might be called the Father and Mother of all the great Bodies, of which Nature was composed, and which bore the Name of Gods among the Heathens. And where *Plato* says, that *Oceanus* was begotten of *Calum* and *Tethys*, he means nothing else but the Ocean that was separated from the Heavens and the Earth, as it was upon the Reduction of the *Chaos* into order.

The innumerable Multitude of Petty Deities that preside over the Waters, whether they be Fountains, Lakes, Rivers, or Seas, might very well be the Occasion of giving unto the Ocean the Quality of the Father of the Gods: But in the main, this vast Number of Water-Gods, and their Genealogy, signifies no more than the Distribution of the Waters of the Ocean, which is done throughout all the Earth, and which by its Vapours or Subterranean Conduits supplies all Fountains, Lakes and Rivers, insomuch that 'tis nothing but the Element of Water, and the Ocean that is continually animated by the Soul

of the Universe, which makes its Divinity, according to the Language of the Heathens, *Virgil* in his *Georgicks* sacrificed to the Ocean.

Oceano libamus, air:

And he brings in *Aeneas* sacrificing a Bull to the Gods of the Sea. *Justine* relates, that when *Alexander* had subdued and passed thro' *Asia*, as far as the Ocean, he offered Sacrifice, and pray'd him to grant him an happy Return into *Greece*; *Oceano libamina dedit, prosperum in patriam reditum precatus.*

Diodorus Siculus says, that the Ancients gave the Name of *Ocean* to Moisture or the Liquid Element, which is as it were the Nutriment, and consequently the Mother of all Things, and that this is the Meaning of the Verse before cited out of *Homer*; and to clear the Thing fully, we may add what he says elsewhere concerning *Jupiter*, and the other Gods or Stars, that they went to *Oceanus* Habitation, to be entertained at a great Feast by him. *Diodorus* has said *Oceanus* and *Tethys* were the Nutriment of all Things; and *Macrobius* explains this Feasting of the Gods at *Oceanus* his House, by the Vapours of the Sea, wherewith the Stars were nourish'd, and wherewith they stood in need, for the Qualifying of their Heat, signifying *hauriri de humore alimenti sideribus*. This was an Opinion commonly entertained by a great many of the Ancient Fathers of the Church, who gave a Literal Explication of the Waters (which in Scripture are placed above the Firmament) and believed there was a great Quantity of Water above the Region of the fixed Stars, to allay the Heat of those Celestial Fires, and hinder them from burning the World. Tho' this Idea may seem odd, yet 'tis certain, the same is very agreeable to Truth, if it be considered, that the Stars being fiery Globes of an incredible Bigness, as well as the Sun, it was requisite to separate them from each other by very great Spaces filled with Air, and some Liquid Matter, wherewith to allay their Heat, and make them more tollerable, which in their own Natures were combustible; but 'tis no great Matter if the Name of Air or Water has been given to this Liquid Substance; wherein, as I may say, all these Globes or Luminaries, such as the Stars are, or dark Bodies, as the Planets and Earth, do swim. *Eusebius* gives us the Words of *Porphyry*, who applies the Fable of the Poets in this Case entirely to the Celestial or Elementary Bodies, and who says, that the Ocean was of a Liquid Nature in general; that *Tethys* was the Symbol thereof; that *Achelous* was drinkable Water; *Neptune*, the Sea-water; that by *Amphirrite* was meant, such Waters as are the Principle of Generation; Lastly, That the *Nymphs* and *Nereides* were such particular Waters, as are either sweet or salt.

ODE

OCTAVIUS CÆSAR, surnamed **AUGUSTUS**. See *Augustus*.

OCTOBER; the Month of *October*, being the 8th Month of the Year in *Romulus* his Calendar, and 10th in that of *Numa*, has always retained its first Name in Spight of all the different Names, the Senate and *Roman* Emperors would have given it: For the Senate ordered that this Month should be called *Faustinus*, in Honour of *Faustina*, the Wife of *Antoninus*, the Emperor; *Commodus* would have had it bear the Name of *Invidius*; and *Dominian* made it be called *Dominianus*, according to his own Name. This Month was under the Protection of *Mars*. On the 4th Day of it was celebrated the Solemnity of *Mundus Patens*. See *Mundus Patens*. On the 12th an Altar was dedicated to Fortune, entituled, *Fortuna Reduci*, to flatter *Augustus* at his Return to *Rome*, after he had pacified *Italy*, *Greece*, *Syria*, *Asia*, and *Parthia*. On the 13th was kept the Feast of Fountains, called *Fontinalia*. 15th, they sacrificed a Horse to *Mars*, called *October equus*. 19th was celebrated the Feast called *Armilustrum* in the Armies. 28th, and following Days, the Plays of Victory were performed, which *Sylla* instituted. Towards the End of the Month the *Vorumalia*, and *Sarmatian* Games were celebrated.

OCTOBER EQUUS; an Horse which was sacrificed to *Mars* in the Month of *October*; there was then a Race run with Chariots, drawn each by 2 Horses, and he that run quickest was sacrificed to *Mars*. *Plutarch* gives Two Reasons for this Ceremony; the first was to punish the Horse for the Taking of *Troy*; the second, because the Horse was a Martial Creature, and ought to be offered in Sacrifice to the God of War.

OCULARIA; Spectacles; its not believed that Spectacles were known to the Ancient *Greek* and *Latin* Poets; for it would be very strange if they had had any knowledge of them, that they never took an occasion to name them, and to make any Diversion with them upon the Stage: It would have been a Wonder that *Pliny* should make no manner of mention of them in his Chapter concerning the Inventors of Things: Indeed, there are some modern Authors who cite certain Fragments out of *Plautus*; such as *Faber oclarius*, and *Ocularianus* of Tomb-stones, and the Figure graven upon a Marble at *Sulmo*: But *Dart*, in a Dissertation of his, has shewed us the Weakness of all these Arguments. *M. Spon*, in the 16 Dissertation, *Of his Seariches after Antiquity*, says, That Spectacles were invented in the Time of *Alexander Spina*, a *Dominican* of the Convent of *Pisa*, in the Year 1313.

ODEUM; *M. Perrault* upon *Vitrucius*, says, 'Have been forced to retain the *Greek* Word, 'for it could not have been rendred into *French* ' (no more can it into *English*) but by a *Periphrasis*, which also would have been very difficult,

OED

forasmuch as neither Interpreters nor Grammarians do agree about the Use of this Edifice. *Suidas*, who holds that this Place was appointed to rehearse the Musick that was to be performed on the great Theater, grounds his Opinion upon the Etymology of the Word, which is taken from *ode*, that in *Greek* signifies Song.

The Scholiast on *Aristophanes* is of another Opinion, and thinks that the *Odeum* was a Place erected whereto to repeat. *Plutarch* in the Life of *Pericles*, says, It was built for those Persons, who heard the Musicians when they disputed for the Prize; but the Description he gives thereof, lets us understand, that the *Odeum* was built Theater-wise; for, he says, it had Seats and Pillars all round it, and was made with a sharp Top, with Masts and Sail-yards taken from the *Persians*. *Crauvius* the Comic Poet, upon this Occasion says by way of Raillery, that *Pericles* had ordered the Form of the *Odeum* of *Athens*, according to the Shape of his own Head, which was sharp, inasmuch that the Poets of his Time when they were minded to ridicule him in their Plays, intended him under the Name of *Jupiter*, *Scinos Cephalos*; that is, one who hath a sharp Head, like a Tooth-picker, which the Ancients made of a Shrub called *Scinos*, which is the Mastick.

OEDIPUS; the Son of *Laius* and *Jocasta*; *Laius*, King of *Thebes*, having married *Jocasta*, the Daughter of *Creon*, understood by the Oracle, that they should have a Son born of that Marriage, who should kill him; which made him command *Jocasta* to strangle all the Children she should bear: *Oedipus* being born, his Mother gave him to a Soldier to kill him, in pursuance to the King's Command, but he contented himself to make Holes in his Feet, and to run an Oger Twig thro' them, wherewith he hung him to a Tree upon Mount *Cithæron*. *Phorbas*, one of *Polybus* his Shepherds, who was King of *Corinth*, finding the Infant hanging in that manner, and taking pity of him, he made a Present of him to the Queen, who brought him up as her own Child; they gave him the Name of *Oedipus*, because of the Swelling that remained in his Feet, which had been pierced through. When he grew up, he went to consult the Oracle, in order to know who was his Father, answer was made, That he should find him in *Phœcis*; upon which he went thither, and meeting with him in a popular Tumult, he killed his Father *Laius*, and did not know him, as he endeavoured to appease them. *Juno* being an Enemy to the *Thebans*, sent the Monster *Sphinx* near unto *Thebes*, that had the Face and Speech of a Virgin, the Body of a Dog, the Tail of a Dragon, and the Claws of a Lion, with the Wings of a Bird. she propoled some Enigmatical Questions or Riddles to all Passengers, and if they could not resolve the same, she presently devoured them, H h h 2 inasmuch

inſomuch that no Body durſt come near the City: Hereupon they had Recourſe to the Oracle, who answered, they could not be freed from this Monster, unleſs this Riddle were explained, *viz.* What Animal it was that in the Morning went upon Four Feet, at Noon upon Two, and at Night upon Three. *Creon*, who had poſſeſt himſelf of the Kingdom after the Death of *Laius*, cauſed it to be publiſhed throughout all *Greece*, that he would quit his Kingdom, and give *Jocasta*, *Laius* his Widow, for a Wife to any one that ſhould explain the Riddle: *Oedipus* did it, and explained it thus ſaying, That it was a Man, who in his Infancy crawled upon all Fours like a Beaſt, leaning upon his Hands and Feet; that at Years of Maturity he went only upon his Two Feet; and at laſt being broken with Age, leaned upon a Stick as he walked. The Monster ſeeing her ſelf overcome, and tranſported with Rage, went and knock'd her own Brains out againſt a Rock. *Oedipus* as his Reward had the Kingdom given him, and ignorantly married his own Mother *Jocasta*. In the mean time the Gods ſent a terrible Plague upon *Athens*, to revenge the Death of *Laius*, which, according to the Oracle, whom they conſulted for that Purpoſe, was not to ceaſe, but with the Banishment of him who had killed him: Upon this they had Recourſe to the Art of Negro-mancy, for the Diſcovering of him, and it was found to be *Oedipus*; who then coming to know his Crimes, put out both his Eyes, and condemned himſelf to perpetual Banishment: He withdrew when he was very old to *Athens*, to die there, according to the Order of the Oracle, near the Temple of the terrible Goddeſſes, in a Place named *Equeſtra Colonus*, where *Nephtune*, ſurnamed *Equeſtra*, was worſhipped.

OENOMAUS, King of *Elis*, who had a very beautiful Daughter, called *Hippodamia*; when he underſtood by the Oracle, that his Son-in-Law ſhould be the Cauſe of his Death, he would not give his Daughter in Marriage to any one but he who ſhould outdo him in a Race, or elſe loſe his Life: *Pelops*, who was in Love with *Hippodamia*, accepted of the Offer, and having bribed *Myrtilus*, *Oenomaus* his Charioteer, he cauſed the Chariot to break in the middle of the Race, and threw down *Oenomaus*, who was killed with his Fall; ſo that by this means he got the Kingdom, and married *Hippodamia*.

ORIONE; a Nymph of Mount *Ida*, who fell in Love with handſome *Paris*, and foretold him the miſfortunes he ſhould one Day bring upon his Country by ſtealing away *Helen*. *Dionys Cretenſis* ſays, when ſhe ſaw the Body of *Paris*, which was brought to her to be buried, ſhe died of Grief.

OENOTRIA; that Part of *Italy* which lies towards *Sutry*, and called to from the Plenty of Wines it produceth. Some Authors

ſay it took its Name from *Oenotrius* the *Arcadian*, as *Pauſanias*; but *Varro* will have it from *Oenotrius*, King of the *Sabines*: This Name was afterwards given to all *Italy*.

OFIA; a Mountain which divides *Theſſaly* from *Macedonia*, and is famous for the Death of *Hercules*, who from it was called *Oetaus*; this Mountain abounded in *Hellebore*.

OGYGES, King of the *Thebans*, and the Founder of the City of *Thebes*, about 1500 Years before the City of *Rome*, according to *Varro*, L. 3. *de Re ruſtica*, tho' others attribute the Founding thereof to *Cadmus*. *St. Auguſtine* relates that a greater Deluge happened in this King's Time, than that of *Deucalion*.

OGYGIA; an Iſland between the Seas of *Phœnia* and *Syria*, famous for the Residence of *Calypſo*, who there entertained *Ulyſſes* after his Shipwreck, and with whom he ſtand ſeven Years. There is Reaſon to believe, that the Iſland of *Ogygia* is an imaginary Thing only. *Plutarch* places it in the Ocean Five Days ſail from *Britannia* toward the Weſt. *Pliny* puts it in the *Mediterranean*, near unto *Loerna*, and calls it *Calypſus*; and this he ſeems to ſay in favour of *Homer*, and to let us ſee that tho' Poet had ſome Reaſon to make *Ulyſſes* go into the Iſle of *Ogygia*, where that Hero received ſome ſecret Favour from Queen *Calypſo*. *Lucian* ridicules *Homer* and *Ulyſſes* upon this Occaſion very pleaſantly, where he ſays in his *Cœleſtial Navigation*, that he found *Ulyſſes* in the Iſle of the Bleſſed, and that that Hero charg'd him to carry a Letter to *Calypſo* into the Iſland of *Ogygia*; but herein he would not have himſelf forget that from the very Beginning of his Story he had proteſted he would not ſay a Word of Truth. *Ptolemy* ſpeaks of a Town in *Boeotia* in *Greece*, which he calls *Ogyges* or *Thisbe*, and was built by a Prince of that Country called *Ogyges*: The Name of the ſaid Prince gives ſome Cauſe to think, that *Fabius Pillo* ſpeaks of *Gomer* under the Name of *Ogyges*, and that *Ogyges*, *Sargon* and *Gomer* in that Age were the ſame Perſon: The Reaſon whereof is, that that *Ogyges* of *Ptolemy* reigned a little after the Deluge, as *Pauſanias* and *Boetius* aſſure us.

OLYMPUS; a *Phrygian*, who was an excellent Muſician, and Player upon ſtrung Inſtruments, and according to *Plutarch*, in his *Treaſure of Muſick*, brought the Invention thereof into *Greece*: He was alſo the firſt who at the Oblenquies of *Pylhon* play'd a mournful Tune after the *Lydian Mode*.

OLYMPUS; Mount *Olympus*, ſituated in that Part of *Theſſaly* which is towards *Macedonia*: Its very high, and the Air there always ſerene, which made the Poets take it for Heaven; they ſeign'd that *Jupiter* governed *Olympus*, that is Heaven.

OLYMPIADES; the *Olympiads*; a Chronological Term, being the Space of Four Years: The *Greeks* reckoned by *Olympiads*, every one of which contained the Space of Four whole Years; and these *Olympiads* took their Name from the *Olympick Games*, that were celebrated near the City of *Piza*, otherwise called *Olympia*, in *Peloponessus*, from whence the said *Games* were so named. These Games are also called *Ispiti*, because *Ispitus* instituted them, or at least wife renewed the Solemnities of them. The first *Olympiad* began in the Year of the World 3938, and of the *Julian Period*, *An.* 3258, and 777 Years before Christ's Nativity: The *Peloponessus* War began the first Year of the 87 *Olympiads*.

OLYMPICI, Ludi is understood; the *Olympick Games*: They were famous Games amongst the *Greeks* that consisted of Five sorts of Exercises, viz. Running, Whorlbat or Quouting, Jumping and Wrestling: *Pelops* was accounted to be the Instituter of them after the successful Battle he fought against *Oenomaus*, whereby he obtained *Hippodamia*. however *Hercules* deprived him of Part of the Glory of this Institution, either because he revived the Ceremonies thereof that had been neglected, or because he added to the Magnificence of the same; they were celebrated every Fourth Year near unto *Olympia* a City of *Ellis*: They became so solemn that the *Greeks* made them then *Epoch* to reckon their Years by, which were called *Olympiads*, and this lasted after the Reform of the Calender even to the Reign of *Constantine*; those who won the Prize were so much honoured, that when they return'd to their own Country, a Piece of the Wall was beat down that they might enter triumphantly in a Chariot into the City; *Cato* brought these Games to *Rome*, and *Augustus* instituted others like them which he dedicated to *Apollo* after his Victory at *Actium*.

OPS; the *Romans* gave the Name of *Ops* to the Earth, because of its Power to give us Relief: *ops* differs from *Opis*, and is one of the Names of *Diana* among the *Greeks*, because she assisted Women in Labour: its also the Name of one of *Diana's* Nymphs in the *Enecids*, L. 4. And thus *Servius* speaks concerning this Distinction of Names; *Cum Terram dicimus, hæc Opis facti, si Nympham dicamus, hæc Opis: si deitiam, hæc opis numero tantum placet*. We have said before, that *Caelum* and *Terra*, *Saturn* and *Ops* were the first Gods of the *Latins*.

ORACULUM, an Oracle; an ambiguous and obscure Answer which the Heathen Priests made to the People concerning Things to come, by making them to believe that the Gods spoke by their Mouths: The Madness and Blindness of the Heathens in respect to their Oracles cannot be sufficiently admired, the same being captious and obscure, and nothing like the

the pure Artifice of the Priests without any Diabolical Operation: The Custom of Consulting the Oracles was not known in the Golden Age, wherein they lived in Tranquillity of Mind, and perfect Innocence, whereas afterwards the inconsistent and restless Humour of Mankind lead them to make Enquiry after Futurity: *Ovid* indeed says, that *Themis* in the Time of the Deluge pronounced Oracles,

Fandicamque Themis quæ tunc Oracula tenebat.

But this is to make the Usage of Oracles to exist in the first Ages against the Judgment of *Strabo*, and what we read in the Scripture. For tho' God spoke to *Adam* and to *Noah*, yet 'tis certain that Divine Apparitions and Predictions, Divinations and the Responses of Oracles did not begin to be frequent till the Time of *Abraham*, to whom God began to make Promises of the Land of *Canaan*; that is, that it was not till the second *Milennium* was expired, when Men began to be engaged to the Service of God by Promises and frequent Predictions of future Blessings: And thus the Devil delay'd not to imitate amongst the *Gentiles*.

I do not know of any thing more ancient than what *Homer* lays concerning the Oracle of *Jupiter* at *Dodona*, which *Ulysses* went to consult, that he might learn of the Oak-Trees the way to goe back to *Ithaca*: However, *Herodotus* lays, that the *Phœnicians* having stole away Two Prophetesses from *Thebes* in *Egypt*; one of them they carried to *Lybia*, and the other to *Greece*; and that these set up Two Oracles, the one *Jupiter Ammon* in *Lybia*, and the other *Jupiter Dodoneus* in the Oak-Tree Grove of *Dodona*; thus Oracles had their Beginning in *Egypt*, and from thence passed into *Lybia* and *Greece*: Others have said, that there were Two Doves that were brought up at *Thebes*, which delivered Oracles at *Dodona* and *Ammon*: *Silius Italicus* is followed this Opinion.

In gremio Thebes gemmas sedisse columbas.

Strabo says, that the Oracles of *Dodona* and of *Jupiter Ammon* were silent in his Time; he speaks elsewhere at large of the Oracle at *Delphos*. *Tacitus* informs us, that *Germanicus* consulted the Oracle of *Apollo* at *Corinthen* in *Asia*: The Priest went down to it into a Cave, after having only taken the Names and Number of such as came to consult it, and answered all of them in Verse tho' he had not studied at all for it. *Lucian* in his Treatise *de Dea Syria*, of the Goddess of *Syria*, speaks of an Oracle of *Apollo*, wherein this God gave Answers himself, whereas as otherwise his Priests did it. When he was about to predict any thing, he shook himself; then his Priests took him upon their Shoulders,

'ders, and if they did not, he moved himself and
'sweated; when they took him up, he led them
'where he pleased, guiding them as a Coach-
'mandoes his Horses, turning this or that Way,
'and passing from one to the other, until the
'Chief Priest asked what he had a mind to know.
'If the Thing displeased him he went back, but
'if otherwise he advanced forwards, and I have
'seen him once raise himself up and pass thro'
'the Air: This is the Way they come to know
'his Will: and they do nothing either in Pub-
'lick or Private without having first consulted
'him: He foretells the Change of Times and
'Seasons, and even Death it self.

Cicero observes that all Nations have taken
their Divinations from such things as were most
familiar to them; the *Egyptians* and *Babylonians*
from the Stars: The *Indians*, from the Entrails of
the Beasts they sacrificed: The *Arabs*, *Phrygians*
and *Cilicians*, who were always in the Fields,
from the Flight and Singing of Birds: *Ammiti-
nus Murelinus* speaks of a singular Way of Di-
vination used among the *Scythians*, with long
Staves, (which the Women made Choise of)
being that which was called *Rhabdomancy*, where-
of the Scripture gives us an Example in the *As-
syrians* who made use of it. The Words of *Am-
miatus* are these; *Futura miro prajagunt modo.
Nam relictos vugas femine coligentes, easque
cum incantamentis quibusdam secretis prajituro
tempore discernentes, aperit quid porsendatur no-
munt.* *Nebuchodonosor* living Siege to *Jerusalem*,
made use of Three different Ways in order to
know the Event of his Interprize, *Commisericors*
fugatus, interrogavit Idola, extra consulunt; he ur-
ged *Rhabdomancy* by mixing and unmixing his Ar-
rows; consulted the Idols, that is the Oracles;
and inspected the Entrails of Beasts. And thus
the *Assyrians* and *Babylonians* might very well
communicate their Superstitions to the *Egyptians*,
who might afterwards send them from thence
into *Greece*; for in *Homer* we have neither any
Inspection made into the Entrails of Beasts, no
Oracles of the Idols consulted, nor any *Rhabdo-
mancy*; they were the Oak-Trees at *Dodona*, and
not the Idols that delivered Oracles. *Licodorus*
treats at large of the *Rhabdomancy* of the
Scythians, and *Strabo* speaks concerning that of
the *Persians*.

There is no Certainty that *Demons* delivered
Oracles, they were the Priests of those false
Gods that did it, and who for Money made what-
ever Answer the Enquirer pleased; and upon
this Account a little Treatise in *Latin* writ by
Van-Dalen, Doctor of Physick, may be consult-
ed: Its true, that *Mabius* pretends to refute
Van-Dalen, and one of the greatest Arguments
he produces is this; That God forbid the Chil-
dren of *Israel* to consult Vizards and Spirits of
Divination; from whence he concludes, that
Eythoon, by which Term *Demons* were meant,

were concerned with Oracles; but for the Re-
futing hereof, it may be said, That God speaks
of no other than Magick and Negromancy,
wherewith the *Demons* without doubt concern-
ed themselves: I need do no more than relate
a Passage out of *Lucian's* Dialogue concerning
Alexander the Quack, to convince People, that
the Imposture and Mice of Men had a greater
Share in those Oracles than the *Demons*, unless
it may be said that those who took upon them
to deliver Oracles were themselves inspired by
the Spirit of the *Demon*. *Lucian's* words are
these: That Impostor finding a favourable Op-
portunity, delivered Oracles for Money, ac-
cording to the Example of *Amphilocus*; who
after the Death of his Father *Amphiaraus*, being
driven out of *Thebes*, withdrew into *Asia*, where
he predicted Things to come for a Half-Penny
apiece to the *Barbarians*: Then he gave them
Notice that the God himself in such a Time
would give them Answers, and that every one
should write his Desire in a Letter sealed: Af-
ter which, shutting himself up in the Sanctuary
of the Temple, he called therein all who had gi-
ven him their Letters, according to their turn
by an Herald, and return'd them sealed to them
with the God's answer. It would not be diffi-
cult for a Man of Sense to find out the Cheat,
but these foolish People did not perceive that
he opened every Letter, and after he had in-
serted what Answer he thought fit, returned
them sealed up as before; for there are sever-
al ways to open Letters without breaking the
Seal; and I will give some Instances hereof,
that so a piece of Subtily may not pass for a
Miracle: In the first place you may with an hot
Needle loosen the Wax that fixes the Thread
to the Letter, without breaking the Seal at all,
and when you have read what you have a mind
it may be closed up in the same manner: There
is another Invention for this Purpose, and that
consists of Lime and Glew; or is prepared
with Mastick compounded with Pitch, Wax
and Brimstone, mixed with the Powder of a
very transparent Stone, whereof they make
a Ball, with which while the same is yet soft
they take off the Impression of the Seal, after
they have rubbed it with Hogs-grease, for it
hardens presently, and serves to make an Im-
pression as if it were the Seal it self.

Many have thought that Oracles ceased upon
the Coming of *Christ*, as *Eusebius* for one, who
grounds his Opinion upon a Passage taken out of
Porphyrie: 'I'll tell thee the Truth concerning
the Oracles of *Delfos* and *Clavos*, says *Apollo*
'to his Priest: Formerly there came out of the
'Bowels of the Earth an infinite Number of O-
'racles, and from Fountains and Exhalations,
'which inspired them with Divine Raptures;
'but the Earth by the continual Changes which
'Time has introduced, has reassumed, and cau-
'sed

O R A

'sed them to re-enter into her self, Fountains and Exhalations : There are no more left but the Waters of *Mycale* in the Plains of *Didymus*, and those of *Claros*, and the Oracle of *Parnassus*. Now this Passage does not say, that Oracles were ceased ; and moreover, it excepts Three of them ; which is enough to shew us, that Oracles did not cease at the Coming of *Christ*, seeing also we have several Proofs to the contrary in Ancient Writers, who make it appear, that Oracles lasted above 400 Years after *Christ's* Coming, and that they were not wholly silenced but with the total Destruction of Paganism. *Suetonius* in *Nero's* Life, says, That the Oracle of *Delphos* forewarn'd him to beware of 73 Years ; and that *Nero* believed he should not die before that time, not dreaming that *Old Galba*, who was of that Age, should dispossess him of the Empire. *Thiosthratus* in the Life of *Apollonius Tyanæus*, who saw *Domitian*, tells us, that *Apollonius* visited all the Oracles of Greece, and particularly those of *Dodona*, *Delphos*, and *Amphitræus*. *Plutarch*, who lived in the Reign of *Trajan*, informs us, that the Oracle at *Delphos* was still in being, though she was reduced to one single Priestess, whereas she formerly had Two or Three. *Dion Chrysostome* under *Adrian*, relates, That he had consulted the Oracle of *Delphos*, and had received an Answer, which to him seemed very intricate. In the Days of the *Antoninus's*, *Lucian* says, that a Priest of *Tyana* went to enquire of the false Prophet *Alexander*, if the Oracles which were delivered at *Didymus*, *Claros*, and *Delphos* were the true Answers of *Apollo*, or Impostures. After the *Antonines*, Three others contended for the Empire, viz. *Severus*, *Septimius*, *Pescenninus*, *Niger*, and *Clodius Albinus*. They consulted the Oracle of *Delphos*, says *Spartianus*, to know which of the Three was best for the Commonwealth, and the Oracle made Answer in a Verse : *The Black is the Best, the African is Good, the White is the Worst*. *Dion* who did not finish his History before the 8th Year of the Emperor *Alexander Severus*, that is *An. Dom.* 230. says, that still in his time *Amphilocus* delivered Oracles in a Dream : He also informs us, that there was an Oracle in the City of *Apollonia*, where what should come to pass was delivered as the Fire took hold of the Incense, which was thrown upon the Altar : In the Reign of *Aurelian*, about the Year 272, the Revolted *Palmyrenians* consulted the Oracle of *Apollo Sarpedonius* in *Cilicia* ; and they also consulted that of *Venus Aphacta*. A Deity much unknown, named *Bes*, delivered also Oracles upon Letters at *Abida*, in the farthest Part of *Thebais*, in the Reign of the Emperor *Constantinus*. Lastly, *Macrobius*, who lived in the Time of *Arcadius* and *Honorius*, *Theodosius* his Sons, speaks of a Deity at *Heliopolis*, in *Syria*, and of his Oracle : But *Theodosius* the Younger having

O R E

shut up all the Temples of the false Gods, and rated that of *Serapis* in *Egypt* ; all the Oracles became silent, and Paganism was upon Pain of Life forbidden to be publicly practised ; by the Edicts of *Valentinian III.* and *Martianus* in the Year 451.

ORCHESTRA ; the lower Part of the Theater, made in the Form of a Semi-Circle, and shut up at the midst of the Steps : It was so called, because that in the *Grecian* Theaters, it was a Place where they kept their Balls from *ὀρχήστρα*, which signifies to dance. The *Orchestra* among the *Greeks* made a Part of the Scene ; but at the *Roman* Theaters none of the Actors went down to the *Orchestra*, which was taken up with Seats for the Senators : The *Orchestra* now adays is the Place where a Consort of Musick is placed ; formerly it was the middle of all the Theater, which consisted of Three Parts, to wit, the Steps or Seats, which we call the Theater ; and the *Orchestra*, which is named the Pit : Among the *Romans* it was the Place where they placed the Senators ; but among the *Greeks* it was where they danced or kept their Balls that made part of their Plays.

ORCUS ; this comes from the *Caldee* Word *Arquus*, which signifies the Earth, in a Text of *Jeremy*, and is but a Dialect of the *Hebrew Arsefa*, and this Word is taken for Hell.

ORADES, Nymphs of the Mountains, which were so called from the *Greek* Word *ὄρε*, that signifies a Mountain.

ORESTES ; the Son of *Agamemnon* and *Clytemnestra*, who put her Husband *Agamemnon* to Death to revenge the Death of her Daughter *Polyxena* whom he had sacrificed. *Orestes* and *Elektra* his Sister killed *Clytemnestra*, that the Death of their Father might not go unpunished : *Orestes* after this Parricide ran mad, and with his Friend *Pylades* fled into *Scythia* ; he landed at *Lauros* whither *Epigonia* had been transported by *Diana*, and where she was her Priestess, to offer all Strangers who landed in that Country in Sacrifice to that Goddess : *Orestes* was taken and he had very like to have been sacrificed by his Sister, who did not know him ; but at last coming to be acquainted one with another, they fled away both together privately, and carried with them *Diana's* Statue, after they had killed *Ithos* who was King of that Country : *Orestes* returned to *Athens*, where after the Purifications appointed him by the Oracle, he came to himself again, and went to reside at *Orestes* a City in *Arcadia*, where he died with the stinging of a Serpent : The *Scythians* adored *Pylades* and *Orestes* as Gods, and built them Temples and Altars, as *Lucian* in his Dialogue of *Toxaris* or of Friendship, informs us, wherein he brings in *Toxaris* who was a *Scythian*, speaking to *Meneptus* in this Manner.

Toxar. Observe how the *Barbarians* (for so they call us) have better Sentiments of the *Greeks*, than the *Greeks* themselves: We have built Temples for those Men, whom you have not as much as erected Funeral Monuments for: Where will you find a noble Tomb either for *Orestes* or *Pylades* in *Argos* and *Myssena*; whereas they are adored by the *Scythians*? And tho' they were no Strangers, you have not thought them worthy of this Honour: But Virtue is adorable even in Enemies, wherefore what they have done for one another is graven in the Temple of *Orestes* upon a Brass-Pillar, and 'tis the first Thing we teach our Children: Their Actions are also set on the Walls of the Temple, where may be seen on one Side a Ship dashing her self to Pieces against a Rock, and those Two Heroes led Prisoners along, and crowned like Victims that were to be sacrificed; and on the other they are represented with their Arms in their Hands, breaking their Chains, and defending their Liberty at the Expence of many a Man's Life, and even of King *Phoebus*, then they carry away *Diana* and her Priestess, they are pursued as they begin to sail and their Ship attacked, but they make a gallant Resistance, and at last save themselves by Swimming, being either wounded themselves or amazed with the Wounds of others.

ORGLA; a Term made use of by the Heathens, whereby to express the Feasts and Sacrifices of *Bacchus*, which were more particularly celebrated upon Mountains by raving Women called *Bacchantes*. *Servius* says, that at first sorts of Sacrifices were called *Orgia* in *Greece*, and the same at *Rome* were named Ceremonies.

ORIENS, the East. The first of the four Cardinal Points of the World, where we see the Sun and Stars rise: The Point or Tropick of *Cancer* which intersects the Horizon, is called the Summer East; and the Winter-East is the Point of the Horizon that is intersected by *Capricorn*: In *Japan* and *Arabia's* Golden-Compass the East is found represented by the Sun with this Word *Orens*.

ORION, proceeded from *Jupiter*, *Neptune* and *Mercury's* Prince, who passing through the World arriv'd one Day very late at a poor Countryman's House, whose Name was *Lyneus*, and who received them very kindly, and in order to entertain them killed the only Ox he had: The Gods to reward his Liberality bid him ask what he would for his Reward and he should have it; upon which he prayed them, that he might be able to have a Child without being married; the said Gods presently causing the Ox his Hide which he had killed to be brought to them, they piled upon it, and bid him bury it in the Ground and not trouble himself about it till Ten Months end; when the Time was expired he found a Child there, which he called

Orion: *Hesiod* makes *Neptune* to be his Father, and *Euryale* the Daughter of *Minos* his Mother: He tells us, he had obtained a Power of *Neptune* to walk as lightly upon the Water, as *Iphicles* did over the Heads of Ears of Corn: Being gone one Day from *Ibex* to *Chio*, he ravished *Merope*, *Enopion's* Daughter, who struck him blind, and drove him from the Island; from whence he went to *Lemnos* to *Vulcan*, who brought him to the Sun, that cured him of this Blindness: As he went afterwards to ravish *Diana*, she caused him to be stung by a Scorpion, whereof, as *Lelephus* says, he died. *Homer* in his *Odyssey*, l. 3. relates, that 'twas *Diana* her self that shot him to Death with her Arrows, out of a Jealousy she had that *Aurora* was in Love with him: And this is confirmed by *Plutarch* in his *Fortune of the Romans*, where he says, that *Orion* was beloved of a Goddess: *Diana* in Compassion made him a Constellation (placing him before the Feet of *Taurus*) which consists of 17 Stars, in form like unto a Man armed with a Cuclias: It rises on the 9th of *March*, bringing Storms and great Rains with it, whence *Vergil* gave it the Epithet of *Orion aquiflav*; it sets *June* 21. *Lucian* in Praise of an House, speaking of the Sculpture, which adorn'd the Apartments, lays thus of *Orion*: 'This next is an old Story of Blindness, which imports, that some Body shew'd him the Way, he ought to follow in order to recover his Eye-sight, and the Sun that appear'd cured him of his Blindness; and this *Vulcan* contrived in the Isle of *Lesbos*.

ORPHALUS the Son of *Deagrus*, or according to others, of *Apollo* and the Muse *Calliope*; he was born in *Thrace*, and was both a Poet, Philosopher, and an excellent Musician, *Mercury* having made him a Present of his Flute on which he play'd so exquisitely that he stop'd the Course of Rivers, laid Storms, drew the most savage Animals after him, and made Trees and Rocks to move: Having lost his Wife *Eurydice*, who thumming the Embrace of *Amphion* King of *Arabia*, trod upon a Serpent who stung her to Death, he went down to the infernal Hell, where by the Melody of his Music he obtained Leave of *Pluto* and *Proserpine* for her to return, upon Condition he should not look behind him till he got upon Earth, but being overcome by an amorous Impatience, he turned about and lost his *Eurydice* for ever, upon which he conceived so great an Hatred to Women, that he endeavour'd to mislead others with the same, and this provoked the Women of *Thrace* to that Degree, that being one Day with Transports of Fury celebrating their *Orgia* they fell upon *Orpheus*, tore him to Pieces, and threw his Head into the River: *Lucian* writes concerning it in this manner: 'When the *Thracians* were men killed *Orpheus*, 'tis said, his Head was they threw into the River swim a long time

upon his Harp, uttering mournful Tones in Honour of the said Heroe, and that the Harp being touched by the Wind; answered the mournful Song; and in this Condition they arrived at the Isle of *Lesbos*, where the People erected a Funeral Monument for him, in the Place where *Bacchus* his Temple now stands, but they hung up his Harp in *Apollo's* Temple, where the same was kept a long time till the Son of *Pittacus* having heard say, that it play'd of it self, and charmed Woods and Rocks, had a mind to have it for himself; and so bought it for a good Sum of Money of the *Sacristan*; but not thinking he could play lately in the City, he went by Night to the Suburbs where as he went about to touch it; the same made such a dreadful Noise instead of the Harmony he expected, that the Dogs run tother and tore him in Pieces, and so was attended with the same Fate herein as *Orpheus* himself. There are some Authors who say, that the *Menades* tore *Orpheus* in Pieces, because he having sung the Genealogy of all the Gods, had said nothing of *Bacchus*, and the said God to be revenged on him caused his Priestesses to kill him. Others say, this Misfortune befel him by the Relentment of *Venus*, to whom *Calliope Orpheus* his Mother had refused to give *Adonis* any longer than for 6 Months in the Year, and that to revenge the same, she made all the Women in Love with *Orpheus*, and that every one of them being minded to enjoy him, they had in that manner tore him in Pieces.

Cicerotus says, that *Aristotle* thought there never was such an one as *Orpheus*, and that the Poems which were attributed to him, were the Works of a *Pythagorean* Philosopher. In the mean time, 'tis hard to doubt there was such an one, after so many Testimonies of the Ancients to the Contrary, since *Paulanias* makes mention of *Orpheus* his Tomb, and of the Hymns he had composed, which he says, came but little short of the Elegancy and Beauty of those of *Homer*, but that his Wit was attended with more Religion and Piety than the others. *St. Justin* reports, that *Orpheus*, *Homer*, *Solon*, *Pythagoras* and *Plato* had travelled into *Egypt*, that they got there some Knowledge of the Scriptures, and that afterwards they retracted what they had before written concerning the superstitious Worship of their false Deities in Favour of the Religion of the true God; *Orpheus*, according to this Father, in his Verses spoke very clearly concerning the Unity of God, as of him who had been, as it were the Father of that extravagant Multiplicity of the Heathen Gods.

The Table made him after his Death to be changed into a swan, *Lucian* informs us also in his Judicial Astrology, that he gave the *Greeks* the first Insight into Astrology, tho' but obscurely and under the Veil of divers Mythes and

Ceremonies: For the Harp on which he celebrated the *Ogria*, and sung his Hymns and Songs, had Seven Strings which represented the Seven Planets, for which reason the *Greeks* after his Death placed the same in the Firmament and called a Constellation by its Name.

O R U S or H O R U S, King of *Egypt*; the Son of *Osiris*; the *Greeks* call him *Apollo*, because perhaps, he divided the Year into Four Seasons, and the Day into Hours. See *Horus*.

O S I R I S, was a God and King among the *Egyptians*, to whom they gave also divers other Names: *Diodorus Siculus* says, that some took him for *Serapis*, others for *Bacchus*, *Pluto*, *Ammon*, *Jupiter* and *Pan*. After that *Osiris* King of *Egypt*, who was the fifth of the Gods, that reigned in that Country, after, I say, *Osiris* was killed by his Brother *Isyon*, it was believed his Soul went into the Body of the Ox *Apis*, and into all the rest which were successively substituted in his Stead, and this Ox was looked upon as the Image and Soul of *Osiris*, according to the Testimony of *Diodorus Siculus*; and as there were Two sacred Oxen in *Egypt*, the one named *Apis* in the City of *Mempbis*, and the other called *Marcus* in *Isiopolis*, the same *Diodorus* says, they were both consecrated to *Osiris*; *Taurus sacros tant Apim quam Marcum Osiridi sacros & dicatos esse, & pro Dns coli, apud universos promissum Aegyptios sanctum est*. *Diodorus* afterwards sets forth at large how the Worship and Mysteries of *Osiris* were carried from *Egypt* to *Greece* under the Name of *Bacchus* the Son of *Semele* the Daughter of *Cadmus*, originally descended from *Thebes* in *Egypt*; for the Daughter of *Cadmus* having had a Bastard Child that was very like unto *Osiris*, *Cadmus* to save the Honour of his Daughter desired her Son after his Death, making him to pass for another *Osiris* the Son of *Jupiter*: *Orpheus* a little after went to *Egypt*, and in Acknowledgment of the Kindness he had received from *Cadmus* his Family, he publish'd these same Mysteries in *Greece* but so as to attribute to *Semele's* Son, all that had been said of the true *Osiris* several Ages before; and so the *Osiris* of *Egypt*, and *Bacchus* of *Greece*, the Mysteries of the *Egyptian Osiris*, and those of the *Grecian Bacchus*, were one and the same. *Herodotus* attributes the bringing of this Name, History, and Mysteries of *Osiris* or the *Egyptian Bacchus* into *Greece*, to *Melampus*, who was ancestor than *Orpheus*.

The *Egyptian* Tradition, according to *Diodorus Siculus*, was, that *Osiris*, *Isis* and *Isyon* were the Sons of *Saturn* and *Rhea*, or rather of *Jupiter* and *Juno*; that *Osiris* is the same with *Bacchus*, and *Isis* the same as *Ceres*, that *Osiris* and *Isis* reigned with extraordinary Mildness, and conferred great Benefits on their Subject; that they hindered Men to eat one another any more; that *Isis* invented the Sowing and Use of Corn,

and made several excellent Laws; that *Osiris* was brought up at *Nyssa* in *Arabia Felix*, and going for one of *Jupiter's* Sons, they called him *Διόνυσος*; that he applied himself to Agriculture, and first taught how to plant Vines: That *Hermes* or *Mercury* was his Secretary in sacred Things; that he was minded to travel all over the World to teach Mankind the Use of Corn and Wine; and in his Absence recommended *Mercury* to the Service of *Isis*, to *Hercules* the Government of *Egypt*, to *Bustis* that of *Phœnicia*; and *Lybia* to *Anteus*; that he was accompanied by *Apollo* his Brother; *Anubis*, *Macedo*, *Pan* and *Triptolemus*; that having passed over *Africa Asia* and *Europe*, he built the City of *Nyssa* in the *Indies*, defeated *Lycurgus* in *Thrace*, and at last returned home; he was killed by his Brother *Typhon*; that *Isis* and *Orus* his Sons reveng'd his Death, and having slain *Typhon*, they paid Divine Honours to *Osiris*, whose Members *Isis* very carefully gathered together, which *Typhon* had divided between the Murderers. *Plutarch* observes that the *Egyptians* took *Osiris* for a good Genius, and *Typhon* for an evil Genius, and the Principle of all Evil. *Plutarch* wrote a particular Treatise concerning *Isis* and *Osiris*; wherein an Account is given of the Birth, and great Exploits of *Osiris*, of his Conquests, Benefits to Mankind, the secret Contrivances of *Typhon* against him, his Death, and the Care taken by *Isis* for his Dedication. At last he pretends that *Osiris* and *Isis*, from good *Genii* as they were, became Gods, as a just Reward of their Virtue, and that *Osiris* is *Pluto*, and *Isis*, *Proserpina*.

Symeus, Bishop of *Cyrene*, who wrote a Treatise concerning Providence, confines himself almost wholly therein to the Explaining of the Fable or History of *Osiris*: He begins with this Reflection, That if the same be a Fable, its full of Wit, since the *Egyptians* were the Authors thereof; and if it be more than a Fable, it deserves our Pains to make a further Inspection into it; he afterwards gives the same Account as other Writers have done, of *Osiris* and *Typhon*; and says, that their Father was a King, Priest and a God, because the *Egyptians* pretended they had been govern'd by the Gods before the Kingdom fell into the Hands of Men: Afterwards he gives a Description of the Reign of *Osiris*, which was a Reign of Justice, Piety, Clemency and Liberality itself. *Typhon* dethroned and banish'd him, and assuming the Government, reigned in all manner of Vices, and with all imaginable Cruelty. But the Patience of the People being worn out, they recalled *Osiris*. *Typhon* was punished by the Gods, and *Osiris* recovered the Crown. *M. Spen* in his *Searches after Antiquity*, gives an Account of an Idol of *Osiris*: 'I remember, says he, that being formerly at *Tydena*, I saw among the Curiosities of their Anatomy-School, two small Idols: The first is

'an *Osiris*, that was a famous Deity among the *Egyptians*, having a Miter on his Head, at the lower part whereof there was an Ox's Horn on each side; for he was thus worshipped in the Form of an Ox, because he had taught Mankind the Art of Tillage; in his Left Hand he held a Staff bent at the End, and in his Right a Triangular Instrument: This last was very like unto a Whip with three Cords. *Plutarch* says, that *Osiris* commanded over the Dead, and might not this Whip be the Insign of his Authority, as the Furies are represented with a Whip and Torches.'

OSSA; a Mountain upon the Frontiers of *Thessaly*, that is covered all over with Wood and Snow. *Seneca* says, that this Mountain was joined to *Olympus*, but that it was separated by the Labour of *Hercules*: It was a Place of Retreat for Giants and Centaurs.

OSTRACISMUS; *ostracism*; it was a kind of Banishment, in Use among the *Greeks*, of such Persons whose over-great Power the People suspected, as fearing lest the same should degenerate into Tyranny: This Banishment was not accounted dishonourable, because 'twas not a Punishment inflicted for any Crime: It lasted Ten Years, and in the mean time the exiled Person enjoy'd his Estate: It was thus called because the People gave their suffrages by writing the Name of him whom they were minded to banish upon Shell: *Aristides* was exiled in this manner, because he was too just, as *Plutarch* says in his Life.

OTHO, named *M. Silius*, was the 8th Emperor, and succeeded *Galba*, whom he put to Death: The Medals which we have of him, make him somewhat like unto *Nero*, which caused the People to cry, *Otho non Nero*: But yet he was not so fit, tho' otherwise he had the Mien and Delicacy of a Woman: He was shaved every Day, and wore a Peruke, because he had but very little Hair: His Peruke may be distinctly observed on his Silver and Gold Medals; and 'twas he that brought the Use of Vigs into *Italy*: The Brass Medals of this Prince, which are all of them *Egyptian* or *Syrian*, do not represent him with a Peruke, perhaps, because they did not know the Use thereof in those Countries; and so they do not give to exact a Resemblance of him as the *Lamones* stamped in *Italy*. His Inclinations were conformable to those of *Nero's*, and this Conformity made them contract to entertain a Friendship, that every Thing was in common between them, even to their Wives, without entertaining the least Jealousie thereupon: However, when *Otho* became Emperor, he appeared of a better Disposition, and perhaps put a Constraint upon himself, that he might procure the Favour of the People: He shew'd both Courage and Bravery against *Vitellius*, his Competitor for the Empire, and beat him three times,

times, but at last being gulled with Proposals of Peace, he was defeated; which Misfortune made him resolve to kill himself, rather, if *Suetonius* is to be believed, out of a Sense of Pity for the Death of so many Men that lost their Lives in endeavouring to support him, than out of an Effect of Despair: And as his Resolution to kill himself was looked upon as a great Action among the *Romans*; *Suetonius* cannot forbear admiring him, saying, That tho' he had the Complexion of a Woman, he being fair, clear-skinned, and without Hair, of a middle stature, with small Feet, yet his Body was not answerable to so much Resolution as he shewed at his Death.

O V A T I O; an *Ovation*; a lesser Triumph amongst the *Romans*, which was allowed some Commanders that had won a Victory without the Effusion of much Blood, or for the Defeating of Rebels, Slaves, Pirates, or other unworthy Enemies of the Republick of *Rome*. Their Entry was on Foot, and sometimes on Horse-back, but never in a Chariot; and they wore Crowns of Myrtle, which they called *Ovules*, having all the senate following of them. This Word *Ovatio*, according to *Servius*, is derived from *Ovis*, because the Conqueror sacrificed a sheep only upon this Occasion to *Jupiter*, whereas in the great Triumphs they sacrificed a Bull; others derive it from those Acclamations and Shouts of Joy made by the People, in Honour of the Solemnity: This sort of lesser Triumph was established in the Year of *Rome* 250 or 251, and 'twas the Consul *Posthumius Tubertus*, that after the Defeating of the *Sabines*, brought up the Custom of it.

OVIDIUS NASO; a *Latin* Poet, born at *Sulmo*, a considerable Town of the *Peligni*, in *Italy*, in the Consulship of *Hirtius* and *Pansa*, that is in the Year of *Rome* 711. He was banish'd into the Province of *Tomus* in *Asia*, for making Love to *Julia*, *Augustus* his Daughter, or as others will have it, for writing lascivious Verses, touching the Art of Love: He died at *Tomos*, January 18th, of the *CXCIX Olympiad*, that is in the 4th Year of the Reign of *Tiberius*, and 17th of our Redemption: The Sweetness that is to be met with in several Parts of this Poets Works, makes us concerned for those that are lost, as the Six last Books de *Fallis*, &c. He gives an Account himself of the Cause of his Banishment and Ruine in the following Distick.

*Ille ego qui suam tenerorum luser amorem,
Ingenui perii Naso Poeta meo.*

P.

P Is a Consonant, and the 15th Letter in the Alphabet, being a Numeral Letter that signifies 100, according to *Ugution*; but *Baronius* believes it signifies a Septenary Number: When a little dash is put over it, it stands for 400000. The *P* and *B* are so like one another, that *Quintilian* declares, that in the Word *obtinuit*, his Reason required him to put a *b*, but that his Ears could hear nothing but a *p*, *optimis*: For which Reason we see in ancient Inscriptions and old Glosses that these two Letters have been often confounded, as *apsens* for *absens*, *obtinuit* for *optimus*, *pleps* for *plebs*, *poplicus* for *publicus*, &c. Hence also we have *suppono* for *subpono*, and *oppono* for *obpono*, still in use. Several Nations also often pronounce one of these Letters for the other, as the *Germans* particularly, who say *ponum vinum* for *bonum vinum*. The *Greeks* often put them for one another; and *Plurarch* says, that 'twas usual with those of *Delphos*, to say βατῆν for πατῆν, βικῆν for παῖκῆν: And so among the *Latins*, as often as an *s* followed, the *b* was changed into a *p*, as *scribo*, *scripsi*: These two Letters have also this in common, that they often slip into Words, where there is no need of them, as *Abporto* for *Asporto*.

P A C T O L U S; a River in *Lydia*, that rises in Mount *Imolus*; it brings Golden Sands down with it: The Poets feigned this Gold-sand proceeded from *Melus* his having washed himself therein, and that he left there the Gift which he had received from *Bacchus* to change all Things into Gold.

P A E A N; a Song of Rejoycing, sung in Honour of *Apollo*. *Io Paean*, the Original of this Word was this: *Apollo* being grown up, bethought himself of the Injury which his Mother had received from the Serpent *Pyrhon*, and so engaging with her in a fight, he slew her with his Arrows: During the Combat, these Words were heard repeated, *Io Paean*; from hence it became a Custom to sing the same at the Publick Games, at Triumphs and Victories both in *Rome* and *Greece*: This song was also made use of after a Victory, in Honour of *Mars*; as it was likewise for the Curing of some sickness, wherewith any were afflicted; and then they addressed themselves to *Apollo* the God of Physick.

P A L O N, *Enlymion's* Son, and the Brother of *Epeus*, who in a Race being out-done by him, resigned the Kingdom to him, according to Agreement: Then he retired towards the River *Axus*, and gave Name to that Part of the Country of *Macedon*, which was called *Paeonia*. There was another Person of this Name, who had great skill in Physick, and who cured *Pluto* of the

P A L

grievous Wounds he ha^e received from *Hercules*.

P A L E M O N, the Son of *Athamas* and *Ino*, called before *Melicertus*, but took upon him this *Greek* Name of *Palemon*, when that being thrown into the Sea with his Mother *Ino*, they were both deified by *Neptune*, and reckoned amongst the Gods of the Sea: The *Latins* gave him the Name of *Portumnus*, because that they committed the Care of Ports and Havens unto him. *Theseus* instituted Plays in Honour of him, called the *Isthmian* Games, where the Victors were crowned with Branches of Pine.

P A L Æ S T R A; was a publick Building among the *Greeks*, for the Performing of all sorts of Exercises, as well of Body as Mind, as consisting of a College and an Academy, in the Sense wherein the Words are modernly taken: Tho' the greatest part of Authors take *Palestra* to be but as an Academy for bodily Exercises, according to the Etymology of the Word, which comes from *πάλλαι*, that in *Greek* signifies Wrestling, which was one of the most famous Exercises among the Ancients: This was one of the Divisions at the *Olympick* Games, and there was a Prize assign'd for it. Foys are Sights in Wrestling. *Philostratus* made a Picture of the *Palestra*, which is represented like a young Nymph full of Vigour and Strength, and he would have her to be *Mercury's* Daughter, who invented this sort of Exercise in *Arcadia*.

P A L A M E D E S; the Son of *Nauplius*, King of the Isle of *Eubœa*, and an irreconcilable Enemy to *Ulysses*; he added Four Letters to the *Greek* Alphabet, *Ξ, Φ, Χ, Θ*. He also invented Weights and Measures: He appointed the Watch-word to be given in Armies, and the Way to form a Battalion according to the flying of Cranes, which for that Reason were called *Palamedes* his Birds. They make him to be a great Astrologer, he having regulated the Years according to the Course of the Sun, and the Months according to that of the Moon: He was stoned to Death by the *Greeks*, being falsely accused of holding Intelligence with *Prizamus* by *Ulysses*.

P A L A T I N U S; Mount *Palatine*; one of the Seven Hills of *Rome*, and is called either from the *Palantes*, who came and dwelt there with *Evander*, or from *Palantia*, *Latinus* his Wife, or from *Pales* the Goddess of Shepherds. The King's Palace stood upon this Mountain, and from hence King's Courts came to be called *Palatia*. *Romulus* was brought up on this Mount.

P A L E S; the Goddess of Shepherds, who was beloved of *Apollo*: There was a Feast celebrated in Honour of *Apollo*, April 20 or 21, by offering Sacrifices, and making great Fires of Straw and Hay, which were kindled with great Rejoy-

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cings, and by Sound of Drums and Trumpets; the Country People leaped over these Fires, and purified their Cattle therewith, in order to keep them from the Mange, and other Distempers. See *Palilia*.

P A L I L I A; they were Feasts, and Publick Rejoycings made as well in the City as Country, April 20th, in Honour of *Pales* the Goddess of Flocks, to intreat her to make them fruitful, and preserve them from the usual Diseases. Fires were kindled both in City and Country, such as are at this Day used in Popish Territories on St. John's Eve: And the same were made with Bean-straw, Horse-blood and Calves-Ashes, which Calf they took out of the Cow's Bell, that they sacrificed on the Day of the *Fordicidia*, at what time the Chief of the Vestal Virgins burnt those Calves, and gathering the Ashes very carefully up, they reserved the same for a Pertume on the Day of the *Palilia*, that so the People and their Cattle might be purified therewith: 'Twas to her that they went to fetch those Ashes, which afterwards they threw into the Fire, as *Ovid* tells us, *Fast. L. 4. V. 731.*

*I, pœte virginæa populus fustimen ab aræ:
Vesta dabit, Vesta numine purus eris
Sanguis equi fustimen erit, vituliq; favilla.
Iertia res, duræ culmen inane fabæ.*

The People danced about the Fire, and purified themselves thus: In the Country they lighted a great Fire in the Morning, made of the Branches of Olive, Pine and Lawrel, and threw some Brimstone upon it, then went to fetch the Cattle, which they drove round it, and drew in the Smell that came therefrom: This Ceremony *Ovid* describes at large:

*Pastor oves futuras ad prima crepuscula lustret.
Ult prius spargat, virgaque verat humum.
Frontibus Et fixis decorantia ovila ramis,
Et tegat ornatus longa coram fores.
Cerulei fiant puro de fustio: fiant,
Lulæque summi fustio bales ovæ.
Væ mares olæ, redamque, herbæque Sævas,
Et crepet in mediis laurus adusta focis.*

They afterwards offered Sacrifice to the Goddess which consisted of Milk, boiled Wine and Millet, the same being accompanied with Vows and Prayers for the Fruitfulness and Preservation of their Flocks, then they fell to eat and divert themselves, leaping over the Fire which they had kindled with Straw or Bean-straw. These Feasts were also performed in Honour of *Rome's* Original, which was on that Day founded by *Romulus*.

PALICI

P A L

PALICI; they were Gods famous in *Sicily*: *Diodorus Siculus* says, the Temple of these Deities was much revered and very ancient: In it there were two very deep Basins of boiling and sulphurous Water, which were always full without ever running over: In this Temple it was that they took the most solemn Oaths, and Perjuries were there presently punished with some terrible Punishment. Some lost their Eyesight, inſomuch that thoſe Oaths determined the moſt intricate Cauſes: This Temple was alſo uſed as an *Aſylum*, for ſuch Slaves as were oppreſſed by their Maſters; the Maſters not daring to break the Oath they took there, that they would uſe them more kindly. *Silius Italicus* in a Line and an half has expreſſed all that *Diodorus* ſays,

*Et qui præſenti domitant perjura Palici
Peſtora ſupplicio.*

Macrobius obſerves very well that the River *Symmetus* being in *Sicily*, the Temple of the *Palici* was there alſo, according to *Virgil*;

*Symetia circum
Flumina, pinguis ubi & placibilis ara Palici.*

He adds, that the firſt Poet that mentioned it was *Eſquilus*, a *Sicilian*; he relates a Fable out of him, concerning a Nymph whom *Jupiter* had raviſhed, and who for fear of *Juno* hid her ſelf in the Earth: At the Time of her Delivery, ſhe brought forth Two Brothers, which were called *Palici*, ἀπὸ τῆς πάλης ἰκένθαι, as being ſuch as had entred into the Earth, and came out again. The Word *Palici* comes from the Hebrew *Palchin*, that ſignifies *venerabiles*, *colendi*; and from *Pelach*, *colere*, *venerari*. And *Eſquilus* himſelf ſeems to intimate as much by this Sentence; *Summus Palicos Jupiter venerabiles voluit vocari*. *Heſychius* ſays, that the Father of theſe two Brothers was *Adrianus*, which Name comes from the Hebrew *Adir*, which is one of God's Eulogies, ſignifying, *Glorious* and *Illuſtrious*. The two Basins where the Oaths were taken, were called *Delli*, and from whence Divine Vengeance broke out upon the Perjured, as *Macrobius* ſays, and *Callias* after him; but this is an *Arabick* Word, and in all likelihood was *Phœnician*; for *Dalla* in *Arabick* ſignifies as much as *indicare*; perhaps, it might come from the Hebrew *Daal*, i. e. *hawire*; for *Ariſtotle* assures us, that he who ſwore writ his Oath upon a Note, which he threw into the Water, the Note ſwam upon the Surface. If he ſwore what was true, otherwiſe it diſappeared. *Ovid* gives a natural Deſcription enough of theſe two Lakes, in his *Met.* Lib. 5. V. 405.

*Perque lacus altos & olentia ſulphure fertur
Stagna Palicorum, ruptâ ferventia terra.*

P A L

PALLIA, ſee next after *Pales*.

PALINURUS; a Companion of *Aeneas*, who being overcome with Sleep, fell with his Helm over-board into the Sea, and being carried as far as Port *Vulturno*, the Inhabitants riſed him and caſt him to the Sea again: But a little after they were afflied with a ſevere Plague, which made them go and conſult the Oracle of *Apollo*; who answered that they muſt appeaſe the Ghoſt of *Palinurus*, in Purſuance of which Advice, they conſecrated a Grove to him, and erected a Tomb for him upon the next Promontory, which obtained the Name of *Palinurus*.

PALLA, a ſort of Garment long in Uſe both by Men and Women, which the Kings and ancient *Romans* wore; and even thoſe who appeared upon the Stage were wont to wear this long Robe, as *Plautus* ſays.

PALLADIUM; the *Palladium* was a Statue of *Pallas*, which fell down from Heaven, in the keeping of which conſiſted the Fate of *Troy*, *Ulyſſes* and *Diomedes* creeping through the Gutters into the Temple that was in *Troy*, took away the *Palladium*: *Diomedes* after the Deſtruction of *Troy*, going into *Italy*, gave the *Palladium* to *Aeneas*, in Purſuance to the Commands of the Gods: *Aeneas* depoſited the ſame at *Lavinium*, where it continued. It was afterwards carried to *Rome* into the Temple of *Veſta*; nevertheless, *Appian* in his History of the *Mithridatic War*, ſays, that when *Imbria* ruined *Ilum* he ſtaſted he had there found the *Palladium* whole among the Ruines: *Dionyſius* of *Halicarnasſus* is of Opinion, there were Two of theſe Statues of *Pallas* one of which was taken away by *Ulyſſes* and *Diomedes* during the Siege of *Troy*, and another that was left there. Others assure us, that the *Trojans* made another *Palladium* exactly like the true one, and that it was the falſe one which the *Greeks* took away: *Dionyſius* of *Halicarnasſus* his Words are theſe: 'The Oracle having aſſured them the Town would be impregnable, and the Kingdom remain unſhaken, as long as thoſe ſacred Pledges were there: The *Romans* in all Likelihood feigned that there were Two *Palladiums*, or that there was one made like unto the other, that they might not be oblig'd to confeſs that they had loſt the Pledge of the Eternity of their Empire.

PALLAS, a Goddeſs who came out of *Jupiter's* Brain completely armed, by the Help of *Vulcan*, who cleſt his Head with a very ſharp Ax; ſhe was brought up near the Lake *Iris*, from whence ſhe was called by the Poets *Irionia*, they made her to be the Goddeſs of Arts and Sciences. See *Minerva*.

PALLIUM; there were Three ſorts of Garments called by this Name, one which the *Romans* uſed to tie about their Heads, when they were not well; another was a fourcornered Robe or Mantle after the manner of the *Greeks*,

Greeks, and the *Roman Women*, also wore a long Robe called by this Name.

PALLOR, Paleness; the Ancients made a Deity of it, to which they offered Sacrifice, according to *Clemens Alexandrinus*: *Romani Herculi muscarum depasiori, & Febri ac Pavori sacrificant*. *Lactantius* says, that *Tullius Hostilius* introduced the Worship of Fear and Paleness among them.

PALMUS, a span, a Measure taken from the Length of the Hand, when it was extended as much as it could be; for what we vulgarly now call the Palm of the Hand, was formerly called *Palmus*. There were in former Times Two sorts of them, to wit, the great and little Palm or Span, that divided a Foot unto Two unequal Parts; the Greater consisting of 12 Fingers, and the Lesser of Four.

PALUDAMENTUM; a Garment wore by the *Romans* in Time of War; being the Coat of Arms of their principal Men, who for that Reason were called *Paludati*; whereas the Soldiers had nothing but short Coats, and were therefore named *Sagiti*: this Garment was open on the Sides with short Sleeves, like unto Angels Wings and came down no lower than the Navel. It was white or red, and *Valerius Maximus* says, it was an ill Omen to *Crassus* when he was going to make War against the *Parthians*, that they gave him a black *Paludamentum*: *Pulchrum ei traditum est paludamentum, cum in praelium eunibus album aut purpureum dari solet*.

PAN; an *Egyptian* God who was worshipped under the Shape of a Goat, they called him also *Mendes*, because that Word signified an He-goat in the *Egyptian* Language. *Eusebius* gives us the Opinion and Words of *Porphyrie* concerning him, who says, that *Pan* was one of the good *Genii*, engaged in the Service of *Bacchus*, who shew'd himself sometimes to labouring Men, and put them into such terrible Frights, that many of them died thereof, from whence these Frights came to be called *Panic Fears*. *Eusebius* very discreetly takes Notice of the Contradictions of the said Philosophers, that would have *Pan* to be a good *Genius*, and yet made it cost them their Lives to whom he appeared: Its true that *Pan* was honoured in *Egypt* under the Form of an He-goat, and that the *Demons* very often took upon them the Shape of the said Animal: The *Demons* in Scripture are often termed *Pilosi*, He goats: The *Hebrew* Word *Sekum* signifies an He-goat, *Pilosi*, *Hiri*: This sort of Idolatry was common even in *Moses* his Time, seeing the same had crept in among the *Israelites*: *Non sacrificabant amplius sacrificia sua Pilosi, post quos formati sunt*.

Herodotus says, that the People of the Province of *Mendes* placed *Pan* among the Gods who were before the 12. that he was represented with a She-goat's Head and the Legs of an

He-goat; tho' he were believed to be really like unto other Gods, Lastly, that at *Mendes* it is a common Name to *Pan*, to an He-goat, and to a Town, there was kept a sacred He-goat, upon whose Death, all the Country went in Mourning, as others did upon the Death of *Apis* or *Mnevis*. *Plutarch* reckons that the *Pans* and *Satyrs* hapning first to know of the Death of *Osiris*, who was killed by his Brother *Isyphon*, and having spread the News of it, put the People into so great a Conternation, that that was afterwards called *Panic Fears*: The Word *Pan* in *Hebrew* signifies Terror: *Diodorus Siculus* says, the *Egyptian* Priests first consecrated themselves to *Pan*, and that in their Temples they dedicated the Images of their *Pans* in the Form of an He-goat; pretending the same was no more than to give Thanks unto the Gods for the Fertility of Nature and of their Nation.

The *Greeks*, if we believe *Herodotus*, came late to know the History of *Pan*; that Historian says, it was not above 500 Years before his Time, and that the *Greeks* made him to be *Mercury* and *Penelope's* Son: In general he declares, that the *Greeks* came but by Degrees to the Knowledge of the *Egyptian* Deities, and that they formed their Genealogy according to the Time they came to be acquainted with them: And so they did not know *Pan* till after the *Trojan* War, because they make *Penelope* to be his Mother; and *Lucian* in his Dialogue, of the Gods explains the Matter, where he brings in *Pan* and *Mercury* speaking thus.

Pan, Good-morrow, Father.

Merc. Good-morrow, Son, but who are you that call me so? for to look upon you, you are more like unto an He-goat than a God.

Pan, You reflect upon your self more than I, in saying so; Do you no longer remember that pretty Woman whom you ravish'd in *Arcadia*? What makes you bite your Fingers? It was *Penelope* the Daughter of *Laertes*.

Merc. And how comes it to pass that you are become horned, with a Beard, Tail, and Goat's Feet.

Pan, It is because you were then transformed into the Shape of an He-goat that you might surprize her.

Merc. I remember it, but I am ashamed to own it. *Pan*: I will not disgrace you at all, for besides that I am worshipp'd in *Arcadia*, where I possess 1000 Flocks, I am famous for my Skill in Musick, and have shew'd my Valour in the Battle of *Murakon*, inasmuch that the *Athenians* for my Reward have given me a Grot under their Citadel, whither if you will ever come, you shall see how I am honoured there.

Pausanias says, that it was in the Reign of *Pandion* the Second at *Athens*, that those Plays and Combats called *Lupercalia Lycaea*, were instituted in *Arcadia* by *Lycaon*, who was King of the

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Country, near unto the Temple of *Pan*, tho' they were consecrated to *Jupiter Lycaeus*. When *Evander* went from *Arcadia* into *Italy*, he carried the Celebration of the *Lupercalia* in Honour of *Pan* thither; and *Dionysius of Halicarnassus* gives a Description thereof, as of a Custom which was still in Force in his Time. *Pausanias* tells us, that *Lycaon* consecrated these Plays to *Jupiter Lycaeus*, but *Dionysius of Halicarnassus* says, they were consecrated to *Pan*; which gives occasion to believe that the *Arcadians* confounded *Jupiter* with *Pan*, of which the said Historian gives also a convincing Proof, when he says elsewhere, that the greatest and most ancient of the *Arcadian* Gods was *Pan*: As *Arcadia* was a mountainous and woody Country, Its not strange they should make the God of the Mountains and Woods to be the greatest of all the Gods; *montes & nemora Pani dicari*. *Ovid* himself in his *Fasts* testifies, that *Pan's* Chief Priest was named *Flamen Dialis*, as well as *Jupiters*. And this is clear, that they have either put the Name of *Pan* upon *Jupiter* himself, or invested *Pan* with the Majesty of *Jupiter*. Those who would make the ancient Fables to be a kind of Philosophy, which under those Disguises conceal the greatest Secrets of Nature, take *Pan* which in *Greek* signifies *All*, for the Universe, as *Plutarch* says in his Treatise of *Isis*: That Part of *Pan* which has Humane Shape from the Waist upwards represents Heaven and that Intelligent Being, whereby all the World is govern'd. His red and fiery Face denotes the Region of Elementary Fire: His Wrinkles and Stern Looks the various Changes of the Air and Seasons: His Hairs are the Beams of the Sun; and his Horns denote the Moon which receives all the Influences of the Celestial Bodies, and disperses the same again over the Earth: His lower Part is rough and hairy, which denotes the Earth with the Forests, Herbs and Plants growing thereon, his Two Legs are the Two Hemispheres that compose the World; his Belly is the Sea; and his Horn-feet denote the Stability of the Earth. The Panther's Skin which he carries upon his Shoulders, the which is full of round Spots, represents the Firmament full of Stars, says *Probus* the Grammarian upon *Virgil's Georgicks*: The Seven Reed-pipes joined together denote the Seven Planets and their Spheres; the Harmony of the Seven Tones, that of their Courses and Revolutions, says *Cicero* in his *Somnium Scipionis*; the Breath wherewith he makes them sound is the Spirit of Life which is in these Stars. He holds a crooked Staff in his Hand that signifies the Year; his amorous Complexion, and the Laciviousness wherewith he pursues the Nymphs is the Desire of Generation which spreads it self thro' all the Beings of this World, who attract Matter proper for that End from the Moisture which is represented by the Nymphs.

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PANATHENÆA; Feasts celebrated at *Athens* in Honour of *Minerva*, which were instituted by *Theseus*, when he brought all the People of *Attica* to coalesce into one Body: The *Latin*s called these Feasts *Quinquaria*; Wrestling was one of the Exercises practised here, they also danced the *Pyrrobick* Dance upon the Theatre, which was done with Arms, and was instituted by *Pyrrhus*. These Games were of two sorts, the great ones which were performed every five Years, and the lesser ones annually. See *Quinquaria*.

PANES, the *Sages*, of whom *Pan* was the Chief, and who for that Reason were often confounded with *Pan*, which is justified by this Verse of *Ausonius*.

Capripedes agitant cum lata potestate Panes.

They were the Gods of Woods, Fields and of Hunting, and often were taken for a Symbol of Impudence and Unchastity.

PANDORA, whom *Hesiod* says, was the first Woman in the World, was made by *Vulcan* of a little moulded Earth, afterwards animated by all the Gods, and endued with their Perfections: For *Venus* gave her her Beauty; *Pallas* her Wisdom; *Mercury* his Eloquence; *Apollo* his Musick, and *Juno* her Riches; and thus made her to be named *Pandora* from *παν* and *δωρον* which signifies *All Gifts*. *Jupiter* being angry with *Prometheus* because he had made a Man and stolen Fire from Heaven, gave *Pandora* a Box wherein he endow'd all sorts of Evils, with Order she should carry it to *Epinætheus*, the Brother of *Prometheus*, who upon the receiving thereof, rashly opened it, when all the said Evils flew abroad into the Earth, and there was only Hope left in the Bottom which he kept.

PANTHEA, or **SIGNA PANTHEA**; *Panthean* Statues, they were ancient Statues that by the different Figures that were upon them represented all the Gods, or at least a great Part of the most considerable of them. *Naz* in *Greek* signifies *All*, and *θεός* *God*. And so they called the Temples wherein all the Gods were worshipped together, *Panthea*, and wherein all their Repreciations might be seen. Of this sort was the famous *Pantheon* at *Rome*, built by *Agrippa*, and dedicated to *Jupiter Vindex*, according to *Pliny*: It was afterwards consecrated by *Boniface 8.* to the Virgin *Mary* and all the Saints. It was of a round form, and is at this Day called *Santa Maria della Rotonda*: There was one at *Athens* which *Pausanias* calls the common Temple of the Gods, and these sorts of Temples might be seen in many other Cities: *Lucian* says, that he had observed the Statue of a Goddess in *Syria*, which indeed was made for *Juno*, but that it had something in it of *Pan*.
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Venus, Luna, Rhea, Diana, Nemesis, and the *Destinies*. *Rufinus* in his Ecclesiastical History writes, that there was still at *Alexandria*, in *Theodosius* his Reign, an Idol of *Serapis* made of all sorts of Mettles, and all kinds of Deities: The Ancients therefore made Statues, which by their different Figures denoted all the Gods. There were *Pantheon* Inscriptions, *Pantheon* Gravings and *Pantheon* Feasts.

PANTHEON, the *Pantheon*, or a Temple built by *M. Agrippa*, *Augustus Caesar's* Son in Law, of a round Form in Honour of all the Gods; it was made of Brick on the Out-side and within was adorned with Marble of various Colours: There were Niches in the Walls wherein were placed the Statues of the Gods, especially that of *Minerva* which was made of Ivory by *Phidias* the Statuary, and that of *Venus* at whose ears hung a very rich Pearl of Queen *Cleopatra's*, which *Augustus* ordered to be cut in two, because it could not be matched, which the said Queen at a Feast with *Mark Antony* caused to be dissolved and drunk it up: It weighed Half an Ounce, and was valued at 1000000 *Sefferces*, which in *English* Money amounts to about 76390 *l. 11 s.* The Gates of that Temple were made of Brass, the Beams covered with guilt Brais, and the Roof made of Silver Plates, which *Constantine* carried to *Constantinople*. It was dedicated to *Jupiter Vindex*. The Emperor *Alban* built one like it at *Athens* in Honour of all the Gods, which he enriched with 26 Columns of *Phrygian* Marble, and there he erected a Library and an Academy called by his Name, which he adorned with 100 Pillars of *Lybian* Marble.

PANTOMIMUS; a *Mimick*, who among the Ancients appeared upon the Stage, and by his Signs and Gestures represented all sorts of Actions. A *Mimick*, says *Lucian*, ought to have the Art to express the Passions and Motions of the Soul, which Rhetorick teaches us, and should borrow the various Postures and Faces of Men from Paintings and Sculpture, &c. And a little farther; as the Oracle of *Apollo* said, he should make the Spectators to understand without speaking, in the same manner as if one had spoke. This is that which *Demetrius* the *Cyrene* Philosopher condemns, who condemned it; but then a celebrated *Mimick* in *Nero's* Time desired him not to condemn him, before he saw him; and having ordered the Vocal and Instrumental Music to cease, he represented before him the Adultery of *Mars* and *Venus*, wherein he represented the Sun that discovered them, *Vulcan* who spread his Nets for them, the Gods who ran to see the sight, *Venus* all in Confusion, *Mars* astonished and suppliant, and the rest of the Fable with so much Artifice, that the Philosopher cried out, he thought he saw the Thing itself and not a Representation of it, and that

P A R

this Man's Body and Hands spoke: But as we are fallen upon this Subject, I'll give you under one, the Testimony of a Barbarian of those Times concerning it; for a Prince of *Pontus* being come to *Nero's* Court upon some Business, seeing this famous Farce-Dancer dance with so much Address, tho' he understood not a Word of what he sung, yet understood all, and desired the Emperor in taking his Leave of him, to make him a Present of this Man; and as *Nero* was amazed at his Request, he said, 'This it is to have Barbarians to my Neighbours, among whom not one understands the Language, and this Person will serve them as an Interpreter, and by his Gestures make them to understand what he means. The Perfection therefore of this Art is to counterfeit so exactly the Part one acts, so as to make neither a Gesture nor Posture that hath not some Reference to the Thing that is represented.

PAPILIO; a Butterfly; the Symbol of the Soul, a *Bisulphureo* of Marble might be seen in a Manuscript of the late *M. de Bagarins*, wherein was represented a young Man extended upon a Bed, and a Butterfly which flew away that seemed to come out of the Mouth of the Deceased, because the Ancients did believe, as some of the common People do now, that the Soul came out at the Mouth; which made *Homer* in his 9th *Iliad* say, That when the Soul has once passed the Barrier of the Teeth, it cannot return.

PARATYMPHUS; he anciently was the Manager of nuptial Solemnities.

PARASANGA, was an old *Persian* Measure, esteemed to be 30 Furlongs, according to the common Content of the best Authors, both Ancient and Modern; they had, indeed, some *Parasange* that were much greater, and others again far less. *Strabo*, L. 2. says, That the *Parasanga* of the *Persians*, was accounted by some to be 60 Furlongs, by others 40, and again by some 30. *Agathias* in his *Gothick* Wars makes it to be but 20, which makes me say, that there were *Parasangs* from 20 to 60 Furlongs. But each Furlong contained 125 Paces.

PARCE; the *Dismisses*, the Daughters of *Erebus* and the *Night*, they were called *Parce* by way of *Antiphrasis*, *quod nonnulli parcant*, because they spare no Body. The Ancients made them Three in Number, viz. *Clotho*, *Lachesis* and *Atropos*, because all Things under the Sun, have their Beginning, Progress and End. At *Megara*, says *Plutarch*, in the Temple of *Jupiter Olympus*, might be seen his statue, made of Gold and Ivory by *Theopompus*, who upon his Head carried the *Destiny*. and the Hours, says *Eschylus*, that had as well a Command over the Gods as Men, and whose Orders are inviolable. The Birth, Growth, and Death of Mankind is attributed to them, which doubtless gave occasion to the Poets Fiction;

P A R

Fiction; who tell us, That they spun Mens Lives; that *Clotho* held the Distaff and spun the Thread, *Lachesis* turned the Wheel, and that *Atropos* cut it. *Hyginus* attributes unto them the Invention of these Greek Letters, A, B, H, T, Y, which made *Martianus Capella* call them the Secretaries and Guardians of the Library of Heaven, and that they keep the Archives thereof. *Plato* informs us, that the Three Destinies represented unto us *All sorts of Times*; *Clotho*, that which is past, *Lachesis* the Time present, and *Atropos* that which is to come; and he places them in Heaven, each of them sitting upon a Throne, clad in White, with Crowns upon their Heads, and singing the *Syrens* Song, that is, the Muses's, or that of the Eight Spheres, which they represent: That *Lachesis* is the Firmament, the Stars whereof preside over the Actions of Men, and the Productions of the Earth; *Clotho* represents the Planet, which denote the Destinies; and *Atropos* is *Saturn*, who by his slow Motion, strengthens them.

The Ancients have represented the Destinies divers ways. *Lucian* sets them out in the Shape of Three poor old Women, having large Locks of Wool mixed with Duskodis on their Heads, one of which held a Distaff, the other a Wheel, and the third a Pair of Scissars, wherewith she cut off the Thread of Man's Life. Others have given us another sort of an Idea of them, *Clotho* appearing in a long Robe of divers Colours, wearing a Crown upon her Head, adorned with Seven Stars, and holding a Distaff in her hand; *Lachesis* in a Robe full of Stars, with several Spindles in her Hands; and *Atropos* clad in Black, cutting the Thread with large Scissars. *Pausanias* in his *Elegetics*, says, there was at *Olympus* an Altar called *Megaretes*, that is, the *Contender of the Destinies*; and in *Apollo's* Temple there were Two Statues of the Destinies, *Jupiter* making the Third. What *Plutarch* adds concerning the Destinies, is not, perhaps, illgrounded; for, there was a Destiny which the Ancients placed in the Stars, and which might have a good Meaning, since 'tis not to be doubted, but all natural Causes form one Concatenation, from whence it comes that all Consequences and Effects prove necessary and inevitable: This Author says, that there is one of the Three Destinies influenced by the Sun, and gives Birth to all Things, that the Second follows the Moon, and that 'tis the which unites and sustains the Productions of the other: Lastly, that the Third is more like unto the Earth, and 'tis the also that is most concerned with Fortune: *Clement's Alexandrinus* say, there were some who confined Destiny so much to the Moon, that they said, if there were Three of them, it was because of the Three most remarkable Days of the Moon: *Pavus allegorice dicit partes Lunæ, ut Junonem, quædam destinum & novam lunam, id est*

P A R

& candidatus dici ab Orpheo, quæ sunt partes luctu.

Varro says, and we ought to believe him, that formerly they used *Paria*, instead of *Parva*: This Word answers the Greek *μοίρα*, and comes a *Partiendo, ut spiritus, to divide*; because 'tis Fate that makes a Division and Lot for every Body: But in respect to that Universal Chain of all natural Causes, which produce all sensible Effects, and form, as I may say, the Fate of our Bodies; the Moon without doubt is one of the most considerable and efficacious of any, as she is also nearest to the Earth. The Moon was one of the Destinies in the Opinion of those who gave this Quality to *Intylia*, which is known to be the Moon, and to preside over Nativities. *Pausanias* tells us, that *Venus Urania* was also accounted one of the Destinies, and that she was even the Eldest of the Three Sisters: *Epigramma verò indicat Venerem Cælestem, earum quæ Paræ vocantur, natu maximam.*

PARENTALIA; they were Solemnities and Banquets made by the Ancients, at the Obsequies of their Relations and Friends.

PARIS; the Son of *Priamus*, King of *Troy*, and of *Hecuba*: His Mother being with Child of him, saw in her Dream that she was brought to Bed of a Burning-torch, which would set all *Asia* on fire: And having consulted the *Augurs* thereupon; they made answer, That that Child one Day should be the Cause of the Ruine of his Country. *Priamus* being informed of it, exposed him to be destroy'd, but his Wife *Hecuba* being touch'd with Compassion, delivered him privately to the King's Shepherds, to bring him up on Mount *Ida*, in *Phrygia*, where he grew up, and became Valiant and expert at all bodily Exercises, wherein he exceeded *Hector*, whom he threw in Wrestling. *Dares the Phrygian*, who had seen *Paris*, gives us an Account of his Person, in his Book, concerning the Destruction of *Troy*; where he says, He was tall, and well proportion'd, of a fair Complexion, had very good Eyes, and a sweet Voice; that he was Bold, Courageous, Forward and Ambitious: And this is confirm'd by *Dion Chrysostom* and *Cornelius Nepos*, in their Translation of *Dares* into Verse. *Hector* upbraids him for his very Beauty, as if he were fitter for Love than War. *Homer* gives him the Title of being Valiant, and among others names *Diomedes* and *Machaon's* being wounded by him; to which *Dares* adds *Menelaus* and *Palaemon*, *Antilochus* and *Achilles*, whom he slew. *Trogus* relates the Fight he had with his Prethien, whom he overcame, while he was a Shepherd. As to the Contest between the Three Goddesses, viz. *Juno*, *Venus* and *Pallas*, to know which was the fairest of them; *Dares* in his Poem concerning the Destruction of *Troy*, recites the Words which they spoke to *Paris*, in order

P A R

order to engage him to give Sentence in their Favour, as well as *Lucian* does in his Dialogue concerning the Judgment of *Paris*: *Venus* wanted not Reasons to gain the Opinion of amorous *Paris*, and to oblige him to declare in her Favour; for, as his Reward, she promised him one of the finest Women in the World, which was *Helen*, *Menelaus* his Wife; and she was so constant to her Word, that she favoured him to carry her off; which occasioned the fatal War made by the *Grecians* against the *Trojans*.

Some Commentators upon *Homer*, and *Spondanus* among others, believe this pretended Sentence of *Paris* was not known to *Homer*. *Plutarch* himself favours this Conjecture, when he maintains that the 3 Verses of the 24th *Iliad*, where he speaks of it, are Supposititious, and inserted by some other; and that 'tis an unbecoming thing to believe the Gods were judged by Men, and that *Homer* making no mention thereof any other where, there was Reason to believe these Lines were foisted in: But a Medal of *Antoninus Pius* gives us to understand, that this Action was believed to be true by the Ancients; and we may farther oppose against *Plutarch*, the ancient Statue of *Paris* done by *Euphranor*, whereby, as *Pliny* says, it might be known, that he was a Judge between the Goddesses, the Lover of *Helen*, and the Person that killed *Achilles*. Other Authors have thought that *Paris* himself feigned his having been a Judge between the Goddesses, and that he did this in Opposition to *Hercules*, who renounced Vice in favour of Virtue, how difficult soever it appeared, since *Paris* despised the Riches and Honours promised him by *Juno*, and the Knowledge professed him by *Pallas*, and abandoned himself to his Pleasures. *Eusebius* treats of the History, and not the Fabulous part; for he writes, that the City of *Troy* was destroy'd for the Rape of *Helen*, one of the Three *Grecian* Ladies that contended for Beauty.

PARNASSUS; a Mountain in *Phocia*, consecrated to *Apollo* and the Muses; whence arise the Mountains of *Castalia*, *Hippocrene*, and *Aganippe*, so famous in the Poets. At the foot of this Mountain stood the City of *Cyrrha*, and the Temple of *Apollo* of *Delphos*: The Muses took their Epithets from these Places; for in the Poets they are called *Parnassides*, and *Castalides*.

PARRICIDA; a Parricide, the Murderer of his Father or Mother. The *Romans* made no Law against Parricides, because they did not think there could be a Man so wicked as to kill his Parents. *L. Orestes* was the first that killed his Father, 500 Years after *Numa's* Death, even after the Time of *Uranibal*: And then the *Pompeian* Law was made, which ordained, that the Person who was convicted of this Crime, after he had been first whipped till the Blood came,

P A T

should be tied up in a Leathern Sack, together with a Dog, an Ape, a Cock and a Viper, and so thrown into the Sea, or next River.

PARTUNDA; a Goddess that assisted at Child-bearing.

PASIPHAE; the Daughter of the Sun, and Wife to *Minos*, King of *Creet*: The Fable tells us, she fell in Love with a Bull, whom she enjoy'd by *Daedalus* his Contrivance, who by his Skill made a Cow, wherein *Pasiphae* being inclosed, she conceived by this Bull a Creature that was half Man half Bull, which was shut up in the Labyrinth, and with the Assistance of *Attalus* killed by *Theseus*. *Servius* informs us, that this *Taurus* was one of *Minos* his Captain, who by the Procurement of *Daedalus* enjoy'd *Pasiphae*, and because the Child he bore was like unto *Taurus* and *Minos*, he was call'd *Minotaurus*. *Lucian* says, that *Pasiphae* having *Daedalus* discourting of the Cœlestial Sign *Taurus*, she became in Love with his Doctrine, which she learnt from him, and this gave the Poets occasion to feign that she fell in Love with a Bull.

PASSUS; a Pace; a Measure taken from the Space that is between the two Feet of an Animal; the common Pace is that Space we gain in walking; the Geometrical is double to the common Pace: The Common consists of two Feet and an half, the Geometrical of five Feet; and this Geometrical Pace is the most common Measure, the exactest and most certain of all, both among the Ancients and Moderns.

PASTOPHORUM and **PASTOPHORI**; the *Pastophori* were those whole Businesses it was at Solemn Festivals to carry the Shrine of the Deity, when they were to pray to him for Rain, fair Weather, or some such like Miracle. Its observable that the *Greeks* had a College of this Order of Priests, in *Sylla's* Time, and 'tis certain they carried about the Shrines of the Gods when some Solemn Processions were made, and there were certain Persons appointed for this Office: And hence it may be concluded, that the *Pastophorium* signifies an House, wherein dwelt the Priests who were appointed for this Charge, and which were usually near the Temple. *M. le Moine* agrees, that the *Pastophorium* was a Cell, and little House adjacent to the Temple; but he gives the Word another Origin, pretending it was borrowed from the Flags, which were usually put before these little Tabernacles.

PATAICI DII; these Gods, according to *Herodotus*, were much like unto the *Dii Cabiri*, or *Samothracian* Gods, at leastwise, as to their Figures; for they were little ligny Images, with which the *Phœnicians* adorned the Prows of their Ships. *Herodotus*, perhaps, was mistaken when he put these Gods upon the Prow; others place them on the Poop, and *Perseus* says it was the Custom.

Ingentes è puppe Dii.

The Origin of this Word is clearly *Hebrew*, according to *Scaliger*; for *Patach* in that Language is the same as *insulpere*. *Bokartus* thinks it may be derived from the *Hebrew* Word *Batac*, i. e. *confidere*; for those Idolaters trusted in these Gods. *Selden* has treated of these *Pataick* Gods, and believes all the *Phœnician* Gods bore the same Name.

PATER-PATRATUS; was the first and principal Person of the *Heralds* College, that made as it were a Council of War to examine the Differences which arose between Neighbouring People, and who endeavoured amicably to accommodate the same; they themselves going to the People to induce them to restore what they had taken, and to redress the Injury complained of.

PATERA; an ancient Vessel wherein they received the Blood of the Victim. *Patera filicata*, was a Cup adorned with Fern-leaves. *Patera bederata*, was such as was adorned with Ivy. *Patera pampinata*, Cups on which Vine-Leaves or Branches were carved.

PAIRES CONSCRIPTI, were the Senators of *Rome*, who at first were only called *Patres*, but afterwards thus named when their Number was increased. *Plutarch* says, that *Romulus* having chosen and established Ten Orders of Senators, writ down their Names on Tables of Gold in the Peoples Presence; and thus gave them the Appellation of *Patres Conscripti*: Those who were chose from among the Knights to be Senators, were called *Patres illustri*.

PAIRICUS; a *Patrician*; one descended from the Senators, and first Founders of the Republick of *Rome*.

PATRONUS; a Patron; the Person under whose Protection one puts himself; it was also used in respect to a Master who had made his Slave free: The Law of the Twelve Tables entituled the Patrons to the Estates of their Freed-men, who died without lawful Issue, born after their Enfranchisement, and also intestate; for, tho' by this Manumission or Enfranchisement, the Slaves not only obtained their Liberty, but also the Right of Citizens, and so were made Citizens of *Rome*, and consequently capable to acquire and possess all sorts of Estates, and had Power to dispose of them, yet they were very far from the Condition of the *Ingenui*, who were born free; for the Law subjected them to shew great Respect, and to perform considerable Services and Devoirs to their Patrons; to the Observation of which they were so rigorously tied, that when they failed therein, they might not only be made liable to pecuniary Mults, and subjected to lose part of their Estates, but also be chastised with Corporal Punishments, and

sometimes he even recalled to their former State of Servitude, according to the Hainousness of their Ingratitude, as 'tis fully set forth under the Title of *Jus Patronatus*. But besides these Rights which the Patron exercised over the Person of Freed-men while living, he had also another over their Goods after their decease, being privileged to inherit when the Freed-man died without having Children born him after his being made free, and intestate: And there were but Two sorts of Persons that could exclude the Patron, viz. Children lawfully begotten after his Manumission, and the Heir by Will, whom the Law preferred before the Patron: But as it was an easie thing for the Freed-men to deprive their Patrons of the Benefit of Inheriting; and that many times those who had no Children of their own, got some by Adoption, or else by Will disposed of their Estates in favour of Strangers; the Prætor by his Edict introduced a Remedy for this, by giving the Patrons Possession of half of the Estates of their Freed-men, in opposition to adopted Children and Stranger-Heirs: And soasmuch as by this Edict one lawfully begotten Child of the Freed-man, coming to succeed his Father, entirely excluded the Patron; the *Papien* Law made an Addition to the Prætor's Edict, and enlarged the Right of the Patron, by enjoining, that if the Freed-man had a considerable Estate even to 100000 *Sesterces*, and less than Three Children, the Patron should have a Share equal to one of the Children's, which he could not be deprived of by a Will.

PAVENTIA; a Deity of the Ancients, mentioned by *St. Augustine*, L. 4. *de Civ. Dei*, which diverted Childrens Fears.

PAVIMENTUM; a Pavement, of which there were divers sorts: *Pliny* says, that those Pavements which were painted and wrought by Art were brought out of *Greece*, and among others that of *Pergamus*, called *Asarotos*, which was not swept; and this Name was given it, because the Crumbs and Offals which fell from the Table were so well represented in this sort of Pavement, that they seemed to have been real, and the Servants had no need to take care of sweeping the Rooms: Then came the *Mosaic* Pavements in Fashion, which the *Greeks* called *Lithostrota*, and were used at *Rome* in *Sylla's* Time, about 170 Years before Christ's Coming: It was a Pavement made of small Stones joined, and as it were united together by Cement, and by the Ordering, and variety of their Colours representing different Figures. See *Museæ. Vivianus* speaks of Pavements, which he calls *Pavimenta sedilia*, or Pavements of pieces made like one another, which he distinguishes from *Mosaic* Pavements.

P E C

PAVO; a Peacock; a Bird by the Heathens consecrated to *Jupiter*; they feigned that *Argus* his Eyes were put into the Peacock's Tail. *Lucian* has left us an Account of him thus: 'The Peacock, says he, at the Beginning of the Spring, when the Flowers first peep out, spreads abroad his Golden and Azure Feathers in a most magnificent manner, and contends with the Spring, which of them shall produce the most beautiful Things; he spreads himself, turns and admires his own Beauty, whose Splendor is doubly increased by that of the Light, which does not only embellish his Colours, but multiplies them: This particularly happens to those Golden Circles, which crown the Enamel of his Tail, and each of them resemble a Rainbow that changes its Colour according to the divers Reflexions of Light.

PAVOR; *Fear*, whom the *Romans* made to be a Deity. *Pausanias*, in his *Corinthiaca*, says, That *Memerus* and *Pheres*, *Medea's* Children being stoned by the *Corinthians*, the Ghosts of them did so frighten young Children, that they died therewith: The Oracle commanded they should offer Sacrifice to them every Year, and set up Two Statues, one to *Fear* and the other to *Pain*.

PAX; *Peace*; a Deity adored by the Heathens. *Pausanias* says, that the Statue of *Peace* was worshipped at *Athens*, under the Form of a Woman, who held *Plutus* the God of Riches by the Hand: The Emperor *Claulus* began to build her a Temple at *Rome*, but 'twas not finished and adorned till *Vespasian* did it, after the Conquest of *Judea*, and the Destruction of *Jerusalem*, as the Gold, Silver, and Brass Money which he coined do testify, whereon Peace is graven, holding a lighted Torch in one Hand, wherewith she sets some broken Arms on fire, and in the other an Olive-branch, with this Device, *Paci Orbis Terrarum*: She is also represented unto us with an Olive-branch, and *Mercury's Caduceus*. *Titus* his Son and Successor in the Empire, has given us the Figure of Peace, represented like a Goddess, holding a Palm in one Hand, and Scepter in the other, with this Inscription, *Pax Aeterna*.

PECULATUS; it was a Crime in a Person that robbed the Publick Treasure, or converted it to his own use, who was the Disposer, Keeper, or Receiver of it; there are divers sorts of it, all mentioned under *Lex Julia*.

PECULIUM; this is the Money or Estate of one who is under the Power of another, which a Son under a Father or a Slave, may get by his own Industry, without any Furtherance or Assistance from his Father, or Master, but only his Leave.

PECUNIA; *Money*; to whom the *Romans* offered Sacrifice to induce her to make them rich.

P E N

PEDANI, or PEDARI I SENATORES; young Senators who followed the Opinion proposed by the Older, and were always of their side: And hence is that Saying of *Cicero*, *De pedibus in sententiam aliusque*, to espouse the Opinion of a Person.

PEGASUS. The Horse *Pegasus*, whom the Poets feigned to have Wings, and who with the Imprint of his Hoof made the Fountain *Hippocrene* spring out of Mount *Helicon*; it was upon this Horse *Bellerophon* was mounted, when he fought *Chimera*; its said he flew up to Heaven, and placed himself amongst the Stars: Its also a Celestial Constellation in the Northern Hemisphere, consisting of 20 Stars. *Kepler* makes it to have 23. *Pontanus* says, when it rises, it makes a Man a Poet and ingenious, a Lover of Glory and of Arms; and *Emilius* says, that if it set with *Mars*, the Man will perish by Force.

PELION; Mount *Pelion* in *Thessaly*, which was formerly joined to Mount *Ossa*, and separated from it by an Earthquake.

PELOPS; the Son of *Tantalus*, King of *Phrygia*, and of *Tygiste*, whom his Father *Tantalus* cut in pieces, and boiled to feast the Gods withal; there was none but *Ceres* that eat thereof: The other Gods perceiving it, abhorred the Action, and restored *Pelops* to Life; for they gathered all his Members together, and sent *Mercury* to fetch his Soul out of Hell. As *Ceres* had eaten some of the Shoulder, they gave him an Ivory one in lieu of it, which he used many Discases: He was much beloved of *Neptune*, who gave him immortal Horses, with which he ran against *Demonius*, for the beautiful *Lopodamia* his Daughter, became Conqueror, and so Possessor of that admirable Creature. *Pelops* was for his Beauty, according to *Lucian*, admitted to eat with the Gods.

PELORIS and PELORUS; one of the Three Capes of *Sicily*, which is in the North Part of that Island: It was so called from a Pilot whom *Hannibal* slew, as supposing he betray'd him; but coming afterwards to know his Mistake, he erected a Statue for him in an high Place, near the Sea side in *Sicily*, which he called *Peloris*, according to his Name.

PENATES; a Name given to all the Household-Gods, which the Ancients worshipped in their Habitations: These Gods were the Souls or *Genu* of deceased Persons, to whom their particular-Families paid some sort of Adoration. These Gods were honoured within Doors, by burning in the nature of First fruits some of that which was served to the Table, or publicly sacrificing a Sow to them, as to those who presided over the Streets and High-ways: They had also the publick *Penates* of the City or Empire, which *Aeneas* brought from *Troy*, and whom *Varro* believed to have been brought before

P E N

fore from *Samothracia* to *Troy*. *Dionysus* of *Halicanassus*, after having said that the *Greeks* in order to express in their Language what the *Romans* meant by their *Penates* at *Rome*, called them *παῖδες, γαστήρες, ἑστίας, πυλῖνες, ἐπίαιε* : And after having assured us, that they were first brought by *Aeneas* from *Troy* to *Lavinium*, from whence they were carried to *Alba*, and thence to *Rome* ; he at last asks, what was the Nature and Shape of those Gods, to which he answers that *Tineas* wrote, that they were Iron and Brass *Caluices*'s, and Earthen Ware made at *Troy* ; *Caluices mea & are, trojanique tellam scilicet ;* ἡ ἡγεμὴν τῶν αἰώνων. He replies in the 2d place, that we must restrain our Curiosity, and out of respect abstain from penetrating too far into the Mysteries of Religion ; and in the last place he adds, that they were the same Gods as those of *Samothracia* ; that *Dardanius* brought them to *Troy*, from whence *Aeneas* carried them into *Italy*, viz. the Shapes of those great Gods, and the Image of *Minerva* ; *jacra magnorum Deorum, & effigies Minervæ* : This Image of *Minerva* was twofold. *Ulysses* and *Diomedes* took one away from *Troy*, during the Siege, and the other remained there : Others say, that the *Trojans* had made another *Palladium* very like unto the true one, and that it was the Copy, and not the Original which the *Greeks* took away.

Virgil brings the Household-Gods giving their Assistance at the Battle of *Actium*, where *Augustus* defeated *Antony* and *Cleopatra* :

Hinc Augustus agens Italos in praelia Caesar,
Cum Patribus, populoque, Penatibus & magnis
[*Diu.*]

Hereby *Virgil* acknowledges, that Empires, Cities, particular Houses, and King's Palaces, were as to many Temples, where the Household-Gods were present ; where a continual Fire was burnt, and where they were honoured by frequent Libations and Lucens upon all occasions. *Lucan* observes, that in time of Peace, the Arms were fixed in the Place appertaining to the Household-Gods, as being entrusted to their keeping,

Diripiunt jacris affixa Penatibus arma,
Quæ pax longè dabat.

And that it was esteemed to be abominable Sacrilege to commit Murder in the Presence of *Vesta*, that is in the Entry, and before the perpetual Fire of the Household-Gods.

PENELOPE, the Daughter of *Icarus*, the *Lacedæmonian*, and of *Peribœa* : Its said this Name was given her from certain Birds called *Penelopes* or *Turkeys*, and that she was named *Aneæ*, i. e. disowned and rejected, from the Verb *ἀγνέω* *Scilicet*, to Reject : For her Father understanding by the

P E R

Oracle, that his Wife *Peribœa* should bear a Daughter, which should one Day be a Shame to her Sex, he caused her to be exposed upon the Water, shut up in a Chest ; but the said Birds hearing the Cries made by the Infant, they drove the Chest aloft with their Wings, and having opened it with their Beaks, they led her for some time : She was *Ulysses* his Wife, and a Model of Chastity and Faithfulness to her Husband ; for *Ulysses* having been absent Twenty Years, she was courted by several Princes, who were taken with her Beauty ; but she refused to engage her self from their Importunities, put off her second Marriage till such time as she had finished a piece of Linnen-Cloth, which she had begun, and the cunningly undid in the Night what she wrought in the Day ; and so she continued in this State till *Ulysses* his Return, who entering into his own House, disguised like a Penitent, killed them all. Hereupon you may observe the different Opinions that have been entertained of *Penelope* : Some, that is to say, *Homer* and many others, who followed him, have represented her as a Model of Chastity ; while others, the Chief of whom are *Duris* the *Samiæ*, *Izætes*, *Pausanias* and *Horace*, have taken her for a loose Woman, and a Prostitute. However, the same *Pausanias* in his *Laconica* says, that her Father *Leus* erected a Statue of Chastity Thirty *Spartan Stadia*'s high, in memory of the Conjugal Chastity of his Daughter *Penelope*, who had rather, being left to her Choice, to follow her Husband to *Sibæa*, than to tarry with her Father at *Lacedæmon*.

PENTHEUS, the Son of *Echion* and *Agave*, who, because he ridiculed the Festivals of *Bacchus*, called *Orgia*, and I would have them reputed Follies and Extravagancies, was cut in pieces upon Mount *Cithæron* by his own Mother and Sister, who being transported with *Bacchus* fury took him for a wild boar.

PERILLUS. See *Phalaris*.

PERIPATETICI ; *Peripateticks*, they were *Athenian* Philosophers, and the Followers of *Aristotle*, who disputed walking in the *Lycæum* ; they were so called from the Greek *περιπατεῖν*, which signifies to walk ; but afterwards they took the name of *Academicks*, because they studied in the Academy.

PERITIUS, (*Menfis* is understood) the *Peritian* Month was a Month among the *Macedonians*, that answered that of *February*, and such as was adopted by the *Syrians*, in Memory of *Alexander* the Great, or rather the *Macedonians* introduced it amongst them after they had been conquered by them, inasmuch that they gave the greatest part of the Cities and Rivers of *Syria*, the Names of the Cities and Rivers of *Macedon*.

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P E R

PERMESSUS; a River in *Bœotia*, that rises in Mount *Helicon*, which was consecrated to *Apollo* and the Muses.

PERSÆ; the *Persians*, the People of the famous Empire of *Persia*, who adored the Sun, and to whom they erected Altars under the Name of *Mithra*, which was a kind of Dress for the Head, like a Bishop's Miter, *Soli Inuito Mithra*, and *Numini Inuito soli Mithra*, as you may read in ancient Inscriptions: They also worshipped the Moon, *Venus*, Fire, Earth, Water and Wind, yet without any Temples, Statues, or Altars, and offered Sacrifices to them upon some Hillock, or high Place, as believing themselves hereby to be nearer unto their Gods. When the *Lacedæmonians* beat the *Persians* in the Battle of *Plataea*, they erected Statues in *Persian* Dresses, to support the Weight of the Galleries and Porticoes which they built, as a perpetual Mark of their Servitude.

PERSEUS; the Son of *Jupiter* and *Danae*, the Daughter of *Acrisius*, King of *Argos*, who coming to know by the Oracle, that the Child his Daughter should bring forth, would one Day kill him, took a Resolution to shut up his Daughter in a Brass Tower, that hereby she might have nothing to do with Men: But this Precaution signified nothing, for *Jupiter* who loved her, went to see her, and for that End being transformed into a Golden Shower, he begat *Perseus* upon her. *Acrisius* coming to the Knowledge hereof, shut up both Mother and Child in a Coffin, and commanded them to be thrown into the Sea; but they were saved by some Fishermen, who found the said Chest floating upon the Water, near the Isle of *Seriphus*, where *Perseus* was brought up by *Diclis*, the Brother of *Polydectes*, King of that Island. *Perseus* being grown up, was much beloved of the Gods; *Minerva* made him a Present of her Mirror, to serve him for a Shield, and *Mercury* gave him the Wings which he wore at his Head and Feet, and a Cymeter which *Vulcan* had forged for him, and with which he did great Exploits: 'For by the Help of this Shield, 'wherein as in a Mirror he saw the Picture of 'Medusa sleeping, with the *Gorgons* her Sisters, 'he caught hold of her by the Hair, and cutting off her Head, afterwards made his Escape; 'but in his return, upon the Coast of *Ethiopia*, 'seeing *Andromede* ready to be devoured by a 'Sea-monster; and being struck with a compassionate Love for that unfortunately fair Creature, whom the *Nereides*, who were incensed at her Mother's having despised their Beauty, 'had tied to a Rock; he turned the Monster into a Stone, with one of the Looks of *Medusa*, 'after he had first stunned him with a Blow with 'his Sword. *Perseus* was not only skilful in Arms, but he also made learning to Flourish in his Time, having founded a publick School upon Mount *Helicon*, where Youth were instructed in

P E R

good Literature; and hence the Poets and Astrologers took occasion to place him among the Stars.

We have in the Person of *Perseus* the Idea of a great Captain; for the Arms we have spoken of, are as so many Hieroglyphicks of the extraordinary Qualifications, that are necessary for a Person, to form great Designs, and to succeed therein; Prudence is figured out unto us by *Minerva's* Mirror, that served him instead of a shield; Strength and Greatness of Courage joined with a Forwardness, that must engage him to the Execution of his Design, was represented by the Sword forged by *Vulcan*, and what has been said concerning *Medusa's* Head, which turned Men into Stones with her Looks, imports so much, that the very Looks of a Person who is indued with so many Accomplishments, strikes a Dread and Terror into others, and stops them so as if they were Stone-statues.

PERSEPHONE. See *Proserpina*.

PERSIUS; a Latin Satyrical Poet, who has left Satyrs behind him that are very obscure: He flourished under *Nero*, and died at 29 Years of Age.

PERTINAX, named *Publius Helvius*, surnamed *the Wheel of Fortune* because he experienced the Inconstancy thereof. He was a Roman Emperor the Son of a freed-man named *Helvius* who kept a Shop of small Wares. His Father brought him up in good Literature, which afterwards he taught at *Rome*, but as his Inclinations carried him more unto Arms than unto Letters, he quitted his Profession, and followed the Military Art, wherein he signalized himself in divers Wars, which made the Emperor *Marcus Aurelius* give him the Government of *Asia* and *Syria*; after whose Death his Successor *Commodus* banished him from *Rome*, but he recalled him some time after and made him Governour of the City. Upon the Death of *Commodus*, *Alius Latus* Captain of the Guard went to *Pertinax* his Lodging, and made him a Tender of the Empire, and obliged him to go to the Camp where he was proclaimed *Imperator Augustus*, and the same was joyfully confirmed by the Senate and People. At his Accession to the Imperial Throne he went about to reform the Extorsions and Violences practised by the *Prætorian* Bands over the poor Citizens, but this drew their Hatred so far upon him, that they adventured to kill him in the Middle of his Palace, after he had reigned Three Months. By the Medals which we have of him, it may be observed that he had a fortunate Countenance, a handiome Head, large Forehead, curled Hair, a long and venerable Beard; that he was tall, burly, and pretty big-belly'd, as may be known by his Medals and the Paintings of *Capitolinus*. All this seemed to promise him a healthful Constitution, a large Capacity with the Respect of the

P H A

the People, which his venerable Air must gain him. But his Empire was so short, that he had not an Opportunity to make his Inclinations known. However, he shewed much of an intrepid Spirit in the Sedition, wherein he lost his Life; for when he saw the Mutiners enter into his Palace, he went to meet them, and unconcernedly spoke to them, with much Courage and Gravity, insomuch that they were all appeased, save one who stirred up the Soldiers anew, and brought his Companions to cut off so good a Prince.

PETRONIUS; lived in Nero's Time; tho' that Emperor loved this Poet very well, yet he was put to Death by his Command, as *Cornelius Tacitus* says.

PHÆDRA, the Daughter of *Minos* King of *Creet*, who fell in Love with *Hippolytus* her Son in Law; she discovered her Passion to her Nurse that was her Confident, who attempted to engage *Hippolytus* his Consent several times, but to no purpose: *Phædra* out of Shame and Despair hanged her self, having first tied to her Cloaths some Letters wherein she charged *Hippolytus* with a Crime, of which she her self only was guilty.

PHÆDRUS, a *Latin* Poet and the Freedman of *Augustus*, who turned the Fables of *Esop* and several other Things into *Jambick Verse*.

PHÆTON, the Son of *Sol* and the Nymph *Clymene*, or of *Cephalus* and *Aurora*; *Lucian* in a Dialogue between *Jupiter* and *Sol* explains the Fable to us.

Jupit. Wretch, what have you done, to leave your Chariot to be guided by a young Fool, who has burnt one Half of the World, and froze up the other, insomuch that had not I struck him down to the Ground with a Thunder-bolt, there had been an End of Mankind.

Sun. I confess, *Jupiter*, I was mistaken, that I could not manage my Son, nor endure the Tears of a Mistress; but I did not think so much Mischief would have come of it.

Jupit. Did not you know the Fury of your Horses, and that if they turned never so little out of the Way, an universal Ruine followed.

Sun. I know it very well, and therefore I put *Phæton* into the Chariot my self, and gave him all necessary Instructions, but the Horses not finding their Conductor with them, took head, and he became dazzled with the Splendor of the Light, and frightened with the Abyss he saw beneath him. But he has been sufficiently punished, and I also in his Punishment.

Jupit. In the mean time, give *Phæton*'s Sisters Order to bury him on the Banks of the *Eridanus*, where he fell, and as a Recompense, I will change them into Poplar-trees, from which *Amber* shall distil, as a Symbol of their Tears.

The same *Lucian* in his Judicial Astrology

P H A

seems to refute this Fable, saying, that *Phæton* busied himself in observing the Sun's Course, and the various Influences thereof, and that he left this Art imperfect by his Death, adding that whatever is said of him is not likely at all.

PHÆTUSA, *Phæton*'s Sister and one of the *Heliales*, who according to the Fable, was changed into a Poplar.

PHALANX, a great square Battalion formed by the Ancients, which was so compact that the Soldiers had their feet set close to one another, with their Shields joined and Pikes turned cross-ways, insomuch that it was almost impossible to break them: It consisted of 5000 Men. *Livy* says, that this sort of Battalion was invented by the *Macedonians*, from whence came the common Epithet given it of *Macedonian Phalanx*.

PHALARIS, says *Lucian*, was born of a noble Family in the City of *Agri-genium* in *Sicily*; after he had been brought up in all the genteel Exercises of his Time, and such as were suitable to his Condition, he was admitted into the Government, as others were, where he behaved himself so well that there was never any Complaints made of his Administration: But as he understood that his Enemies and such as envied his Prosperity, had laid secret Ambushes for him, and sought all manner of Ways how they might make away with him, he was constrained for his own Safety to make himself Master of the State, and to exercise Justice very rigorously upon those who would have destroyed him: One *Perillus* deviled with himself, he could not do him more acceptable Service than to invent some new sort of Punishment, and as he was an excellent Statuary he made a brazen Bull so very artificially, that *Phalaris* cried out as soon as he saw it, that it was a Present fit for *Apollo*. But *Perillus* taking him up, said, 'If you did but know what I made it for, you would not talk at that rate.' 'Shut up a Criminal within it; and put Fire underneath, you shall hear the Bull bellow, which is the only Thing it wants to imitate Nature to Perfection.' Upon which Words *Phalaris* who detested so abominable an Invention, caused him himself to be shut up in his Bull, to make a Trial thereof, and having again taken him out alive, that by his Death he might not pollute a Present which he had a mind to consecrate to the Gods, he gave it to *Apollo*, and caused this Story to be graven upon it. *Suidas* represents *Phalaris* to us as a very cruel Prince, and will have it, that his Subjects shut him up and tormented him to Death in the same Bull, wherein he had included and put so many others to Death.

PHALIRUS, an ancient Gate of the City of *Athens* where Altars were erected to the unknown Gods, of whom *St. Paul* speaks, 'Going along, said that Apostle, and contemplating your Devotions, I found an Altar on which
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P H I

“was this Inscription, *To the unknown God*; I therefore declare him unto you, whom you worship without knowing of him. The Inscription was not barely the same as St. Paul relates it; for it was, to the Gods of *Asia, Europe and Africa*, strong and unknown Gods: But because the Apostle had nothing to do with many unknown Deities, and that no more than one unknown God was for his Purpose, he makes use of the singular Number. *Menfius* assures us, That the People of *Athens* being converted to the Christian Faith, consecrated the Temple, where this Altar had been erected, to the unknown God. Its certain, that *Pausanias, Philostratus and Suidas* make use of the Plural Number, when they speak of the Inscription upon this Altar, and *Diogenes Laertius* attributes the Building of Altars without a Name to *Epimenides*: But ’tis to *Epimenides* that they commonly ascribe the Erection of the Altar of the unknown Gods. But yet it is true, that *Lucretius, Theophrastus, Isidorus Pelusiotus, Cicero* and *St. Chrysostom* make use of the singular Number, when they speak of this Altar.

PHAROS; it was a famous Tower in *Alexandria*, on the Top of which they lighted Fires in the Night to guide Ships that came near the Shore: The *Colossus of Rhodes* served instead of a *Pharos*.

PHLEGOR; is as much as *Priapus* in *Liberum*, according to *St. Hieron*; from whence came the Word *Brephlogor*, which signifies the Idol of *Priapus*.

PHILOCTETES; the Son of *Peon*, to whom *Hercules* at his Death upon Mount *Oeta*, gave his Bow and Arrows, which were dipp’d in *Lybia’s* Gail, after he had engaged him by Oath, to discover his Grave to no Body: But when they were to go to the *Trojan War*, and that the Oracle gave an Answer, the Town was impregnable, without they had the Ashes and Arrows of *Hercules* with them; he was forced to show the Place where he had hid them; and that he might not violate his Oath, he pointed at them only with his Feet, for which he was severely punished: For being on his Journey, one of the said Arrows wounded him in the Foot, wherewith he had discovered *Hercules* his Ashes: His Wound being so, that it was not to be endured, which made the *Greeks* leave him in the Isle of *Lennos*; however finding that the Siege of *Troy* advanced but little, they caused him to be brought thither, and he was cured by *Mazon* the Son of *Asius* the Physician.

PHILOMELA; the Daughter of *Pandion*, King of *Athens*, who was ravish’d by *Tereus*, King of *Thrace*, who had married her Sister *Progne*. He cut out her Tongue, and shut her up in Prison, that he might enjoy her at his Pleasure: But she had the Ingenuity to let her Sister know her Misfortune; by drawing the

P H I

same upon Taphistry: *Progne* deserv’d to take Revenge upon her incestuous Husband, till the Festival of *Bacchus*, when with a Company of the *Bacchantes*, she went to set her Sister at Liberty, and laying hold of *Tys*, *Tereus* his Son, she dress’d his Flesh for him to eat; which he perceiving, endeavour’d to kill his Wife; but the Gods changed *Tereus* into a Lapwing, *Progne* to a Swallow, *Philomela* to a Nightingale, and *Tys* into a Pheasant. *Ovid. Metam. Lib. 6.*

PHILOSOPHIA. Philosophy. The Study of Nature and Morality, grounded upon Reasoning and Experience: Its said of the Ancient Philosophy, that it became impious under *Dionysius*, Vicious under *Epicurus*, Hypocritical under *Zeno*, Impudent under *Diogenes*, Interested under *Democritus*, Voluptuous under *Mitrodorus*, Fantastical under *Crates*, Buffoonry under *Menippus*, Libertinism under *Pyrrho*, Litigious under *Cleambes*, and Restless under *Arcefilas*: The Ancient Philosophers were of divers Sects, viz. *Epicureans, Stoicks, Platonicks, Peripateticks, Pyrrhonians*, &c. *Lucretius* in his Dialogue of Fugitives brings in Philosophy, speaking to *Superior* in this manner; ‘Father, see it I have not cause to complain, when you saw the World full of Error and Unjustice, you had pity upon it, and you sent me to bring Men to change their beastly Lives for a better, for if you do remember, you told me, My Daughter, that I seest what a Condition Men are brought to by their Ignorance and Malice, go to them, for thou art alone capable to undeceive and cure them. I did not go at first to *Greece*, but I begin with the most difficult Work, which was that of the *Barbarians*; afterwards I went toward the *Indians* who are a great People, and whom I brought down from their Elephants Backs to Learning; the whole Nation of the *Diablimanes*, who are Neighbours to the *Neereans* and *Oxydraci*, received my Doctrine and live still according to my Laws: From the *Indians* I went into *Ethiopia*, thence to *Egypt* where I taught the *Egyptian* Priests and Prophets the Worship of the Gods, afterwards I pass’d to *Babylon* to instruct the *Caldeans* and *Magi*, then to *Syria*; from whence returning by the Way of *Tbrac* I conversed with *Lumolpus* and *Orpheus*, and sent them before me into *Greece*, with Orders that the first should instruct the *Greeks* in my Mysteries, and the other teach them Music: I delay’d not to follow them and they received me there neither well nor ill: However in time I won over the Seven wise Men.

PHINEUS, the Son of *Agenor* King of *Phoenicia*, who first married *Junophea*, the Sister of *Calan* and *Zerkes* the Children of *Boreas*; but he was divorc’d from her and took to Wife *Pha* the Daughter of *Dardanus* King of *Seythia*, who falsely accused *Phineus* his Children by the first Venter for a temping to ravish her. *Phineus* behaved

believed her, and put his Sons Eyes out, but the Gods revenged the Crime upon the Father himſelf, whom they alſo ſtruck blind, and tormented him cruelly with Hunger, for as often as he went to eat, the *Harpies* took away part of his Victuals, and deſiled the reſt. Others ſay, that *Phineus* having loſt his Sight, and his Sons being dead, the *Harpies* his Daughters waſted his Eſtate, till *Zetbes* and *Calais* his Couſins, the Sons of *Boreas* drove thoſe Women out of the City, and reinveſted him in the Poſſeſſion of his Eſtate, which occaſioned the Fable.

PHLEGETHON, one of the Rivers of Hell according to fabulous Antiquity, being derived from the Greek Word *φλέγω*, *I burn*.

PHLEGYAS, the Son of *Mars* and King of the *Lapithe* in *Theſſaly*, who to be revenged of *Apollo*, that had debauched his Daughter, burnt the Temple of that God at *Delphos*: But he was puniſh'd for it; for *Apollo* killed him with his Arrows and thruſt him headlong into Hell, where he is in continual Fear of the falling of a Rock which hangs over his Head. There was another of this Name who governed a certain People in *Theſſaly*, that were drowned by *Nep- ture*, as a Punishment for their Contempt of the Gods. *Verg. Eneids* L. 9.

PHOB TOR; the Son of the God *Sleep*, who repreſented to the Imagination all ſorts and ſpecies of Animals.

PHO CI, *Nep- ture's* Sea-Calves, whoſe Keeper *Proteus* was.

PHOEBAS; *Apollo's* Prieſteſs at *Delphos*, that delivered Oracles, to ſuch as conſulted her, upon a Tripod.

PHOLB; the Moon which borrows its Light from *Phœbus* her Brother.

PHOBIUS, the Sun or *Apollo*, the Son of *Jupiter*, and *Diana's* Brother, born at the ſame Time with *Ladona*: He is the God of *Parnafſus* and the Muſes; being thus called by the *Greeks* from *φῶς το πῦρ*, that is, *the Light of Life*: He was alſo the God of Divination, ſome remains whereof are ſtill retained, in that upon Twelfth-Night, when they are about to chule King and Queen, they cry in ſome Countries *Phœbe Domine, U tu ſhall be King?*

PHOENIX, a Bird taken by the Moderns to be fabulous, and concerning which the Ancients have ſpoken much, they would have it, that there is but one of the Kind, and that it lives ſeveral Ages. They ſay 'tis as big as an Eagle, with a golden Neck, the Wings of a Fire Colour, intermix'd with Azure, a white Tail interperſed with Carnation Feathers, and having a twinkling Star upon its Head. She erects her own Funeral-Pile of Wood and Aromatick Gums, claps it with her Wings, in order to ſet it on fire, and ſo burns her ſelf: From its Aſhes ariſes a Worm, and from this Worm another *Phoenix*.

In the Conſulſhip of *Paulus Fabius*, and *Lucius Vitellius*, the *Phoenix* alter a long Series of Years, appear'd in *Egypt*, and gave ample Occaſion to the fine Wits of *Greece* and *Aſia* to diſcourſe upon this Wonder: I'll here recount what is receiv'd for Truth; but I ſhall alſo add ſuch Things as are proper to be known, tho' they are not ſo well attested. Thoſe who have deſcribed this Bird, ſet her out different from others, both in Form and Colour, and ſay ſhe was conſecrated to the Sun. As for the Length of her Life, the moſt common Opinion is, That ſhe lives 500 Years, but ſome have ſtretched it out even to 14 Ages. They add, There is never but one of them at a time in the World, and that the fiſt appear'd in the Reign of *Sefoſtris*, the ſecond in that of *Anaſis*, and third under *Ptolemy*, one of *Alexander's* Succeſſors, and the third of the *Macedonian* Race, who reigned in *Egypt*: They ſay alſo, that ſhe came to *Heliopolis*, or the City of the Sun, accompanied by a vaſt Multitude of other Birds, who admired the Strangeneſs of her Feathers: There was not 250 Years from *Ptolemy* to *Tiberius*; and therefore ſome believe, that this ſame was not the *Phoenix* of *Arabia*, nor the true one, ſince it had not the Marks attributed to the others; for 'tis ſaid, that the *Phoenix*, when ſhe is grown very old, and ſees her End draw near, builds a Neſt in her own Country, to which ſhe communicates ſome ſecret Principle of Life; inſomuch that another *Phoenix* ariſes therefrom, whoſe fiſt Care is to give unto its Parent the Honours of Burial: For which End ſhe makes choice of a great Quantity of Perfumes, which ſhe carries by little and little, becauſe of their great diſtance from the Place, and then bears away the Deceas'd's Body, and goes to burn it upon the Altar of the Sun: This is uncertain, and intermix'd with Fables, but for the reſt, 'tis not doubted, but this Bird has been ſometime ſeen in *Egypt*.

PHORBAS; the Chief of the *Phlegæe*; a cruel Man, and a Robber, who having ſeized on an Avenue, by which they went over Land to the Temple of *Apollo* at *Delphos*, forced all Paſſengers to fight him, in order to exerciſe them, ſaid he, that they might act their Part, the better at the *Pythian* Games: And when he had overcome, he put them to a cruel Death, by tying them by their Heads to Trees; but *Apollo* to puniſh this wicked Fellow, encountering him, knocked him down with his Fiſt.

PHORCUS and **PHORCYUS**; a Son of *Nep- ture* and the Earth (according to *Heſiod*) King of *Sardinia*; who having been overcome in a fight by *Sea*, the Poets ſaid he was a Sea-God, and the Father of the *Gorgones*.

PHOSPHORUS, the Planet of *Venus*; its a Greek Word, which the *Latins* turned into that of *Lucifer*, the Shepherds Star.

P I C

PHRIXUS, the Son of *Athamas*, who to avoid the Anger of *Ino* his cruel Mother-in-Law, that would have killed him, Hed away with his Sister *Helle* upon a Ram, who had a Golden Fleece, and arrived at *Colchos*, where he offered the Ram in Sacrifice to *Jupiter*, or as some will have it, to *Mars*, who placed him among the Twelve Signs of the *Zodiac*: As for the Golden Fleece, he left it to the King of the Country, who hung it up in a Temple, consecrated to *Mars*, under the Keeping of a Dragon.

PICTURA; Painting: Its not to be doubted, but Painting is as ancient as *Sculpture*, but 'tis very hard to know the real Time and Place where it first appear'd; the *Egyptians* and the *Greeks*, who make themselves to be the Inventors of the best Arts, have not failed to assume the Glory of their being the first Painters alio: In the mean time, as 'tis very difficult to see clearly into a Matter that is obscured with the Revolution of so many Years, which conceal its Original, we ought to be content to know in respect to Painting; that after it had had like unto other Things, its faint Beginnings, it was brought to Perfection among the *Greeks*, and the principal Schools for this illustrious Art were at *Syrone*, *Rhodes*, and *Athens*: From *Greece* it was brought into *Italy*, where it was in great Request in the Time of the Republick, and under the first Emperors, till at last Luxury and Wars having ruined the *Roman* Empire, it lay quite buried as well as other Arts and Sciences, and began not to revive in *Italy* till *Cimabue* tell to work, and retrieved out of the Hands of some *Greeks* the deplorable Remains of it: Some *Florentines* having seconded him, were those who first appear'd and brought it into Reputation; however it was a long time before any one came to excel in it.

Chetladalo, *Michael Angelo's* Master, acquired the greatest Reputation, tho' his Manner was very dry and *Cosick*; but *Michael Angelo* his Scholar coming up in the Reign of *Julius* the 2d, obscured all that went before, set up a School at *Florence*, and educated several. *Pietro Perugino* had also *Raphael d' Urbino* for his Scholer, who excelled his Master very much, and even *Michael Angelo* himself: He erected a School at *Rome* composed of the most excellent Painters. At the same time that in *Lombardy* was set up, and grew famous under *Giorione* and *Titian*, whose first Master was *Giov. Bellini*: There were also other particular Schools in *Italy* under different Masters, as that of *Leonardo da Vinci* at *Milan*: But the first Three are reckoned the most famous, from whence the rest sprung. Besides these there were Painters on this side the *Alps*, who had no Correspondence with those in *Italy*, such as *Albert Durer* in *Germany*, *Holbeins* in *Switzerland*, *Lucas Van Leiden* in *Holland*, and many others, who painted in *France*

P I E

and *Flanders*, after different Manners: But *Italy* and *Rome* were the principal Places where this Art flourish'd in its greatest Perfection, and where excellent Artists were brought up from time to time: *Raphael's* School was succeeded by that of the *Caracchi*, which has continued almost to this time in its Perfection.

Before a Painter in *Flanders* called *John Van Eyck*, but better known by the Name of *John de Bruges*, had found out the Secret of painting in Oil, all the Painters wrought in *Fresco* and *Distemper* or Water-Colours; and the Invention of Painting in Oil was not known to the Ancients; the Secret not being found out till the Beginning of the 14th Century. We may say that Painting did then receive great Assistance, and an admirable Advantage: For hereby the Colours of a Picture hold a long time, and receive a Lustre and Union, which the Ancients could not give to their Works, what Varnish however they used to lay on for that Purpose: This Secret which lay hid so long, consists of nothing else but the grinding of the Colours with Nut or Linseed Oil.

PICUS, King of the *Lains*, the Son of *Saturn*, and Father to *Faunus*, who reigned 57 Years: He married *Canens*, the Daughter of *Faunus* and *Venilia*, according to *Ovid*: But his Sentiments do not at all agree with Chronology herein; for *Canens* would have been above 50 Years old, if she had lived in the Time of *Picus*: The same Poet tells us, that *Picus* was beloved of *Circe*, and that not conforming himself to comply with her Love, the transformed him into a Bird of the same Name, which is a Wood-Pecker.

PIERIDES; an Epithet given to the Muses, upon the Account of their having been born in that part of the Country of *Macedon* which was called *Pieria*.

P I I. T A S; Piety, whom the *Romans* worshipp'd for a Goddess. *Antoninus Pius* caused her to be represented in the Dress of a *Roman* Lady, holding a little Incense Box, named *Acerra*, in her Hand, and standing before an Altar where there was a Fire lighted, to offer Incense upon it. She may be also seen graven upon the Money of the said Emperor, holding Two Children in her Arms, and with Two more, one on each side: We have also Piety represented divers ways, upon the Medals of *Marcus Aurelius*, *Dominian*, and *Sabina*, *Adrian's* Wife. She appears in the Dress of a *Roman* Lady, in a sitting Posture, holding a Javelin without any Spear to it in one Hand, and having little Children at her Feet, which she seems to instruct. As also under the Picture of *Marcus Herennius*, who carried his Father upon his shoulders, and of *Antony*, who did the same by his Father, whom he pulled out of the Flames of *Troy*. By the Money which *Titus* the Son of *Vespasian* coined, Piety appears

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appears bringing the Two Brothers *Tiūs* and *Domitian* together, and making them give one another the Right-hand: She was also express holding Two Children in her Arms, with a Stork that carries her Parents about in their old Age, and feeds them, which is a Symbol of Piety. At *Rome* there was a Temple dedicated to Piety by *Anilius*, in the Place where that Daughter lived, who sustain'd her Father in Prison with the Milk of her Breasts.

PILADES; take what *Lucian* has writ of him in his Praise of an House: 'After this comes 'an illustrious Example of Friendship, which 'seems to have been taken out of *Sophocles* and 'Eupides; *Pilades* and *Orestes* who were thought 'to be dead, hid themselves behind *Agamemnon's* Palace, they secretly stole in, and killed 'Agylus, for *Clytemnestra* was already dead, and 'laid out upon the Bed half naked: You may 'imagine how astonish'd the whole Court was at 'this Assassination, some wept, others cried aloud or seemed to do so, these same endeavour'd to make their Escape, the others resisted in 'vain; but the Painter has artfully pass'd over what was most criminal, and would not represent the Son killing his Mother, but drew 'him killing the Adulterer and his Father's Murderer.

PINARI, the *Pinarians*; they were *Hercules* his Priests and Sacrificers, who offer'd Sacrifice to that God Morning and Evening; but the *Pinarians* happening to come last and at the End of the Sacrifice, *Hercules* ordered they should serve the *Pontii* when they sacrificed, to him; and thence comes their Name, *quasi ad Pontii servantes, as same*.

PINDUS, a Mountain in *Theffaly* consecrated to *Apollo* and the Muses.

PIRÆUS, a very fine Port at *Athens*, capable to contain 400 Ships, it was joyned to the City by a Wall 2000 Paces long, and by a great many Buildings that made it the finest Part of *Athens*; the *Piræus* had been fortified divers Times, and they built Porticoes and Temples to the Gods there.

PIRENE, a Fountain rising from the Foot of Mount *Arcomithas* consecrated to the Muses, whose Waters are very clear and exceeding pleasant to the Taste.

PIRITHOUS; the Son of *Ixion* King of the *Lapithæ* a People of *Theffaly*, who entred into strict Ties of Friendship with *Theseus*. He severely punished the *Centaur*s, who had injured the *Lapithæ* at a Feast whereunto they had been invited on the Day of his Friend's Marriage with *Hippodamia*: He also assisted him to take away *Lelen*, and the other in his turn helped him to fetch *Proserpina* back from *Pluto*, but this Undertaking met with bad Success, for *Pluto* seized them: Some will have it, that *Pirithous* was devour'd by the Dog *Cerberus*, others, that

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he was condemn'd to endure the same Punishment as *Ixion*, and that *Theseus* by the means of *Hercules* set him free, when he went into Hell to bring away *Cerberus* according to *Euryheus* his Command.

PISISTRATUS, *Hippocrates* his Son, who in the Absence of *Solon* seized upon the Government of *Athens*, by the Favour of the People whom he won to his Interest by his Liberality to them. He made very good Laws which he added to those of *Solon*; he was a very great Lover of Learning and learned Men, being the first who erected a Library at *Athens*, which *Xerxes*, when he took that City, carried into *Persia*; he employed *Anaxarchus* to put *Homer's* Books in order, which were before all in Confusion.

PISONES, the *Pisões*, an illustrious Family of *Rome*, so called from *Pease*, which the first of that Family had taken the Pains to sow.

PITHIA; *Apollo's* Priests, who deliver'd the Responses of that Deity to those that consulted him.

PITHO; the Goddess of Eloquence or Persuasion, being derived from the Greek Word *πειθω*, to persuade. The *Romans* call'd her *Sivada* or *Sivada*.

PLATO; a famous Philosopher and the Chief of the *Academicks*: He was call'd *Aristocles*, and nam'd *Plato* from his great Forehead and broad Shoulders: He was the most famous of all *Socrates* his Disciples, and eclips'd the rest with the Splendor of his great Reputation; he was of a good Family in *Athens*, and greatly excell'd all his Companions in the Vastness of his Understanding; however, not thinking that was enough to make him perfect in the Study of Philosophy, he resolv'd to travel and went to all Places where he thought he might improve in any thing, and so he learnt what was most rare and curious among the *Egyptians*, and from thence went into *Italy* where the *Pythagoreans* were in great Esteem; he heard the most Learned amongst them, and easily apprehended what was most valuable in their Doctrine. He divid'd his Philosophy into Three Parts, viz. Moral, which related to Speculation, and Logic which serv'd to distinguish Truth from Falshood. Of all the Philosophers his Doctrine comes nearest of any to Christianity: It will surprize you when you read that *Plato* had Sentiments of God so conformable to the Truth of our Religion, from whence some have thought that in his Travels to *Egypt*, he was a Hearer of the Books of the Prophets, or that he had read the Books of the Prophets, 'And I my self, says *St. Augustine*, have followed this Opinion in some of my Works; but afterwards I came to understand by Cronology, that *Plato* was not born till about 100 Years after the Prophecies of *Jeremy*, and that the Greek Version of the Septuagint was not done
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by *Protolmy* King of *Egypt*'s Order till near 60 Years after *Plato*'s Death; inſomuch that he could neither ſee *Jeremy* who was dead ſo long before, nor read the Scriptures which were not yet tranſlated into the *Greek* Tongue, unleſs you will have it ſaid that he took care to be inſtructed therein, as he did in the *Egyptian* Books; not by getting them tranſlated, but by converſing with the *Jews* *viva voce*. What favours this Conjecture is that the Book of *Genesis* begins thus. *In the Beginning God created Heaven and Earth, but the Earth was without Form, and void, and Darkneſs was upon the Face of the Deep and the Spirit of God moved upon the Face of the Waters.* And *Plato* in his *Timæus* where he ſpeaks of the Creation of the World, ſays, 'That God did firſt join the Fire and Earth together: It's clear that by Fire he meant Heaven. But what fully perſwades me, continues the ſame *St. Auguſtine*, 'That *Plato* had ſome Knowledge of our Books, is that *Mofes* aſking the Angel the Name of him who commanded him to go and deliver the *Hebrews*, he received this Answer, *I am that I am*, thou ſhalt tell the Children of *Israel*, *I am* hath ſent me to you: But this is that which *Plato* firmly eſtabliſhes in his Works, and I do not know it is to be found in any Book older than *Plato*, except the holy Scriptures. His Writings are almoſt all divided into Dialogues, in which he introduces his Maſter *Socrates*. He died of the *Morbus Peticularis* and was buried in the Academy of *Athens* where he had taught Philoſophy.

PLAUTUS, a Comick Poet, admired by all the Ancients for the Eloquence of his Style, he bore the Name of *M. Acius*, with that of *Plautus*, becauſe of his ſplay Feet, as *Sextus Pompeius* ſays. He was born in a little Town of *Umbria* called *Sarcinas*: He was much in Eſteem at *Rome* for the Stage, at the ſame time that *Publius Scipio* and *Marcus Cato* were in great Reputation for their Politeneſs; his Comedies are full of Jeſts and witty Railleries, for which *Cicero* commends him, and *Varro* aſſures us, that if the Muſes would have ſpoke *Latin*, they had ſpoke like *Plautus*, and *Aulus Gellius* in his *Noctes Atticæ* calls him the Father and Prince of the *Latin* Eloquence: He imitated the *Greek* Authors in his Comedies, and amongst others *Diphilus*, *Epicharmus* and *Menander*. *Horace* ſays, he made Money of his Comedies, and when he had got a good deal, he with that turn'd Merchant, but proving unſucceſſful that Way, he was neceſſitated to turn a Mill, and grind Corn to ſerve a Bakehouſe: He died during the Conſulſhip of *Publius Claudius* and *Lucius Porcius*, while *Cato* was Cenſor, in the 149 Olympiad, and the Year of *Rome* 565.

P L E I A D E S, they were the Seven Daughters of *Atlas* and the Nymp^h *Pleione*, who hindſing themſelves purſued by *Orion* that would have

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raviſhed them, they prayed to the Gods to preſerve them from his Inſults, which they did by changing them into ſtars, and placing them in Heaven: 'Tis a Conſtellation formed of Seven Stars, which are near together towards the 18th Degree of *Taurus*. They are rainy and ſtormy Stars, and very frightful to Mariners; they call them in *Latin* *Veigilia*, *à vere*, becauſe they riſe about the *Vernal Equinox*, and ſet in *Autumn*.

P L E I O N E, the Daughter of *Oceanus* and *Tethys* and *Atlas* his Wife, by whom he had Seven Daughters called *Pleades*.

P L I N I U S; *Pliny* the Elder, born at *Verona*, was a Miniſter of State under the Emperor *Veſpavian*, he had a very great Knowledge of natural Things, of which he wrote extraordinary Books, but wherein divers Matters are to be met with that are falſe, which he had by hearſay, and took from the Relation of others; he was ſuffocated by the Flames of Mount *Veſuvius*, as he approached too near it to obſerve that Wonder.

P L I N Y the Younger, his Nephew, wrote a Book of *Epiftles*, a Treatiſe about illuſtrious Men, and a Panegyrick dedicated to *Trajan*.

P L U T A R C H U S, *Plutarch* of *Cheronea* flouriſhed under the Emperor *Trajan* and gain'd great Reputation by his Books: The Lives of illuſtrious Men both among the *Greeks* and *Romans*, which he compares with one another, are the beſt of his Works and deſerve Commendation above the reſt. Tho' he is every where agreeably inſtructive and ſhews he had a general Knowledge in all Things.

P L U T U S; the God of Riches; *Ariſtophanes* in a Comedy thus ſays, that this God having at firſt a good bye-light, ſtruck to no Body but to the Juſt. But *Jupiter* taking his Sight from him, Riches afterwards fell indifferently to the Share of the Good and Bad: They formed a Deſign for the recovering of *Plutus* his Sight, but *Penia*, which is Poverty, oppoſed it, and made it appear that Poverty was the Miſtreſs of Arts, Sciences and Vertues which would be in Danger of being loſt if all Men were rich: They gave her no Credit, or ſeemed not to believe her, ſo that *Plutus* recovered his Sight in *Aſculapius* his Temple, and from thence forward the Temples and Altars of other Gods, and thoſe of *Jupiter* himſelf were abandoned, every Body ſacrificing to no other than to God *Plutus*. *Lucian* in *Ion* or *Misanthropos* brings *Jupiter* and *Plutus* talking together thus.

Jup. I am amazed to find you angry, becauſe you are left at Liberty, ſeing you formerly complain'd of Uſurers, who ſhut you up under Lock and Key, without letting you as much as ſee the Light, and made you endure a Thouſand Torments. You ſaid, that 'twas it which made you pale and diſfigured and was the

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Cause that you did endeavour to make your Escape. You also blamed the Coverous, who died for Love of you, and in the mean time durst not enjoy you, like the Dog in the Fable, who being tied to the Rack, could not himself eat Hay, and would not suffer the Horse to do it: You said, that they were jealous, and debarred themselves of all Recreations, without considering that what they loved would one Day be the Prey of a Thief or some unworthy Heir: Are not you ashamed thus to swerve from your old Maxims.

Plutus. If you will hear me, you shall find I have Reason for what I do. For some let me go through Negligence, and others spare me through Stupidity, for want of knowing that if they used me not I should be of no Benefit to them, and that they will be forced to leave me, before they are advantaged by me.

Jupit. They are sufficiently punished for their Fault, without your troubling of me to punish them, seeing the one like *Tantalus* die of Thirst in the midst of the Waters, and the other like *Phineus* see *Harpies* carrying away their Victuals, before they have tasted of it.

Mercury. Let us go, why do you halt? Are you lame as well as blind?

Plutus. I go always in this manner, when I am sent to any Body and there I come very late, and many times when there is nothing for me to do; but when the Business of my Return is in Agitation, I go as fast as the Wind, and they are much astonished that they cannot see me more.

Mercury. That is not always true, for there are some People who grow rich while they sleep.

Plutus. I do not go then upon my Feet, but I am carried; and 'tis not *Jupiter* that sends me, but *Pluto* who is also the God of Riches, as his Name imports; for he on a sudden makes great Riches to pass from one Person to another, &c.

Mercury. That happens frequently, but when you go alone, how can you find the Way seeing you are blind?

Plutus. I mistake also sometimes and often take one for another.

Mercury. I believe it, but what do you do then?

Plutus. I turn up and down, to the Right and Left, till I find some Body that seizes me by the Collar, and who goes to render you Thanks for his good Fortune, or some other God that shall never think of it.

Mercury. Was not *Jupiter* therefore mistaken, when he thought you did enrich Men of Merit.

Plutus. How could he think that one blind as I am, could find out a meritorious Person which is so rare a Thing? But as the Wicked are very numerous, I meet with them sooner than others.

Mercury. Why is it that you run so fast in your Return, since you do not know the Way?

Plutus. They said I never saw well but then, and that Fate gave me Legs for no other End than to flee away.

Mercury. Tell me farther, why it is, since you are blind, pale, meager and lame, that you have so many Admirers who die for Love of you, and who place their Happiness in the Enjoyment of you.

Plutus. 'Tis because Love hinders them to see my Deformity, and that they are blinded with the Lustre which does surround me.

P L U T O, *Sanchoniathon* makes him to be *Saturn* and *Rhea's* Son: He adds that he was at first called *Mouth*, which in the *Phœnician* and *Hebrew* Tongue signified *Death*, that they made a Deity of him after his Death, and that the *Phœnicians* named him sometimes *Death* and sometimes *Pluto*, as *Eusebius* says, *Nec multò post Saturnus alterum ex Rhea filium, nomine Mouth, vitâ suum consecrat; quem Phœnices morò Mortem, morò Plutonem nominant.* *Diodorus Siculus* seems to give a Reason why they gave the Name of Death to *Pluto*, and that was because he was the first that had instituted Funeral Solemnities for the Dead, *Plutonem verò finem et sepulture ac parentationis ritus ostendisse ferunt.* The *Greeks* made a *Pluto* of a King of the *Molossi*, whose Name was *Aidoneus* or *Orcus*, who was the Person that stole *Proserpina*, and whose Dog named *Cerberus* devoured *Pirithous*, and had done the same by *Theseus*, if *Hercules* had not come to his Relief. The *Greeks* called this God *Pluto*, because all manner of Riches are at length swallowed up by the Earth from whence they came. *Lactantius* says, that *Pluto* was not only called *Orcus*, but also *Dispiter*, being as much as to say *Dis pater.* And that they surnamed him *Agefilaus*, because all Laughter is banished out of Hell.

P O D I U M, Balsters which were set round about the Temples of the Ancients.

P O E S I S, Poetry. *Cicero* confesses that Poetry is an heavenly Gift and the Influence of a Divine Spirit, that Mankind is satisfied of this Truth, and that 'tis agreed that the same is no other than a Divine Capture which transports Man's Spirit and raises him above himself, but yet so as that we are not indeed obliged to give the Name of Poetry to such Pieces as are writ in Verse, but yet in reality are nothing but Prose, for want of this Divine Spirit: 'Tis the Opinion of *Horace* in his *Satyr*s.

..... Neque enim concludere versum

Dixerim esse satis.

Ingenium cui sit, cui mens diviniore, atque os

Magna sonaturum, des nominis hujus honorem.

Plato will have Poetry to be a Divine Gift and Inspiration, and that the Poets were not only Historians

Historians and Philosophers, but Divines in Ancient Times: *St. Hierom* informs us, that several of the Books of Scripture had been writ in Verse and tho' it were no other in it self than Prose, the Air, the Turn, the Fire and Majesty of Poetry that is to be met with there, may well allow us to say, that it was Poetry: 'Tis not only the Measures of Feet that make Poetry, but lively Expressions, bold and surprizing Figures, and rich Descriptions: Such sort of Poems there were among the *Greeks* and *Romans*, which are noother than short Prose, but had such a great and majestic Air of Poetry as was now mentioned.

P O E T Æ, Poets, they were formerly courted by and lived with great Princes, as their Divines, Philosophers, Historians and Privy Counsellors. *Eliau* upon the Reputation of *Plato* declares, that *Hipparchus*, Prince of the *Arbenians*, sent a Gally to fetch *Anacreon* to him: *Hiero* of *Syracuse*, got *Pindar* and *Simonides* to live with him. *Eliau* assures us, that *Ptolomy Philopator*, King of *Egypt* having built a Temple to *Homer*, he set him therein upon a Throne, and pictured all the Cities round about him that contended for his Nativity. Lastly, He says, that *Calato* represented *Homer* with a Stream running out of his Mouth, whither the rest of the Poets came to fetch Water. *Plutarch* informs us, that *Alexander* had always *Homer's Iliads* at his Bed's Head, with his Dagger, saying, it was instructive to him in the Military Art. The *Romans* had a particular Esteem for the Poets, *Scripto Africani* had *Ennius* always with him: *Cicero* speaks of many great *Roman* Commanders who made use of Poets either to write their History, or with their Verses to adorn the Temples and other sacred Monuments which they dedicated to the Glory of the Gods. When the Government of the Republick fell into the Hands of the Emperors, the famous *Latin* Poets were much more familiar with them than the *Greek* Poets had ever been with their Kings. And in what Favour *Virgil* and *Horace* were with *Augustus* is well known.

There were Poets in the Land of *Canaan* before *Moses*, for *Eschani* has very well oblived, that *Moses* in the book of *Numbers* hath inserted a victorious Song of a *Canaanish* Poet, after he had gained the Victory over the *Moabites* and *Ammonites*: There is no doubt but that there were Poets in the East, and that there the Spring-head was, from whence came all the *Greek* Poetry. The less civilized Nations of the West had also Poets, who very often had the Management of their Philosophical and Theological Schools. *Homer* lived above 300 Years before *Rome* was built, and there were no Poets at *Rome* till 400 Years after the building thereof; so that Poetry began not to be cultivated in that City till 700 Years after *Homer*.

Plutarch assures us, that in the most Ancient Times, Men never express great and divine Things any otherwise than in Poetry, making use even of Verse for their History and Philosophy it self; for the Poets, for 6 or 700 Years before the Philosophers, were the Preservers of all the Religion and Morality of the Heathens. *St. Augustine* himself does not deny to the ancient *Greek* Poets the Title of Divines, and *Lactantius* is of Opinion, that whereas the Poets, as being more ancient than the ancientest Historians, Orators or Philosophers, writ so much Theological Truth, it has proceeded from their collecting together the Stories that went abroad in the World, which arose from an Intercourse with the Children of *Israel*, and their Prophets.

P O L L U X, the Son of *Jupiter* and *Leda*, and the Brother of *Cassor* and *Helen*. *Lucian* explains the Story of *Cassor* and *Pollux* in a Dialogue, between *Apollo* and *Mercury*.

Apollo. Will not you teach me to know *Cassor* from *Pollux*; for I am continually mistaken because of their Likeness to one another?

Mercury. He who was Yesterday with us was *Cassor*, and this is *Pollux*.

Apel. How can one distinguish them, seeing they are so like?

Merc. *Pollux* has his face disfigured with the Blows he received in Wrestling, and especially from *Bebrix*, in the Expedition of the *Argonauts*; the other is a handsome fac'd Fellow, without ever a Scar.

Apel. You have obliged me to let me know the Particulars of it; for seeing each of them has his half Shell, his white Horle, Dart and Star, I always mistake them; but tell me, why are not they both at the same time with us.

Merc. It is, because it was decreed concerning *Leda's* Two Sons, that one should be mortal, and the other immortal, they divided the Good and the Evil between them like good Brothers, and so lived and died by turns, and their Business is to assist Mariners in a Storm.

Men swore by *Pollux* in this manner. *Jehopol*, that is, *per adam Polluxis*; and the Women by *Cassor*, *Ecassor* or *Mecassor*. The *Romans* more particularly profess to give them Honour, because of the Assistance they believed to have received from them, in the Battle they fought near the Lake of *Regillus*, against the *Latinis*, and therefore they erected a very fine Temple for them. They performed a great many famous Actions, as their delivering their Sister *Helen* out of the Hands of *Theseus*, who had stole her, and clearing the Seas of *Pirates*; they sacrificed pure white Lambs to them; they were translated to Heaven, and made one of the Signs of the *Zodiac*, which is represented by Two Boys. Its the third from *Aries*, and in *May* the Sun enters into it. *Pollux* and *Helen* were the Children of

of *Jupiter* and *Leda*; *Castor* was the Son of *Leda*, and her Husband *Lindarus*; it was pretended they proceeded from an Egg, because they were nursed in the uppermost Room in the House, which they called *ἄνω*.

Diodorus Siculus relates, that the *Argonauts* being overtaken with a great Storm, *Orpheus* made a Vow to the *Samosbracian* Gods, thereupon the Storm ceased, and Two Cœlestial Fires appear'd upon the Heads of *Castor* and *Pollux*, who were of the Number of the *Argonauts*; from whence came the Custom of invoking the *Samosbracian* Gods in a Storm, and giving those Two Cœlestial Fires the Name of *Castor* and *Pollux*. *Lucian* in a Dialogue between *Apollo* and *Mercury*, observes, that these Two Brothers were also invoked in Storms, because they themselves had used the Seas, as being in the Company of the *Argonauts*. *Cicero* relates a wonderful Piece of Revenge taken upon one *Scopas*, for speaking irreverently of those Two Brothers, called *Diogorides* also, he having been crushed to pieces by the Fall of his Chamber, while *Symonides* who had made their Elogy, was called out by Two unknown Persons: The *Greek* and *Roman* Histories are full of the wonderful Apparitions of these Two Brothers; either to gain a Victory, or to give News thereof, after the obtaining of it. But *Cicero* himself in another place tells us, how we are to entertain these Relations: He says, that *Homer* himself, who lived a little after these Two Brothers, affirmed, that they were buried at *Lacedæmon*, and consequently that they could not come and acquaint *Variemus* of the Gaining of the Victory; that they should rather have communicated the News to *Caro*, than to such an insignificant Fellow: Lastly, That we should believe the Souls of such great Men to be Divine and Eternal Spirits, but that after their Bodies had been burnt and reduced to Ashes, they could neither ride on Horses, nor engage in Battle.

POLYHYMNIA, or POLYMNIA; One of the Nine Muses, who presided over the Hymns and Songs that were play'd upon the Lute and Harp. *Hesiod* attributes the Art of Geometry to her, and *Plutarch* History.

POLYNICES, the Son of *Oedipus*, King of *Thebes*, and Brother of *Eteocles*; *Eteocles* after the Death of *Oedipus*, deprived his Brother *Polynices* of the Kingdom of *Thebes*, tho' they had agreed to reign by turns; *Polynices* retired to *Argos*, married there the Daughter of King *Adrastus*, and afterwards marched with a formidable Army against *Eteocles*, to call him to an Account for what he did. *Jocasta* their Mother endeavoured in vain to reconcile them, so both sides made themselves ready to give Battle: The Prophet *Teisias* declared, the *Thebans* would get the Victory, if they sacrificed *Menæceus* the Son of *Creon* to *Mars*; *Creon* denied his Son,

but *Menæceus* offered himself, then the Battle began, wherein *Eteocles* and *Polynices* killed one another, and *Jocasta* finding them to be dead, also slew herself.

POLYPHEMUS; one of the *Cyclops*, the Son of *Neptune*, and the Nymph *Theofa*, according to *Homer*. *Lucian* gives a Description of him in his Dialogues of Sea-Gods, where he introduces *Doris* and *Galatea* speaking thus.

Doris. They say, *Galatea*, that *Polyphemus* is in Love with you; you have a fine Lover of him.

Galatea. *Doris* do not jeer, as mean as you think him to be, he is *Neptune's* Son.

Dor. What, tho' he were *Jupiter's* Son; he is as hairy as a Bear, and has but one Eye.

Galat. Hair is a sign of Strength, and his Eye looks very gracetul in the middle of his Forehead; so that he looks as well as if he had had two.

Dor. It seems to me as if you were enamoured on him, and not he on you.

Galat. Not in the least; but I cannot endure your, nor your Companions Jealousie; for while he was feeding his Flocks in the Shade upon Mount *Ama*, as we were playing on the River side, he found me more beautiful than you, and that I suppose makes you ready to burst for Spight.

Dor. You have Vanity enough to believe that any Body will be jealous of you; what is there in you worth taking notice of, but your clear Skin, from whence you have obtained the Name of *Galatea*: He took you to be handsome, because your Complexion is just like his Butter and Cheese.

Galat. But for all that, I have got one of *Neptune's* Sons to be my Lover: Besides, he is an excellent Musician.

Dor. *Galatea*, pray never talk of his Music, we heard him the other Day, when he drew near you to sing. Good God, a strange Musician indeed! A pleasant Harp made of a Deer's Skull, whose Horns served for Pins to it! As great an Imitatrix as Echo is, she was ashamed to answer him, for his Voice and Instrument never agreed; and this fine Spark to make him appear the better, carried in his Bosom, a little Bear like himself: I do not envy you upon the Account of this fustling one-eyed *Cyclops*, who devours his Guests.

As *Polyphemus* one Evening was gathering his Flock together, he found *Ulysses* and his Companions in a *Grotto*, and taking them to be Robbers, he closed up the Mouth of it with a Rock; but then discerning some of them by the glimmering of the Fire, which they concealed, he devoured them; hereupon *Ulysses* to avoid the like Usage, gave him some Wine, which he had no sooner drank, but he thought the Cave turn'd upside down; and *Ulysses* taking Advantage over

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this his Giddiness, put out his Eye with a Fire-brand, and saved himself under the Belly of a Beast, as he was driving them to Pasture.

P O M O N A ; a Sylph of *Laium*, reckoned to be the God of Gardens and Fruits.

P O M P E I U S ; *Pompey*, the Son of *Strabo*, whom Historians compare with *Alexander* ; he was surnamed the *Great*, from his great Actions and excellent Endowments : He built a standing Theater at *Rome* ; for before they erected none but as there was occasion for them : *Dio* accuses him of boundless Ambition, and Envy mixed with Vanity ; since he envied those Honours to *Cesar*, which he had acquired : He was defeated by *Cesar* in the Plains of *Pharsalia*, and fleeing into *Egypt* to King *Ptolomy*, he was assassinated and buried in a Bark as he was going ashore, his Head was sent to *Cesar*, who shed Tears at the sight thereof.

P O N D U S ; Weights, wherewith liquid and dry Things are weighed. As the Weights of the *Romans* and *Greeks* agreed very much with their Money, you may see under the Word *Moneta*, or under each particular Coin, what has been said concerning them.

P O N T E S, Bridges. There were Eight of them in *Rome* : The *Sublime* Bridge, which was a Bridge of Wood : or the Word *Sublime* signified Wooden Piles which were driven under the Water : It was the first that was built upon the *Tiber* ; *Ancus Martius* made it of Pikes of Timber set together without Iron or Nails, it stood at the Foot of Mount *Aventine*, and joined the *Funiculum* to the City : 'Twas that which *Horatius Cocles* defended against the *Tuscan* Army, but being ruined through length of Time, it was rebuilt of Stone by *Emilius Lepidus*, and called after his Name : The Emperor *Iberius* rebuilt it in his Time, it being destroyed by the frequent Inundations of the *Tiber* : Happening afterwards to fall down again, *Antoninus* built it all of Marble, and 'twas called *Pons Marmoratus* ; Molefactors, Vagabonds and the *Argian* Images were thrown off of this Bridge into the Water. 2. That called the *Triumphal* otherwise *Vatican* Bridge, that stood upon the Middle of the *Tiber*, over which those that triumphed passed, and is now ruined. 3. *Pons Palatinus*, which was near Mount *Palatine*, and otherwise named *Senatoriis*. *M. Fulcius* made the Piles thereof, and *L. Mammius* finish'd the Arches during the Time of his Consulship. 4. *Pons Fabricius*, which was divided into two, when the Island of the *Tiber* was made, it being so called from him who built it, when he was chief Surveyor of the high Ways. It joined the Island to the City, and it is at this Day named *Di quattro capi*, from the four Marble Figures, each of which have Four Heads standing at the End of the Bridge in the Island, or the *Jews* Bridge, because they live near it : Others called it *Pons*

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Cestius or *Equilinus*, the *Equiline* Bridge. 5. *Pons Janiculensis* and *Aurelius* built of Marble by *Antoninus Pius* ; and coming to be ruined, was rebuilt by Pope *Sextus IV.* and called after his Name *di ponte Sixto*. 6. *Pons Elius*, so called from the Emperor *Elius Adrianus* who built it, the same is call'd at this Day, *Ponto S. Angelo*. 7. *Pons Milvius*, now *Milvio*, which *Elius Scavrus* built : It was upon this Bridge that *Cicero* seized the Ambassadors of the *Allobroges*, with Letters about them, whereby *Catiline's* Conspiracy was discovered, and it was near unto this Bridge that *Constantine* defeated the Emperor *Maxentius*.

At Three Miles Distance from *Rome* stands *Salarno* Bridge under which runs the *Teveron* or *Anio*.

P O N T I F E X ; Authors differ about the etymology of this Word, some deriving it from *posse facere*, i. e. from the Authority which the Pontiffs had to sacrifice ; others, as *Varro*, from *Pons*, because they built the *Sublitan* Bridge that they might go and offer sacrifice on the other Side of the *Tiber*. *Pontifices a ponte arbitror ditto*, nam ab eis Sublitanus est factus & restitutus jape, cum ideo sacra & uis & cu Tiberim transiunt.

Numa instituted Four Pontiffs of Patrician Families which continued to the Year 454. when in the Consulship of *Apuleius Panja* and *Valerius Corvus*, they created Four more of Plebeian Race at the Importunity of the Tribunes of the People, as *Livy* says. This number of eight lasted till the Dictatorship of *Sylla*, who added Seven more, and so the Collodge came to consist of 15 Pontiffs, but with this distinction that the first Eight were more honourable, and called *Pontifices Majo*res, whereas the others took the Title of *Pontifices Minores*.

There was a sovereign Pontiff called *Pontifex Maximus* instituted by *Numa*, who was the chief Perion and sovereign Judge in Matters of Religion, and to whose Care the Direction of all Ceremonies both Publick and Private and all the Articles of their Faith was wholly committed ; he prescribed the Ceremonies and particular Worship wherewith each God was to be honoured, after the same by a Decree of the Senate had been received at *Rome*, and to him belonged the Composing of the Rituals or Books of Ceremonies : It was he that approved of the *Vestal Virgins*, and appointed them their Habits, that corrected, chastised and condemned them to be buried alive, when they violated their Vow of Chastity : All the Orders of Priests and Sacrificers were under his Inspection. Anciently he took upon him to perform the Functions of an *Augur*, but *C. Servilius*, the great Pontiff, being one Day about to solemnize the Inauguration of *Connelius Dolabella*, a Storm fell suddenly and broke up the Assembly, and the reupon as at that

Effect of their Superstition, it was ordered that the great Pontiff should not any more intermeddle with the Business of Inauguration, unless he were Augur and grand Pontiff both: He blest and consecrated the Images and Statues of the Gods, before they were set up in the Temples to be adored; he also blest the Resemblances of some of *Jupiter's* Thunder-bolts, in order to preserve them from Storms: Besides these things that related to Religion, it was his Business to digest the Annals or Histories that were kept for every Year, as *Ectus* says, *Annales maximi non magnitudine; sed quod eos Pontifex Maximus confecerit.*

The Choice of a chief Pontiff was at first in the Power of the other Pontiffs, who closted him out of their own Body; but *Cn. Domitius* Tribune of the People deprived them of that Right, and transferred it to the People, because they would not confer this Dignity upon him in his Father's Place that was dead, and this *Suetonius* informs us in *Nero's* Life: *Cn. Domitius in Tribunatu Pontificibus offensior, quod alium quam se in patri sui locum cooptassent, ius sacerdotum subrogandorum a collegis ad populum transtulit:* There are some who believe with more Likelihood, that the chief Pontiff had been always created in an Assembly of the People held by the Tribune: It being that which *Cicero* seems to say in the *Agrarian* Law. But if the People presented, the Colledge of the Pontiffs had a Right to examine him, whether he were fitly qualified for that Dignity, viz. that he were of an unblameable Life, had never shed Blood, and killed in both the Civil and Divine Law.

His Consecration was performed with extraordinary Ceremonies, they made him go down into a Pit made in the Earth, clad in his Pontifical Habit, and laid a Wooden Trap-door that was full of Holes over him, whereon the Sacrificers killed a Bull, whose Blood dropping like Dew through the said Holes, wetted the Pontiff all over; he rubbed his Face, Eyes, Mouth, and even his Tongue therewith: That being done, they took up the Trap-door, and the Flamines lifted the grand Pontiff out thence, all beinced with Blood, and in this State they saluted him with these Words, *Salve, Pontifex Maxime*, and conducted him to his House where he treated them splendidly: This *Prudentius* tells us in the Martyrdom of *St. Romanus* towards the latter End. *Summus Sacerdos nemp sub terram serobe adâ in profundum consecrandus mergitur mirè insulatus:* He was the Chief of all the Priests, and to him appertained the sovereign Jurisdiction of Religion, and Conferring of such Offices as did belong to the Worship of the Gods. He was carried in a Chair which they called *Sella Curulis*, and his Door was adorned with Lawrel like the Emperor's Palace: They carried him in a Litter to the Capitol; He was not obliged to give any Body

an Account of his Actions, and this was the Reason that the Emperors themselves from *Julius Cæsar* took the Office of chief Pontiff upon them, till *Gratian*, who of himself laid it down. The other Pontiffs looked after Matters of Religion in Conjunction with the chief Pontiff, and they consulted them as the Interpreters of the Gods and Divine Myteries, in Marriages and Adoptions; and *Tacitus* tells us, that *Nero* consulted the Pontiffs in order to know whether he might marry a Woman who was with Child, before she were delivered; *Consulti per ludibrium Pontifices an concepto ne dum ediro parvi ritè nuberet.*

POPÆ; were such Persons as attended the Sacrifices, whose Business it was to provide Victims, and to kill them after they had knocked them down: They were half naked, their Shoulders, Arms, and upper Part of their Bodies being uncovered as far as their Navels, and the rest covered to the Mid-leg with a Linnen Apron, or the Skins of the Sacrifices, wearing a Crown upon their Heads which was usually made of Lawrel: Thus they were represented on *Trajan's* Column: But in the mean time there are other ancient Figures which represent them with a Priest's Albe reaching down from their Anknits and tucked up, to which their sacrificing Knife was fastned: This Apron was called *Limus*, because at the lower End of it, it had a Purple Welt which was sowed in such a manner as represented a Serpent. And this *Servius* tells us upon that Verse in the 12th *Eneid* of *Virgil*.

Velati limo & verbenâ tempora vinciti.

Limus, says he, *vestis est quâ ab umbilico usque ad pedes teguntur pudibunda Populi: hæc autem vestis in extremo sui purpuram limam ei est flexuosam habet: unde & nomen accepit, nam limum obliquum dixerunt.*

POPLIFUGIUM; the Flight of the People, which happened according to some Authors, when *Romulus* was killed as he was haranguing the People, and that an horrible Clap of Thunder made them fly up and down for fear, or when after the Devolation of the City occasioned by the *Gauls*, the *Romans* were put to flight by the *Fusians*, according to *Macrobius* *Saturn.* L. 3. C. 2.

PORRICIRE; (twas a Term used at ancient Sacrifices) which signified to throw the Entrails of the Victim into the Fire of the Sacrifice, after they had been inspected, in order to observe good or bad Omens from them.

Inter castrum & porricit; between the cutting of the Victim's Throat and inspecting his Entrails; the same being a *Latin* Proverb to denote any Accident which may happen when we are just finishing of a Thing, and hinder the Compleating of it.

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PORTA; a Gate, *Pliny* says, that in his Time there were 37 Gates belonging to the City of *Rome*: There are still 9 of the ancient Gates in being besides that on the other Side of the *Tiber* and the *Vatican*. 1. The first and principal was of Old called *Flumentina* or *Fluminis*, now *del Populo*, upon the Banks of the *Tiber*, towards the Winter-west, according to *Martial's* Description *L. 1. C. 3.* 2. Was called *Collatina* being on the Right-hand, leading towards the Hill of *Gardens* and through which they went to *Collatia* a City of the *Sabines*, and the great Road was called *via Collatina*. 3. *Quirinalis*, because through it they went to Mount *Quirinal*; it is now called *porta Salara*, because through it they bring Salt into the City. 4. *Viminalis*, because of Mount *Viminal*, the same being now called *Momentane*, or *St. Angelo*. 5. *Esquilina*, or *Taurina* and *Tiburina*, because they went thro' it to go to *Tibur*. 6. *Porta Capimontana*, thro' which they went to Mount *Caelus*. 7. *Porta Latina* or *Ferentina*, which lead to the Country of the *Latins*. 8. *Capena* and *Fontinalis* at the Foot of Mount *Aventine*, and near the *Tiber*, and there they had divers Fountains, which made *Juvenal* call it *Mulda Capna*. By this Gate they entred into the great Road called *via Appia*; and 'twas through it that such as triumphed and the whole Cavalcade that attended them, entred, and so they called it also *Triumphaliter*. 9. *Ostiensis* and *Trigemina*, because of the Three *Horatii* who killed the Three *Curatii*, that entred at it.

There were Three Gates in *Trans-Tiberina*. 1. *Ripa*, where the Barks that came from *Ostia* and the Sea landed, and the same was formerly called *Portuensis* and *Navalis*. 2. Stood on the Top of the *Faniculum*, and was formerly called *Aurelia*, being so named from the Road, which one *Aurelius* a Man of Consular Dignity paved: Through this Gate they went along by the *Iustian* Sea as far as *Pisa*. 3. *Septimiana* which stood at the Foot of the *Faniculum*, and was so called from *Septimius Severus* who built it.

PORTICUS, a *Portico* or *Gallery*, joined to private or publick Buildings: The Magnificence and Beauty of their *Portico's* was something extraordinary among the *Romans*. They had private ones for the Convenience of private Houses, and the publick ones served for an Ornament to their Theaters and publick Buildings. These *Portico's* were sometimes covered and sometimes open: The covered ones consisted of long Galleries supported usually by one or more Rows of Marble Pillars, and within inde enriched with Statues, Painting, and other Ornaments, with stately and magnificent Arches. On the Sides were several Windows shut with a precious Stone, (which was more transparent than our Glass.) In Winter time they opened them towards the South to let in the Sun, and

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in Summer on the North-side: These covered *Portico's* served for People to walk under, and to recreate themselves without being exposed to the Injuries of the Weather: They were called *Staliate Porticus*.

The open *Portico's* which were called *Substiales Ambulationes*, served for Places to wrestle in: Of all the *Portico's* built at *Rome*, the most considerable were those of *Pompey*, *Augustus* and *Nero*: *Pompey* built his before his Court, and it was the pleasantest Walk in all the City and the coolest in Summer, and this made the Poets by way of Excellency call it *Pompeii umbra*, as *Ovid* does,

*Tumolo Pompeia lentus ipatiare sub umbra,
Cum Sol aereulet regi Leonis aut.*

Augustus's served for an Ornament to his Palace and Library: The Pillars were of *Naxian* Marble, and there were the Statues of *Diana* his 50 Daughters, ranged in their proper Order. *Nero* adorned his Palace with Three *Portico's* each of 3000 Paces long, and for that Reason they were called *Porticus miliaria*.

The *Athenians* were also very curious in *Portico's*, and therein it was that their Philosophers kept their School: The most famous was that which they called *Pæcie*, where they had a Bais Statue of *Mercury* and the finest Paintings that could be seen, and among the rest that which represented the Battle of *Marathon*: There it was *Zeno* kept his School, for which Reason he was called the *Stoick*, and those of his Sect *Stoicks*, from the Greek Word *στωε* that signifieth a *Portico*.

The Ancients had also Subterranean *Portico's* built like arched Galleries, to cool themselves in in Summer time; they called them *Subterraneæ porticus*, or *crypto-porticus*.

PORTORIUM, Custom or Impost laid upon the Importation and Exportation of Goods.

PORFUMNUS; a Sea-God called *Melicerus* and *Palamon* by the *Greeks*, the Son of *Ino* who was looked upon as a Deity presiding over Ports, there were Games celebrated in Honour of him and certain Combats in *Greece* called *Portunales* and *Isthmian* Games, because they were performed in the *Isthmus* of *Corinth*.

POST-SCENIUM, the back Part of the Theater, whither the Actors retired and undrest themselves.

POSF-VORTA; a Goddess worshipped by the *Romans*, because she foresaw what was to come.

POTITII, the *Positians*, they were *Hercules* his Priests consecrated by *Evander*, who were present at the sacrifice offered by *Hercules* after he had found his Oxen which the Thief *Cacus* had stole: He invited Two considerable Families to this Sacrifice, to wit, the *Positians* and

and *Pinarians*. This Priestly Office was afterwards transferred into the Hands of the publick Slaves, which happened in the Year of *Rome* 441. when *Appius Claudius* having corrupted the *Pontificians* with Money they lost this Office which had been appropriated to their Family by *Evander*. Their Priests were clad with the Skins of Beasts.

PRÆCIÆ and **PRÆCLAMITATORÆ**; S. Criers; being Officers that went along the Streets of *Rome* before the *Flamen dialis*, to cause all People to give over their Work on publick Holy-days, for if they saw any one at Work, the Service of the Gods could not be performed.

PRÆCO; the Publick Crier, he was an Officer whose Business it was in the Assemblies of the People to call the Classes and Centuries according to their Order, and to cause Silence to be kept in the Temples during the Time of Sacrificing.

PRÆFECTUS PRÆTORIO; he was the chief Commander of the *Prætorian Bands*, and may be called Colonel of the Guards. The Institution of this Office is attributed to *Augustus* who according to *Dio* established Two of them out of the Order of the Knights: *Tiberius* made but one, viz. *Sejanus* his Favourite, who persuaded him to keep all the Companies of the Guards together, (they being before dispersed up and down the City and in the neighbouring Parts) in a Place near unto the Walls, towards *Porta Viminalis*, which was called *Castra Prætorianorum*: this Pretext for it was, that the Soldiers being dispersed in that manner must necessarily be debauched; and if any sudden Accident happened, they would be now more in readiness to give their Assistance. These Companies of the Guards made 10000 effective Men at first, and in time amounted to a compleat Army, which made them formidable to *Rome*. The Emperor *Commodus* made Three *Præfetti prætorio*, according to *Lampridius*, but afterwards other Emperors made but Two, and this lasted till *Constantine's* Time. These Prefects at first were taken out of the Order of Knights only, and 'twas a fundamental Law that could not be dispenced with; whence it was that *Marc Antony* according to the Relation of *Julius Capitolinus*, expressed his Displeasure that he was not able to make *Pertinax*, who was his Successor, *Præfectus prætorio*, because he was a Senator. *Doluit Marcus, quod cum Senator esset, Præfectus prætorio se fieri non posset*. The Emperor *Commodus* being afraid to confer this Office upon *Paterius*, dexterously disappointed him of it by conferring upon him the Honour of the *Laticlavium* and making him a Senator, as *Causabon* explains that Passage, *Per Laticlavi honorem a præfectu administratione submovit: Heliodorus* conferred this Charge upon his Juglers, ac-

cording to *Lampridius*, and *Alexander Severus* made use of Senators, which was never practised before, says the same Author in his Life, or at least very seldom; for except *Titus* the Son of *Vespasian*, who was a Senator and a Man of Consular Dignity, that was constituted *Præfectus prætorio* under his Father, as *Suetonius* says, or *Cremers Aferinus*, according to *Tacitus*, we do not find in History that any Senator enjoy'd it till this Emperor's Time.

When the Emperor instituted this Officer, he made a short Speech concerning the Dignity of the Charge, and the Duties of the Person entrusted with it, then he presented him with a Sword and Belt, and sometimes put a naked Sword into his Hand, saying as *Trajan* did to *Lucius Sura*, 'Receive this sword, and employ it for my Service, if I govern well, but if otherwise, make use of it against me. This *Dio Cassius* informs us in *Trajan's* Life: This Officer was degraded by divesting him of the Sword and Belt, as *Galba* did by *Iuglinus* and *Sabinus* who were *Præfetti prætorio*, as we read in *Philostrophus*. These Officers commanded the Guards and all the Armies and administered Justice, the Emperors leaving to them the Management of all Affairs: They may be compared with the ancient Mayors of the Palace in *France*, who were the second Persons in the Kingdom, and to whole sole Management the Kings of the first Line left all Things; they thinking it enough to shew themselves once a Year to the People. But *Constantine* the Great did a little moderate the Power of the *Præfetti prætorio*, for to punish him that had declared himself in Favour of the Tyrant *Maxentius* and demolished the Citadel at *Rome* which *Sejanus* had caused to be built; and having divided the Empire into four Governments, he constituted four General Governours or *Præfetti prætorio* over them, each bearing the Name of their particular Government. These Governments were those of *Gaul*, *Sclavonia* called *Illyricum*, *Italy* and the East, so that there was a *Præfectus prætorio Galliarum*, or a *Prætorian Prefect of the Gauls*, one of *Italy*, another of East *Sclavonia*, called *Illyricum Orientale*, who had his Residence at *Thessalonica*, and the fourth of the East, that resided in *Syria*. These Two last had all the East under their Government, which was divided into 60 Provinces; and the first Two all the West divided into 55. They had Lieutenants under them, whom they commanded in an absolute manner, and these were called *Vicarii*. When *Constantine* had established these four Governours, he deprived them of the Command of the Army which originally did belong to them, and required every one of them to administer Justice within his Government with supreme Power. There are other Authors who attribute this Change to the Emperors *Valenti-*

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nian, Gratian, and Theodosius, but Zozimus does it to Constantine.

They had a Tribunal where they administered Justice, and they passed Sentence by Word of Mouth and not in Writing as other subordinate Magistrates did, *Non pronuntiabant ex tabellâ, sed verbo.* They had the Privilege of the Sword which they wore by their Sides, that is, to pass a final Sentence of Death without further Appeal. In the Place where they administered Justice there stood a Table covered over with Scarlet Tapistry and Gold Fringe round it, upon which there was a Book shut, on the Cover whereof was the Emperor's Picture, and on each Side Two gilded Candlesticks with lighted Wax-Candles; 'twas in this manner he administered Justice, that is a greater Solemnity might be added to the Majesty of the Roman Empire. This Book was that which the Emperors gave to these Governours, when he sent them into their Governments, and therein was contained the Duties of their Office. *Lazius* tells us that the Marks of the *Prætorian* Præfect's Dignity, were the Privilege of the Sword, the Rods, the Curule-Chair, the Scepter or Ivory-Staff, the Pretext-Robe, the *Laticlavium* and the *Trabea*; also the *Insula* or Mitre to wear on their Heads, and a Company of Archers for a Guard: When these Præfects went from *Rome* to their Governments, they left their Children with the Emperors as a Security of their Fidelity.

PRÆFECTUS URBIS; The Præfect or Governour of the City; he was formerly one of the chief Magistrates of *Rome*, who governed it in the Absence of the Consuls and Emperors. His Business was to look after the Provision, Civil Government, Buildings and Navigation: His Power extended to a 1000 Stones Throw without *Rome*, according to *Dion*: He was the proper Judge in the Causes of Slaves, Patrons, and Freed-men: He convened the Senate, judged the Senators, and defended their Rights and Prerogatives, as *Cassiodorus* will have it: He was obliged on the first Day of the Year to go and make the Emperor a Present in the Name of all the People, of some Gold Cups, with Five Pieces of Money, as *Symmachus* says, *Vobis solennes pateras cum quinque solidis ut Numismatus integritatis offerimus.*

PRÆFURICULUM, a Vase used at the Sacrifices of old, that had a prominent Mouth, like unto some Vessels now used.

PRÆFICÆ MULIERES: They were a sort of mourning Women, who at Funeral Solemnities praised the Deceased, made a Lamentation, beat their Breasts, and distorted their Faces to incite others to mourn. See *Funus* and *Exequiæ.*

PRÆNOMEN; it was that which was put before the general Name, and signified as much as our proper Name which serves to di-

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tinguish Brothers one from another, as *Peter, John, James.* This *Prænomen* was not brought in use till long after the Name; and therefore it was a Custom among the *Romans* to give to their Children the Name of the Family, on the 9th Day after their Birth, if they were Boys, and on the 8th to Girls, according to *Festus* and *Plutarch*, and these Days they called *Dies Lustrici*, because it was a Ceremony whereby they acknowledged them for their lawful Children: Whereas the *Prænomen* was not given till they took upon them the Virile Robe, that is, about the Age of 17, as appears by the Epitome of the 10th Book attributed to *Valerius Maximus*: This also is manifest by *Cicero's* Epistles, where his Children are always called *Ciceronis pueri* till that Age, after which they were called *Marcus filius, Quintus filius.* And whereas *Cicero* in his last Epistle of L. 6. calls his Nephew *Quintum Ciceronem puerum*; its very likely that he misapplies the Word *puer*, either to distinguish him from his Father, who was also called *Quintus*, or perhaps, because it was but a very short time since he had taken the Virile Robe upon him. There was usually Care taken in conferring this *Prænomen*, to give that of the Father to the Eldest Son, and that of the Grand-father and Ancestors to the second, and so on.

PRÆPOSITUS sacri cubiculi; this Name may be given with us to the Lord Chamberlain, who marched, at the Performance of any Ceremonies, after the Master of the Horse-Guards; as you have it in the last Law of the Code, and in the Law *Penult. eodem*, where his Charge is inserted, which was to keep himself in the Emperor's Chamber, and to take care of his Bed and Cloathing. See *Pamiroli, Notitia Imperii, & Bollanger, L. 3. C. 13.*

PRÆTEXTA; a Robe so called, which was a long and white Vest, edged with a Purple Border, the Sons of Persons of Quality wore it at *Rome* till the Age of fifteen; and their Daughters till they were married: The Magistrates, Augurs, Priests and Senators wore it on solemn Days, as Authors inform us.

PRÆTEXTATI, were such Children as still wore the Robe called *Prætexta.*

Prætextata verba, and *Prætextatus sermo;* they were lascivious and wanton Expressions used by Children, when a young Woman was married.

Prætextata Comædia; a Comedy, wherein Kings and Magistrates, who had a Right to wear the Robe edged with the Purple Border, were represented upon the Stage.

Prætextata actiones, were such Things as appertained to the Actions of Kings and Magistrates.

PRÆTOR; a great Magistrate in *Rome*, At first all the Magistrates were called *Prætors*: But afterwards the Generals of the Army, and even the Emperors themselves were called *Præ-*

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tors. Afterwards they constituted *Prætors* to administer Justice to the Citizens, and others to Strangers: And lastly, there were *Prætors* made for the Government of Provinces. His Power was very great, for the *Prætor* could alter Laws, repeal them, and make new ones; from whence you have in the Law mention made often of the *Prætor's* Edict.

For the better understanding the Dignity of the *Prætors*, it will be proper fully to examine the Reason of their Name, Institution, Number, Dignity, and what their Power and Charge was. The Word *Prætor* was peculiarly applied to this new Magistrature, for before it belonged to the Consuls, and all Persons in Authority, whether in Civil or Sacred Things; hence it is that we read in some ancient Epitaphs, *Prætor Sacrorum, Prætor Juventutis*: Which is confirm'd by *Africanus Pedianus*; *Non solum veteres omnem Magistratum, cui pareret exercitus, Prætorem appellarunt: Sed quemcumque in re profanâ five etiam sacrâ præfectum*; The Ancients not only called those *Prætors* who commanded the Armies, but also such as had the Charge either of Sacred or Civil Things. The Occasion of creating this Magistrature, was a Multiplicity of Business upon the Consul's Hands (and this was *Anno 388*.) and the Necessity the Republick found it self under of granting to the People a Consul of their own Order; for the Senate did not allow it but upon Condition that a new Magistrature should be created, that is, the *Prætor*, who was taken out of the *Patrician* Order: But in the Year 416, *Q. Philo*, a *Plebeian*, got himself advanced to the Office of *Prætor*, notwithstanding the Opposition made by the Consul *Sulpicius* against him.

There was no more but one of them from the Year 388, till 510, according to *Lipfius*; but Business coming to increase so much by reason of the great Number of Citizens and Strangers that came to live in *Rome*, and one being not enough, they thought it proper to constitute another, and their Business was distinct; for one administered Justice to the Citizens of *Rome*, and for that Reason was call'd *Prætor urbanus*; and the other took Cognizance of the Suits that happened between the Citizens and Strangers, and he was call'd *Prætor peregrinus*: The first was more honourable than the other, and so he was entitled, *Prætor honoratus*, and his Edicts named *Jus honorarium*, as the Lawyers say. But towards the Year 520, when *Sicily* and *Sardinia* were reduced into Provinces, they appointed Two new *Prætors*, whom they sent thither in the Quality of Governours and Judges; and this was likewise done, when the *Spaniards* were conquered, as *Livy* informs us, who says they made Six *Prætors* for that Year; *sex Prætores eo anno primum creati*. *Sylla* also encreased the Number of them with two more, but the *Triumvirs* increased them to 64, according to *Dion*: How-

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ever, *Augustus* reduced them to 12, and *Tiberius* being sollicitous to increase the Number, refused it, as *Lucius* says, *L. 1. Tiberius afterwards nam 12 Prætors, the Number established by Augustus, and as the Senate pressed him to increase them, he swore he would not do it*: However he increased them to 15, in the Year 786, according to *Dion*: The Emperor *Claudius* enlarged the Number to 18; but upon the Declension of the Empire, they were reduced to 3 only, as we may see by the Laws of the Emperors *Valentinian* and *Maximus*, see forth, *L. 2. C. de Off. Prætor.*

The *Prætorship* was the second Office for Dignity in *Rome*, since 'twas conferred by the same *Auspices* as the Consularship, and that the *Prætors* were in History call'd *Collegæ Consulium*, as *Livy* observes, *L. 7. Decad. 1.* The exterior Ensigns of this Office were the Robe call'd *Prætexta*, the Curule Chair, and six *Lictors*. This Office was Annual, and he who discharged the same with Honour, and without any Disgrace, had a Right for all his Life-time to wear the *Prætexta*, and white *trabeæ*, but such as were guilty of Male-Administration were forced to lay it down, as it happen'd to *Dembius Pamphilus*. All their Business in general consist'd in Three Things, *viz.* to administer Justice to Citizens and Strangers, to preside over Games, and to take Care of the Sacrifices: Justice was administered by these Three Words, *Do, Dico, Adico*; *Do* signified to receive and admit the Plaintiff to commence his Suit; *Dico* to summon, or give a Summons upon Oath, or deliver it to the Person in Possession, to dispatch Matters of Adoptions and Emancipations, and to make Edicts as a Supplement to the Civil Law; and *Adico* to adjudge, condemn, and pronounce Sentence: He was to oversee the Games, as *Livy* has it, *L. 8. Decad. 1.* as also *Martial* and *Juvenal*: They took Care of the Sacrifices offered to the Goddesses call'd *Bona Dea*, as *Plutarch* says in *Cæsar's* Life, and *Cicero*, *L. 1. Ep. 10. ad Atticum*.

PRÆTORES CEREALES, or **FRUMENIARI**; *Prætors*, whose Business it was to see that *Rome* was supplied with Corn; they were establish'd by *Julius Cæsar*.

PRÆTORES ÆRARI; the Officers of the Treasury or Exchequer.

PRÆTORIUM; the Place where the *Prætor* administered Justice; it was also his Palace, and sometimes his Pleasure-house: Besides which it signified the Tent or Pavillion of the General of the Army, where the Council of War met.

PRÆTORIANI; the Soldiers, who were the Emperor's Guards: *Scipio Africanus* was the first who established a Company of the Braveest of his Army, whom he chose for his Guards, and who did not forsake him in Battle.

P R A X I T E L E S; a Native of *Great Greece*, and honoured with the Privilege of a *Roman* Citizen, an excellent Statuary, whose Works were all Master-pieces: Among others there was *Cupid's* Statue, which the *Isidians* bought for 800 Golden *Mina Attice*, and was brought to *Rome* by *Fulius Cæsar*: But the most Considerable was the Statue of *Venus*, which first opened her Lips, as it the smiled: The Artist strove to the Artist exceeded the Matter itself; inasmuch that the Hardness of the Marble expieth the most delicate Features of so beautiful a Body: There was a Mole upon the Goddess's Thigh, which appear'd the more, because the rest was of white Marble finely polished. *Lucian* in his Dialogue of the Lovers, does also discover unto us the Cause of this Mole: 'The *Sacristan*, he 'or the that officiated there, for they say, 'twas 'a Woman, told us somewhat that amazed us; he 'said that a young Man of Noble Birth, but one 'whose Infamy buried his Name in Oblivion, 'being prompted by some evil Genius, fell in 'Love with this Statue; wherefore he spent all 'his time in the Temple to contemplate her, 'having his Eyes always fixed upon her. . . . 'His Passion continuing; all the Temple Walls 'and Trees round resounded nothing but his 'Love: It extoll'd *Praxiteles* above *Jupiter*, and 'gave all that it had for an Offering to the God- 'dess: It was believed at first that his Devoti- 'on lead him thither, but he being at length 'transported with Madness, hid himself one 'Night in the Temple, and some Mark of the 'Violence of his Passion was discovered next 'Day, but he seen no more; and whether it were 'that he fell down over the Rocks, or into the 'Sea, is uncertain.

P R I A M U S; the Son of *Lamedon*, he was with his Sister *Hecione* taken Prisoner by *Hercules*, and ransomed for Money; he ascended his Father's Throne, and reign'd over the *Trojans*, and all *Asia*: He married *Hecuba*, by whom he had several Children; and *Paris* amongst the rest, who going to *Greece*, under Pretence of demanding *Hecione* his Aunt's Liberty, took away *Helen* from *Menelaus*, which caus'd the *Grecians* to engage in that War against the *Trojans*, that lasted Ten Years: At last *Troy* was destroy'd, and *Priamus* killed by *Pyrrius* the Son of *Achilles*, near unto the Altar of *Jupiter Herceus*.

P R I A P U S; the Poets made him to be *Venus* and *Bacchus*'s Son; he was not a Man, but the Representation of those Parts that serve for Work of Generation, which *Isis* caus'd to be made and worshipp'd, when after the rest of *Osiris* his Body was found, which had been cut to pieces by his Enemies, there was none but this wanting, the Picture whereof he requir'd should be adored: This Worship spread it self every-where; and this infamous Figure was to be seen in most Temples; in vineyards and Gardens

over whom *Priapus* was said to preside. *Diodorus* adds, that in order to the better setting forth of this Monster of Impurity, they made him to be the Son of *Venus* and *Bacchus*.

Strabo speaks of a City in *Troas* that bore the Name of *Priapus*, because he was much honour'd there, and that it abounded with excellent Wines: But this Author says afterwards, that the Worship of *Priapus* was new, that *Hesiod* did not know him, but that he was very like unto the other petty Deities of the *Athians*: But this Worship could be no where new save in *Greece*, if according to *Diodorus Siculus*, it prevail'd in *Egypt* in the Days of *Isis*. *Strabo* observes, that even before this *Priapus*, the *Greeks* were not without some other the like Representations. Some have thought, that the Picture and Worship of *Priapus* began to obtain in the World, after *Sejostus*, King of *Egypt* had subdued a great Part thereof, and left all those immodest Pictures, as an Instance of their Lasciviousness and Victories, in all the Provinces: *Venus* prostituting herself to *Bacchus*, and being ready to lie in the retired to *Lampascus*, a City in *Phrygia*, where she was brought to Bed of *Priapus*, who was born with a prodigious large Genital: *Venus* in that City left him, where after he grew up, he was so mightily beloved of the Women, that the *Lampascians* banished him out of their City; but finding themselves taken with a strange Distemper in their privy Parts, and having consulted the Oracle thereupon, they recall'd him, and set up his Statue in their Orchards and Gardens to frighten the Birds away, they represented him like a Man stark naked with dishevel'd Hair, holding a Sickle in one Hand, and his Genital in the other: They sacrificed an Ass to him, because *Priapus*, according to *Ovid*, going about to violate the Chastity of *Vesta* when asleep, *Silenus*'s Ass bray'd, awak'd her and prevented her being debauched by him.

P R I M I C E R I U S C U B I C U L I; the first Groom or first Gentleman of the Bed-Chamber.

P R I M I C E R I U S N O T A R I O R U M, Secretary of State; who kept a general Register of the whole Empire. *Tacitus* in the first Book of his *Annals* tells us, that the Emperor *Augustus* had made a Journal of the Empire, wherein was contained the Number of *Roman* Soldiers and Strangers that were in Service, that of the Armies, Kingdoms, Provinces, Imposts, Revenues, and at last a State of the Charge; the whole was writ by *Augustus* his own Hand: The Emperors at first left the keeping of this Journal to their Freed-men, which were call'd *Procuratores ab Ephemeride*, and afterwards *Vir spectabilis Primicerius Notariorum*, who had several Secretaries under him call'd *tribuni Notarii*.

PRO

PRIMIPILUS, chief Captain or first Centurion who had Charge of the Banner; Colonel of the first Legion among the *Romans*.

PRIMITIÆ; the first Fruits of the Earth, which were offered to the Gods upon an Altar made like a Trivet.

PROBUS, a *Roman* Emperor, that succeeded *Tacitus*; he was a Pefant's Son of *Dalmatia*, but his Valour, Spirit and other excellent Endowments fupplied all the Defects of his Birth, in fo advantageous a manner, that it proved to be no Impediment to him: In *Gaul* he took Revenge upon 400000 *Germans*, whom he defeated, for the *Caftles* they had exercifed towards thofe that were faithful to the Empire, in divers Irruptions made by them: God gave him a famous Victory over the *Sarmatians* in *Illyricum*, and over the *Goths* in *Thrace*: *Bonofus* and *Frovulus* rebelled againft him, one in the Province near the *Rhine*, and the other in that Part of *Gaul* which is about *Lyons*. But they both unhappily perifhed: It is indeed true, that the Inroads made by the *Franks* into all the Provinces of the Empire, allayed the Joy of his Victories: Death put a Stop to the Triumphs which *Probus* hoped to have won over the *Persians* in the 15th Year of his Reign, according to *Vopifcus*, and the Beginning of his feventh according to *Eufebius*, *Orfius*, *Caffiodorus*, *Aurelius*, *Vidor* and *Eutropius*. He was killed by his own Soldiers, fearing if he fhould reduce all the Enemies of the Empire, left they fhould become ufelefs.

PRO-CONSUL; a Magiftrate who was fent to govern a Province with a confultary and extraordinary Power: He had all the Emblems of a Conful's Power conferred upon him, as the Purple-Robe, the Cuftle-Chair, and the Ivory-Scepter, but he had no more than Six Licitors: His Equipage was provided at the Charge of the Publick, and the fame was called *Vaticum*, which confifted in Pavillions, Charging-Horſes, Mules, Clerks, Secretaries, &c. as *Cicero* in his Orution againft *Rullus* explains it, *Deinde ornatus apparitoribus, ſcribis, librariis, præconibus: præterea mulis, tabernaculis, tentoriis, ſuppellectili, ſumptum haurit ex erario*. This Office laſted no longer than one Year, but the Perſon in many Times exerciſed it till the Arrival of his Succeſſor, and there were but 30 Days allowed him for his Return to *Rome*.

PROGNE; the Daughter of *Pandion*, King of *Athens*, who was married to *Tereus*, King of *Thrace*, by whom ſhe had a Son named *Irys*. *Tereus* going one Day to *Athens*, he deſired him to bring her Siſter *Philomela* along with him, which he did, but he raviſhed her by the Way, and then cutting out her Tongue, he ſhut her up in a dark Priſon, and pretended the died by an extraordinary Accident. *Philomela* having found out a Way to let her Siſter know the Dila-

PRO

fter that had befallen her, by writing to her an Account of it upon a Piece of Linnen with her own Blood; ſhe diſſembled her Grief till the Feaſt of *Bacchus*, where making one of the *Bacchantes* ſhe freed her Siſter, and made *Tereus* eat his own Son *Irys*, who intending to revenge the ſame, the Fable ſays, the Gods transformed *Progne* into a Swallow, and *Philomela* into a Nightingale; as for *Irys*, he was changed into a Pheasant, and *Tereus* to a Lapwing.

PROMETHEUS, the Son of *Jupiter* and *Clymene* and *Deucalion's* Father; *Lucian* in a Dialogue, called *Prometheus* or *Caucasus* brings in *Vulcan*, *Mercury*, and *Prometheus* ſpeaking in this manner.

Merc. There is *Caucasus* to which we are to tie the Criminal: Let us ſeek out ſome Rock that has no ſnow upon it, that ſo we may drive the Nails the deeper, and he be expoſed every way in order to make his Punishment the more exemplary.

Vulc. Hee it; but he muſt not be put ſo low, that the Men which he has made can come and unloofe him, nor ſo high as not to be ſeen. It will do very well in my Mind, upon the ſide of this Mountain, above that Abyſm, we will tie one of his Hands to yonder Rock, and the other to that over againſt it. *Merc.* You ſay well, for they are both ſteep and unacceſſible. *Prom.* Come hither, that you may not be forced to it, and get up preſently, that you may be tied.

Prom. Have pity upon an unfortunate Man, who is unjuſtly puniſhed.

Merc. Do not pretend to tell us what to do? Do you think that *Caucasus* is not big enough for us Three to be tied to it; Or are you glad to have Companions in your Miſery, which is a Conſort to the Unfortunate? Here, take his Right Hand, *Vulcan*; tie it faſt; and there is the Left, we will tie it alſo: 'Tis very well. The Vulture will ſometimes come to tear your Bowels, as a Reward for your excellent ſatisfaction.

Prom. O Earth which haſt brought me forth! And thou *Sauro* and *Jupiter*, muſt I ſuſfer ſo much for nothing?

Merc. For nothing, Wretch! Was it nothing to deceive *Jupiter* at a Feaſt, and to give him Bones covered with Fat, that you might reſerve the beſt part for your ſelf: Beſides, who required you to make a Man, that ſubtle and wary Animal, and eſpecially Women; and afterwards to ſteal Fire from Heaven, which belonged to the Gods: Nay, after all this, you come to plead your Innocence, and to ſay they do you much Wrong in puniſhing you?

Prom. Have you the Courage, *Mercury*, to perſecute me in this manner, and to revile me in reſpect to Things for which I have deſerved well: I ſwear by the Gods, that I was brought up at the Charge of the Publick, in the *Pnyneum*. I was concerned to ſee *Jupiter* ſo vexed, and

PRO

and out of Humour, because he had not the best part in the Feast; he was going to sacrifice, not a meer Man, but a God, and one of his old Comrades, who served him in time of need . . . Let us now speak of the Creation of Man; and if any will say, that he ought not to be made at all, or that he should have been made after another manner; I will examine both the one and the other, and as to the first say, that the Gods have been so far from losing any thing thereby, that they have been great gainers; and that 'tis more to their Advantage that there should be Men, than if there were none at all. To carry the Matter a little higher, you must know, that at first there were none but Gods in the World, and that the Earth was no more than a vast Desert covered with thick Woods: Wherefore, as I have been always studious of the publick Benefit and Advantage, I mixed some Earth with Water, as the Poet says, and working them together, I made a Man like unto us by *Minerva's* Help. This is my Crime. . . And now let us speak about stealing the Fire; and first did not I steal it to give it to Men, and is it not the Nature of that Element to communicate it self without being lost.

The same *Lucian* in the following Dialogue, makes *Prometheus* speak to *Jupiter* in this manner.

Prom. Free me, *Jupiter*, for I cannot do it my self.

Jupit. Villain, shall I set you at Liberty? Must I do it because you have made that Piece of Workmanship, which has occasioned so much Mischief, stole Fire from Heaven, and deceived your Master at a Feast?

Prom. Have not I suffered enough, to have been tied so long to *Caucasus*, and to have mine Entrails fed upon by the Cruellest of all the Vultures.

Jupit. That's not the Hundredth Part of what you have deserved; you ought to have been crushed to Pieces by *Caucasus* and not tied to it, and not only to have your Liver gnawed by 12 Vultures, but also your Eyes and Heart. So much for the Fable, now to the History.

Diodorus Siculus says, that *Prometheus* governed part of *Egypt* in the Reign of *Osir*: The Nile overflowing, all the Country under *Prometheus* his Government had been drowned, if *Hercules* had not stopt it's Irruptions by the Ditches which he made. The Nile was formerly named *Oceanus*; but this Inundation gave it the Name of *Eagle*; it was called *Egypt* in succeeding Times, and *Nilus* from the two Kings who bore that Name. *Prometheus* his Trouble that the River called the *Eagle* had spoiled his Country, gave the Poets occasion to feign, that *Prometheus* his Heart was tore by an Eagle, till such time as *Hercules* came to free him from that Punishment. *Idem poetarum nonnulli Græcorum*

PRO

salutem hoc detorsere ad fabulam, quod Aquilam Prometheus jecur depascentem Hercules confixerit. The same Historian says elsewhere, that the Reason why the Poets feigned *Prometheus* stole Fire from Heaven and communicated the same to Men, was because he invented Instruments to make Fire with: *Ignarii repertor est instrumenti, videlicet quo ad eliciendum ignem utimur.* *Jupiter* to punish the Thief put him in Chains, but *Hercules* having made his Peace with *Jupiter* set him free.

Lucian gives an Account of the most probable Way whereby Man was made by *Prometheus*, viz. that he was the first that made Statues of Earth with so much Art and Skill, which was attributed to *Minerva*, that those earthy Men seemed to have both Life and Motion: The Poets from hence feigned that *Prometheus* was the Maker of Men. *Appian* in his History of the *Mithridatic* War, relates, that *Pompey* when in *Pontus*, had the Curiosity to go and see Mount *Caucasus*, to which, it was said, *Prometheus* was tied. *Arian* reports, that the *Macedonians*, who under *Alexander* conquered *Asia*, having entred into a Cave in the Country of *Paropamisus*, they were informed by the Inhabitants of the Neighbourhood, or invented it themselves, that 'twas the Place where *Prometheus* had been chained, and where an Eagle tore his Heart, till *Hercules*, having shot the Eagle with his Arrows, came and delivered him. This was a Story invented by *Alexander's* Flatterers, to transport *Caucasus* from *Pontus* to the Eastern Countries, that so they might say, *Alexander* had past over *Caucasus*. It may be said, that the Fable of *Prometheus* was transferred from *Egypt* into *Pontus* to Mount *Caucasus*, where they also feigned that a River called the *Eagle* overflowing the Country, *Prometheus* was put in Chains by his Subjects, and at length set at Liberty by *Hercules*.

As they will have *Prometheus* to have been the Person who brought the Worship of the 12 Gods into *Greece*, it's more probable he was an *Egyptian* by Descent, and that the History or Fable appertaining to him, was successively carried into *Scythia*, *Pontus* and *Greece*. *Fulgentius Placiades*, who wrote Three Books of Mythology, at the Time that the *Vandals* conquered and ravaged *Africa*, says that *Prometheus*, that is Providence, formed the Body of a Man of Earth, that going up to Heaven with *Minerva*, which is Wisdom, he from thence brought Fire to the Earth, i. e. the Souls of Men. *Prometheus* makes a Man, and a Vulture rend his Heart, because his Mind and Heart were continually engaged in the Contemplation and Love of Wisdom: Lastly, *Prometheus* formed *Pandora*, which is the Soul, and bears the said Name because of her being enriched with all the Gifts of Heaven: Thus it is that *Bishop* explains the Fable of

PRO

Prometheus, but it is too remote from the History.

In the *Protagoras* of *Plato*, we have it related, that *Prometheus* having imploy'd all the Properties of Nature in the Formation of Animals, and having nothing more to make but Man, he took Knowledge from *Minerva*, Fire from *Vulcan*, and *Mercury* supplied him with Modesty and Justice. *Simonides* says, After God had made Animals, and created Man, and had nothing more to bestow upon Women, he borrowed the Qualities of each Animal for them: On some he conferred the Nature of a Swine, on others that of the Fox: To one he gave the Stupidity of an Ass, to another the Inclination of a *Mareen*, or a Mare: Others he made like unto Monkeys, and on those, whom he was minded to favour, he bestowed the Nature of Bees.

PRO-PRÆTOR, a Roman Magistrate, who had all the Power of a *Prætor* conferred upon him, and all the Ensigns of Honour belonging to the said Office. See *Prætor*.

PROSCENIUM, was a raised Place on which the Actors play'd, like that which we call the Theater or Stage: This *Proscenium* consisted of Two Parts in the Theaters of the *Greeks*; one was the *Proscenium* particularly so called, where the Actors play'd: The other was the *Logeion*, where the Singers came to rehearse, and the *Mimici* acted their Parts. The *Proscenium* and *Palpium* were the same thing in the Theater of the *Romans*.

PROSERPINA, was sometimes confounded with *Diana*: *Dionysius Siculus* relates the Story of her being stole away by *Pluto*, as a Thing attested not only by the Poets, but also by Historians: He alledges it was in *Sicily*, and near the City of *Enna* that *Proserpina* was carried away, and that *Ceres* going to search for her lighted her Torches by the Fire of Mount *Etna*. *Sabuniathon* in the Theology of the *Phœnicians* informs us, that *Proserpina* was much earlier known in *Phœnicia* than in *Greece* or *Sicily*, he makes her to be *Saturn's* Daughter, and says, she died a Virgin and very young. From hence it's probable did arise the Fiction of the *Greeks*, that she was stole by *Pluto*: *Saturnus liberos procreavit Proserpinam & Minervam, a prior quidem virgo diem obiit*.

The History of *Proserpina* passed from *Phœnicia* into *Greece* near 200 Years after *Moses* his Death, if we believe *St. Cyril*, Arch-bishop of *Alexandria*, who says, that *Adoneus* or *Orcus*, King of the *Molossians* stole her: Centesimo, & nonagesimo quinto anno post Moysen fecerunt fuisse Proserpinam virginem raptam ab Adoneo, id est, Oro Rege Molossorum. *Eusebius* also says as much in his Chronicle: And so the Fable or History of *Proserpina*, like all the rest of the Fables, came from the East to the West, from *Phœnicia* to *Greece*, and from *Greece* into *Sicily*: *Apollonius* of

PRO

Alexandria speaking of the River *Strymon*, and of those four Countries in *Macedon* and *Thrace* that were watered by it, says, it was from thence *Proserpina* was stole as she was gathering Flowers: *Ubi raptam hinc Proserpinam, dum flores legeret*. *Macrobius* says, the Ancients call'd the upper Hemispherical of the Earth by the Name of *Venus*, and the lower Hemisphere by that of *Proserpina*.

As they are no more than different Appellations, 'Tis not necessary we should take the Trouble to find out the exact Rules of Genealogy herein. *Rhea* was the Mother of *Ceres*, and *Ceres* the Mother of *Proserpina*, and yet all the Three are no other than the Earth: So the Grandmother, Mother and Daughter are nothing but the same Earth. The Truths are real and natural, the Genealogies are Poetical and figurative: Some consider the Earth in a different manner, and will have *Rhea* to be the whole Globe of the Earth, that *Ceres* is no more than the Surface which is sown and mown, and *Proserpina* no other than the Hemisphere of our Antipodes. 'Tis the Opinion of *Vossius*. But that *Proserpina* is the same as the Earth, we learn from the very Name thereof, for it comes from the Greek *Περσεφόνη*, and of *Persephone* they made *Proserpina*: *Isidori* says, that *Persephone* comes from *πέρας ὄρνειν, ferre utilitatem & fructum*. *Vossius* very ingeniously deduces this Word from the Hebrew *Peri*, that signifies *Fructus*, and *saphan tegere*, because the Earth covers the Seeds sown in it. But as *Proserpina* is taken for the lower Part of the Earth which is buried in Darkness, hence it is that they take her also for Hell, and the Queen of Hell, as *Horace* does.

*Quam penè furvæ Regna Proserpinæ,
Et judicantem vidimus Ææcum.*

L. 2. Od. 13.

'Tis upon the same Account that *Plutarch* also takes her for the Earth, and *Cicero* says, that the Name of *Pluto*, i. e. *Rubus*, was given her by the *Greeks*; because the Earth is the Treasury of all the Riches of Nature all comes from and returns into it. The *Romans* imitated the *Greeks* by giving the Name of *Dis*, which signifies *Rub* to *Pluto*. They offered Dogs, and black and barren Victims in sacrifice to *Proserpina*.

PROTEUS, a Sea-God, the Son of *Oceanus* and *Tethys*, who looked after *Neptune's* Flocks: He was an excellent Prophet; and those who had a mind to consult him about Future Events, must surprize and bind him; for he had the Artifice to assume divers Shapes, in order to avoid giving an Answer to such as came to consult him: *Lucian* pretends that *Proteus* was no other than an excellent Dancer, who made 1000

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different Postures, and whose active Body and quick Intellects knew how to counterfeit and imitate every thing so admirably well, that he seemed to be the very Thing, which he imitated, which was the Occasion of the Fable.

Herodotus does not doubt but that *Proteus* was an Egyptian King and Deity: He says, 'twas he that received *Paris* and *Helen* with their Treasures, and who kept *Helen* during the Siege of *Troy*, and restored her to *Menelaus*, when after the Destruction of that City the *Greeks* came to know that *Helen* had never been there. *Diodorus Siculus* agrees with him as to the Reign of *Proteus* in *Egypt* during the Siege of *Troy*; but he says, that the *Greek* Fable concerning the Transformations of *Proteus*, took its Origin from the different Habits which the said King affected to wear above other Kings of *Egypt*, he one while putting on a Lion's Skin, another while he dressed himself like a Bull or Dragon, and carried Frees sometimes by way of Ornaments, sometimes Fire or Perfume, which made the *Greeks* say, they were so many different Shapes which he was metamorphosed into; and as this King was much addicted to Astrology, they feigned also that he foretold Things to come. *Lucian* in his Dialogue of the Sea-Gods, makes *Proteus* and *Menelaus* speak thus.

Menel. I do not admire, *Proteus*, that a Sea-God as you are should transform your self into Water, or even into a Plant; but to become Fire, that I cannot understand; to be turned into a Lion, may be better allowed of.

Prot. Menelaus, 'tis true.

Men. I know it very well; for I am a Witness of it my self: But to be plain with you, I believe there is a Cheat in it, and that you are only a meer juggler.

Prot. What Cheat can there be in such things as are so manifest and certain?

St. Augustine by the Example of *Proteus* his Fable shews, that the Poets ought not to be rejected by the Lovers of true Philosophy; for the *Proteus* of the Poets was an excellent Representation of Truth, which escapes from us, and disguises her self after a thousand different ways, by being concealed under false Appearances, from which it cannot be separated, without great Difficulty: But at length, after their Obstructions, she discovers unto us her Beauty and Solidity, that we may afterwards relish the Sweetness of her. *Orpheus* called him the Principle of all Things, and the Ancientest of all the Gods, and says he keeps the Keys of Nature: The *Romans* named him *Verminius*, because of the Variety of Shapes which he assumed: He was beloved by the Goddess *Pomona*.

PROTEUSILAUS; the Son of *Iphiclus*, and *Laodamia's* Husband, a *Grecian* Prince, who was killed by *Hector* at the Siege of *Troy*, as he was coming out of his Ship. *Lucian* in his Dialogues

P Y R

of the Dead, makes *Proteusilaus*, *Pluto*, and *Proserpina* talk after this manner:

Prot. Ah! *Pluto*, and you the Daughter of *Ceres*, do not reject the Prayers of a Lover.

Pluto. Who are you that talk thus?

Prot. The Chief of the *Grecians* that died at the Siege of *Troy*.

Pluto. And what would you have?

Prot. Leave to go upon Earth a little while.

Pluto. They are the same Requests as all the Dead make, but not one obtains them.

Prot. 'Tis not a Desire of Life that makes me speak, but the Passion I have to see my Mistress, whom I left in her Nuptial Chamber, and hastened away to go along with the *Grecians*; and was so unhappy as to be killed by *Hector*, as I was coming abroad: The Love which I have for that fair Creature gives me no rest, and I would desire leave once more to spend a Moment with her.

Pluto. Have not you drunk of the Waters of *Lethe*, as others have done?

Prot. I have, but the Disease was too strong for the Remedy.

Pluto. She will not be long before she comes, and so spare you the Pains of going to seek her.

Prot. I have not Patience to tarry; *Pluto*, you know the Impatience of Lovers, for your self has formerly been in Love.

Plut. What good will it do you to see her again for a Moment, and then lose her for ever?

Prot. Perhaps I may persuade her to come along with me, and so I shall thereby increase thine Empire with one Ghost more.

Pluto. That's not just, *Proteusilaus*, and 'tis never granted.

Prot. 'Tis because you do not recollect your self better; for you did restore his *Eurydice* to *Orpheus*, and *Alceida* to *Hercules* who was my Relation.

Pluto. Would you appear before her in this Condition, which will make her die for very fear? And do you think that she will mind you, or be able to know you?

Proserpina. Let us do him this Favour, *Pluto*, and command *Mercury* to carry him up, and when he comes upon the Earth, to strike him with his Rod, that he may assume his former Shape, and become such an one as he was when he went out of her Nuptial Chamber.

Pluto. Since *Proserpina* will have it, I give my Consent. *Mercury*, take him and conduct him thither; but let him remember that there is but one Day allowed him to tarry. They sacrificed to him in *Chersonesus*, according to the Testimony of *Lucian* himself, in his Dialogue of the Assembly of the Gods.

PROVIDENTIA; Providence, which the Ancients made to be a Deity, as *Cicero* says, de

P O R

de Nat. Deor. They pictured her like a *Roman* Lady, holding a Scepter in one Hand, and with the other seemed to point at a Globe that was at her Feet, intimating that she governed all the World like the good Mother of a Family. The Emperor *Titus* caused her to be graven with the Helm of a Ship, and a Globe in her Hands. *Maximianus* represented her by Two Ladies, holding Ears of Corn in their Hands, with this Inscription, *Providentia Deorum, Quies Augustorum.* *Alexander Severus* describes her under the Form of a Goddess, holding an Horn of Plenty, and having a Vessel full of Ears of Corn at her Feet. The Symbol of Providence was an Ant, holding Three Ears of Corn in her Mouth.

PRYTANEUM; was a Place in *Athens* where the Magistrates administered Justice, and where those who had done some signal Services for the Commonwealth, were maintained at the Publick Charges.

PSECADIS; Chamber-Maids, who perfumed their Mistress's Heads, with some Liquid Perfumes, which they poured Drop by Drop upon them: For the Word *Pseca* comes from the Greek Verb *ψεκω*, which signifies, to drop.

PSYCHE: The Amours of *Cupid* and *Psyche* are known to every Body: *Apuleius* and *Fulgentius* give very pleasant Descriptions of them. We have a Picture wherein this Marriage is represented, and where *Cupid* walks on *Psyche's* Right Hand, with his Head veiled, his Face uncovered, and in his Hand a Turtle-Dove, which was the usual Symbol of Conjugal Love; and *Psyche*, who was by his Side, is veiled from Head to Foot, thus being the Custom among the Ancients, for People that went to be married, and especially for those of the Female Sex: These Two Lovers are fastned together with a strong Chain, so intimate there is no stronger nor more durable Union than that of Marriage; one of them holds the Chain in one Hand, and a Torch in the other. *Petronius* gives the like Account of the Nuptial Solemnities of these Lovers: 'They had already,' said he, veiled young *Psyche's* Head; the Conductor already went before her with a Torch, and a Company of Women elevated with the Power of Wine, gave a Hundred joyful Acclamations, and made the Bed of the new married Couple ready.

Psyche has the Wings of a Butterflie fixed to her Shoulders, as all the ancient Monuments thereof shew: The Reason that may be given for this Fiction is, because the Ancients represented Nature, and the Properties of the Soul, under the Emblem of *Psyche*; for the Word in Greek signifies the Soul, of which the Butterflie is also a Symbol, because they looked upon the Soul to be like a Breath, which the Lightness of this little flying Insect very well expresses. We see in *Hesiodus* that *Psyche* in Greek signifies as

P O R

much as a Spirit, and a little flying Insect, such as the Butterflie is. *Fulgentius*, Bishop of *Carthage*, giving a Moral Explication of this Fable, says, that those Two Sisters represented the Flesh and Free-will, that *Psyche* who was the youngest, signified the Soul, because it comes not thither before the Body is formed; that Concupiscence figured out by *Cupid*, joins it felt to the Soul, in order to corrupt it, and hinders it to make use of her Eyes, which are the Sences and Liberty, in order to know God, of whom she is so much beloved: But being at length illuminated by their Counsels, she discovers a Flame, which was before hid in her Heart, and becomes capable of a Hundred Evils, like the Oil of the Lamp that discovers the Mystery of Love, and caused *Psyche* so much Trouble.

PUGILATUS; an Exercise in use amongst the ancient *Greeks* and *Romans*, that consisted in boxing.

PUGILES; they were those that fought with Hands and Heels, and endeavoured to throw one another down, and to tumble in the Dirt.

PULPITUM; a Pulpit, Theater, Stage: It was a Place erected on which the Actors acted their Plays, and where Victory was represented: It was that part which we in *English* call the Stage, wherein we do not comprehend the Pit nor the Galleries, which are properly what the Ancients called the Theater.

PULVINARIA; they were Cushions upon which the Statues of the Gods were laid in the Temples, at the Time that they gave Thanks for some signal Victory; whence came that *Latin* Expression, *Ad omnia pulvinaria supplicare*, to make general Processions to all the Temples of the Gods, where their Statues were taken down and laid upon Cushions.

PUTIAL LIBONIS: *Acron* takes it to be a Bank that was near unto the Statue of *Janus* with Three Heads; *Porphyry* for a Bar, Tribunal, or Court of Judicature; others for a Cover, wherewith they covered Wells or Water-Pits. *Vigener* thinks it to be the Brink of a Well: 'Twas a Place much frequented by the Merchants of *Rome*.

PULICULI, or **PUTICULÆ**; they were Ditches, or Holes in the Earth made like wells, between Mount *Esquiline*, the Walls of the City, and the Street which lead to the Gate called *Cæquetulana*, where the Poor were buried; and which infected all the Neighbouring part of the City: For the removing thereof *Augustus* gave this Place to *Mæcenas*, who built a stately House, and made very fine Gardens there, as *Horace* informs us:

P Y L

*Huc prius angustis ejecta cadavera cellis
Conservus vili portanda locabat in arcâ :
Hoc misera plebi stabat commune sepulchrum.
Nunc licet Esquilis habitare salubribus, atque
Aggere in aprico spatium, quo modò tristes
Albis informem spectabant ossibus agrum.*

P Y G M E I; Pigmies; they were a People that dwelt in the Mountains of the *East-Indies*, according to *Pliny*; and according to *Strabo*, in the utmost Parts of *Africa*; the People of that Country were not above a Cubit high; and hence they gave them the Name of Pigmies: They did not live above Eight Years, and the Women were fit for Copulation at Five. As soon as their Children are born, they hid them in Caves, for fear of the Cranes, who swallow'd them down whole like small Turnips: They are very temperate, and 'tis a great deal for one of them to eat the Leg of a Lark; for usually they roast no more than two or three Bits at a time, or a little more as their Family is larger or smaller: Their Spits are made of the Prickles of an Hedge-hog; but the largest sort on which they roast their Larks, are the Darts or Quills of a Porcupine: They drink out of small Cups made of Cherry-stones; and their Drink consists of two or three Drops of Rose-water; which they gather in the Spring, and keep the Liquor in Ostridge egg-shells, which serves them instead of other Vessels: Their Plates are made of Crab shells, the finest of which are those which are most gilt; and their Dishes consist of small Acorn Cups. Its from this Country the Dwarf-Trees come; for all their Forests are but Bullies, which Nature has made on purpose, that they may not break their Necks in climbing up. They have all Vines growing there, which they love, because they believe they creep upon the Ground only, in Consideration of their Weakness: They are well proportioned, considering their low Stature; and laugh at us upon account of the Danger we run when we fall: They are at an irreconcilable War with the Cranes, who with a Stroke of their Bills pierce to their very Brains; but they break their Legs, which are very small, and get under them in the Conflict.

P Y L A D E S. See *Pilades*.

P Y L Æ M E N E S, whom *Homer* the Prince of the *Greek* Poets, makes mention of in the Second Book of his *Iliads*, was in the famous *Trojan* War the General of the *Paphlagonians*.

Παφλαγόνων δ' ἡγήτο ΠΥΛΑΙΜΕΝΕΟΣ
ἀλκίον κῆρ.

The brave Pylamenes was General of the Paphlagonians.

P Y R

He speaks of him also in the 5th Book, and says he was killed by *Menelaus* with his Pike. *Livy* and *Strabo* upon *Homer's* Authority, make him to be descended from the *Heneti*, a People of *Paphlagonia*, and say that he died under the Walls of *Troy*. *Dionysius Cretensis* makes him King of *Paphlagonia*, the son of *Melius*, and related to *Priamus*, boasting that he was of *Agenor's* Race, whose Daughter *Amalix*, was married to *Dardanus*, from whom the *Trojan* Kings were descended. He adds, that this *Pylamenes* was killed with a Dart by *Achilles*, in a Battle that was fought during the Siege of that City. This afterwards became a common Name to the Kings of *Paphlagonia*, since the first *Pylamenes*, as that of *Proton* obtained among the *Egyptian* Kings, of *Arfaces* among the *Parthians*, and of *Cesar* and *Augustus* among the *Romans*.

Its not to be doubted, but there were several Kings of the Name of *Pylamenes* in *Paphlagonia*, before the Coming of the *Romans* into *Asia*; but their famous Actions having not been celebrated by any Historians that have been preserved to our Time, we find no mention of any of them before the War of the *Romans* against *Ariflonicus*, the Brother of *Antas*, under the Conduct of the Consul *Licinius Crassus*, of whom *Orosius* speaks; and in this War *Pylamenes*, who then reigned, assisting the *Romans* against *Ariflonicus*, was dispossessed of his Kingdom by *Mithridates* and *Nicomedes*.

Authors do not well agree concerning the Re-establishing of *Pylamenes* upon his Throne, and the End of the Kingdom of *Paphlagonia*. *Paulus* and *Rufus* say the Kingdom was given him after *Mithridates* had been conquered and expell'd; and that after his Death it was reduced into a Province: *Strabo*, an Author worthy of Credit, and that lived near that time, relates, that *Dejotarus*, a Son of one *Castor Philadelphus*, was the last King of *Paphlagonia*; and it appears by one of *Cicero's* Orations, that this *Castor* was a Grandson of one *Dejotarus*, whose Cause he pleaded against the unjust Utterations of *Castor*, who had dispossessed his Grandfather *Dejotarus* of the Tretrarchy of *Galatia*. *Justin* seems to differ from all these Authors; for he says, that *Nicomedes* and *Mithridates* setting forth their Pretensions to *Capadoxia* before the Senate, and the Senate discerning the Artifice of those Kings, who under false Pretences had seized upon Kingdoms that of Right did not belong to them, took away *Capadoxia* from *Mithridates*, and *Paphlagonia* from *Nicomedes*; from whence forwards *Paphlagonia* had no Kings: And thus *Strabo* says also.

P Y R A C M O N; one of *Vulcan's* Smiths, who is always at the Anvil to forge the Iron; and this his Name does imply; for πῦρ in *Greek* signifies Fire, and ἀκμων an Anvil.

P Y R A

P Y T

PYRAMIS; is an heap of Square Stones, always rising up in a taper manner, like a Flame; whence comes the Name, for *πύρ* in *Greek* signifies *fire*: There are some Pyramids of a vast Height; and *Pliny* speaks of one, for the Building of which 32000 Men were employ'd for Twenty Years: He says it took up eight Acres of Ground. This Author informs us, that the Kings of *Egypt*, who put themselves to such great Expence, did it for no other End than to keep the People from Idleness, and thereby to prevent the Insurrections that otherwise might have happened. See *Ocellus*.

PYRAMUS; a *Babylonian*, who was passionately in Love with *Thybe*; these Two Lovers having appointed a Meeting under a Mulberry-Tree, *Thybe* came thither first, and was set upon by a Lion, from whom she made her Escape; but happening to let her Vail drop, the Beast tore and bloodied it; *Pyramus* coming and finding the Vail of his Mistress bloody, thought he had been devoured, and so in despair killed himself: *Thybe* returning and finding her Lover dead, fell also upon the same Sword. *Ovid*. L. 4. *Metam.* describes their Love, and says, that their Death made the Mulberries change Colour, and turn Red from White, which Colour they bore before.

PYRRHICHA; a kind of Dance invented by *Pyrrhus*, which was performed with Arms, wherewith they struck certain Shields by the Cadency and Sound of Musical Instruments.

PYTHAGORAS; a Philosopher, who intermixed some Fables, Allegories, or Enigmatical Expressions with his *Voces*; wherein he imitated *Numa Pompilius*, the Second King of *Rome*. He was, indeed, both a King and Philosopher, and was so very much addicted to the Doctrine which *Pythagoras* published to the World, that many who were grossly ignorant of the Series of Time, took him for one of *Pythagoras* his Disciples: But *Dionysius of Halicarnassus* has refuted this Error, and shewed that *Numa* lived Four Generations before *Pythagoras*, having reigned in the 16th *Olympiad*, whereas *Pythagoras* did not teach in *Italy* till after the 150th: In order to let you know the Doctrine and Life of *Pythagoras*, I'll give you what *Lucian* says upon this Occasion, in his Dialogue of the Sets or Sale Philosophers.

Jupiter. Let these Seats be put in order, and clean every place, as long as there is an Obligation to make Things ready for the Sets, that so they may come and shew themselves.

Mercury. See, here are Buyers enough, we must not let them cool: With whom shall we begin?

Jupiter. With the *Italian* Set: Let that venerable Old Man with long Hairs come down.

Merc. Ho! *Pythagoras*, come down, and walk

P Y T

round about the Place, that you may shew yourself to the People.

Jupit. Make Proclamation.

Merc. Here is a Celestial and Divine Life; who will buy it? Who has a mind to be more than a Man? Who is he that would know the Harmony of the Universe, and rise again after his Death.

Merchant. Here are great Promises, indeed, and the Person looks with a good Aspect; but what does he chiefly know?

Merc. Arithmetick, Astronomy, Geometry, Music, Magick, and the Knowledge of Prodigies; you have an accomplish'd Prophet here.

Merchant. May one ask him a Question?

Merc. Why not?

Merchant. Where were you born?

Pythagoras. At *Samos*.

Merchant. Where did you study?

Pythag. In *Egypt*, amongst the Wise Men of that Country.

Merchant. If I become a Chapman, what will you teach me?

Pythag. I'll teach you nothing, but I'll cause you to call to mind again what you did formerly know.

Merchant. How is that?

Pythag. By purifying your Soul, and cleansing it from all its Dregs.

Merchant. Suppose it be already purified; how will you instruct me?

Pythag. By Silence: You shall continue Five Years without speaking.

Merchant. Go and teach *Cresus* his Son; I'll continue to be a Man, and not become a Statue: But yet, what will you perform after so long Silence?

Pythag. I'll teach you Geometry and Music.

Merchant. Its very pleasant, indeed, a Man must be a Fidler before he is a Philosopher: And what will you teach me after that?

Pythag. Arithmetick.

Merchant. I understand that already.

Pythag. How do you reckon?

Merchant. One, Two, Three, Four.

Pythag. You are mistaken; for what you take to be 4 is 10, (that is 1, 2, 3, 4, make 10.) A perfect Triangle; and the Number we swear by.

Merchant. By the Great God *Feur*! I never heard any Thing so strange, and so divine as this.

Pythag. After this, you shall know that there are Four Elements, Earth, Water, Air, and Fire; and know also their Form, Qualities and Motion.

Merchant. How! Have the Air and Fire any Form?

Pythag. Yes, and visible enough; for, if they had no Form they could not move: Then you shall

shall know that God is Number and Harmony.

Merchant. You tell us strange Things.

Pythag. Again, you are another Thing than you appear to be; and there are several Men in you.

Merchant. What say you, that I am not the same Person that speaks to you?

Pythag. You are the same now, but you have been another formerly, and will pass again into other Persons by a perpetual Revolution.

Merchant. I shall then at this rate be immortal: But enough of these Things: What do you live upon?

Pythag. I eat nothing that has Life in it, but every thing else, except Beans.

Merchant. Why will not you eat Beans?

Pythag. Because they have something that is divine in them: 1st, They resemble the Privy Parts; which you may easily observe, if you will take a green one, and pull of the Cod: Besides, if they be boiled and exposed to the Moon for some Nights, they turn to Blood; but what is most remarkable, is, that they make use of them at *Athens*, to drue their Magistrates by.

PYTHIC; an Epithet given to *Apollo*, upon the Account of his killing the Serpent *Python*: His Priestesses were also called *Pythæ*.

PYTHON; an horrible Serpent, that sprung from the Impurities of the Earth after the Deluge, and which *Apollo* shot to Death with his Arrows.

Q

Q Is a Consonant, and the 16th Letter of the Alphabet, which is pronounced like *K* and *C* before *A*, *O*, *U*, and has this peculiar to it, that 'tis always followed by an *U*. There is so great a Likeness between the *C* and *Q*, that many Gramerians have been inclined to reject the *Q* as a superfluous Letter, pretending that the *C* and *U* would serve to express what we mean by the *Q*: And so we see the *Greeks* have rejected this Letter, which is only taken from the *Kaph* or *Koppa* of the *Syrians*, and that in the *French* it has another Force than the *K* alone would have, and that which the *C* it self has before *A*, *O*, *U*: *Ramus* also asserts that in the University of *Paris*, they always pronounced it in *Latin* in the same manner as they do now in *France*, till the Royal Professors were established by *Francis* 1. inasmuch that they used

qalis, *qantus* and *qis*. And it is observable that every Body at first opposed the other Pronunciation, which was then introduced by the Royal Professors as a new Thing, that would by no means be received, tho' afterwards it always obtained. However the *Q* still retains the same Sound as the *K* or *C* before *O* and *U*, as in *quum*, which is the same as *Cum*, and this made *Cicero*, as *Quintilian* has it, to make Sport with a Cook's Son who sued for a great Employment, tell him by way of Raille, *Ego quoque tibi jure favebo*, because they could not distinguish in point of Pronunciation, whether he meant the Particle *quoque* or the Vocative *coque*, from *coquus* a Cook.

Some without just Reason have been inclined to reject the *Q*, as *Varro* was, according to the Relation of *Censorinus*, and *Licinius Calvus* according to that of *Victorinus*, who would never make use thereof; for it's always of Use, since it serves to joyn the Two following Vowels into one Syllable, whereas the *C* imports that they are divided; and this is that which makes the Difference between the Nominative *qui*, and the Dative *cui*; the Infinitive *sequi*, and the Preterperfect Tence *seculi* from *sequi*. And this is again testified by *Priscian* and *Terentianus Maurus* whom some place in the Fifth Century, but he could not be higher than the Middle of the Fourth, since *St. Augustine* cites him as being already dead in those Books which were writ before 39. . And this Difference between the *C* and *Q*, is so true, that you may see the Ancient Poets put the *C* in the Place where we put a *Q*, when they were minded to divide the Words into more Syllables than they really were. *Lucretius* has used *curet* with Three Syllables, for *quret*; and so he makes also *acua* Three Syllables, being put for *agua*. Again *Plautus* in his *Cistell. Act. 2. Sc. 1.* uses it in *relicuus*.

Quod dedi datum non velle, quod relicuum non dabo.

For if the *Trochaick* Verse be not read in this manner it will not have it's due Number of Feet.

As the *Q* was put in the Place of *C* and *U*, so there have been some Gramerians who would have it to pass for a double Letter, and amongst the rest *Capella*, *Diomedes* and *Longus*. Their Reason for it being this, that the Ancients wrote *qi*, *qe*, *qid* without an *U*, as you may still find Examples hereof in some old Inscriptions: From whence it follows, that the *U* was enclosed in the *Q*, and consequently the same is a double Letter, for otherwise the first Syllable in *agua*, *equus*, &c. would be long, whereas the same is short in Verse. For it was the Custom of the Ancients often to take a single Letter for the Characters which formed the Name of the Letter,

as *Joseph Scaliger* says, for Example they put the *K* for *ka*, tho' the *K* for all that was no double Letter. We may further say, that when the Ancients wrote *qis*, they did perhaps pronounce it also *qis*, as it it had had a *K* in it, and that the Writing had changed with the Pronunciation, says *Quintilian*; and this Reason appeared so much the more true, seeing that in *Cruter's* Inscriptions we find not only the *Q* but also the *C* put alone for *qu*; *Cimius* for *Quinius*, *scis* for *quis*; as on the contrary the single *Q* is put for the *C*; as *Quintus* for *Curtius*, *seculum* for *seculum*, and *meum* for *meum*; and the *qu* put for the *u* also, as *liquebit* for *liebit* or *liebit*. *Q* was a Numeral Letter among the Ancients, and signified 500, when there was a little set over it, it implied 500000.

QUÆSTOR, an Officer among the old *Romans* who had the Charge of the Publick Money, as our Treasurers, or Lords Commissioners of the Treasury have now a days. *Ipsius* opposes the Opinion of those who attribute the Instituting of this Office to *Romulus* or *Numa* or *Julius Hostilius*: It may much more truly be referred to *Valerius Publicola*, who after the Expulsion of the Kings, appointed a Place for the Publick Treasure in *Saturn's* Temple, under the Custody of Two Officers whom they called *Quæstors*, chosen from among the Senators, and were to be created by the People. *Irty* and *Dyonisius of Halicarnassus* place the Institution of this Office no higher than about the Year 269. But *Tacitus*, *L. 11. Annal.* speaks very clearly concerning it: 'Under the same Consuls, *Dolabella* proposed that those who were admitted to the Quæstors should once a Year give a Show of the Gladiators at their own Charge. Formerly this Office was conferred upon none but such as had deserved well, and 'twas free for every Citizen to pretend to this Honour, if he thought himself capable of it: This Office was instituted at first in the Time of their Kings, and this may be seen by the Law which *Lucius Brutus* introduced, whereby the People were obliged to meet together by Parishes or Wards: Then the Consuls took care to supply it, and at last the People, who chose *Valerius Potitus* and *Emilius Mimerus*, into it, 60 Years after the Expulsion of the *Tarquins*. (some think there is a Mistake in the *D* re.) Their first Business was in the Armies; but the Empire growing great, there were two new ones created who were to stay in *Rome*, the Number was again augmented after the Conquest of *Italy* and the Provinces, inasmuch that they amounted to 8 in all. At last *Sylla* being desirous to fill up the Senate which was exhausted by the Civil Wars, and having given an account to them how Things stood with them in particular, made up the Number of Quæstors 20 because that Charge was as a kind of an In-

roduction into that Body: The Quæstors were always conferred either upon Persons of Merit, or Reputation, till it came to be as it were exposed to sale by the shews they gave: *Julius Caesar* raised the Number of them to 40 in order to fill up the Senate; and their Business was to assist the Generals of the Army that went to War, to receive the Money that arose from the Spoils and Booty taken from the Enemy, and to pay the Soldiers. The City Quæstors received the Taxes and Impositions laid upon the People, went to meet Foreign Embassadors, took care to treat them in their Journey, and to furnish them an House at the Charge of the Commonwealth.

QUÆSTORES PARRICIDII; they were Quæstors sent into the Provinces by Order of the Senate to try criminal Cases; their Power was great, they had Lictors and other Officers to attend them; they were chosen annually, tho' they continued them sometimes longer.

QUERCETULANA See *Porta*.

QUINQUAGINTA; they were certain Feasts celebrated at *Rome* in Honour of *Pallas*, like unto those called *Panathenææ* by the *Athenians*: This Name was given them because they lasted for Five Days; on the first of which they offered Sacrifices and Oblations without the Effusion of Blood; the Second, Third and Fourth were spent in the Fights of the Gladiators, and on the fifth they went in Procession through the City: These Feast Days began on the 18th of *March*, and Scholars had a Vacation for all that While, and presented their Masters with a Gift which was called *Mimerus*: They also acted Tragedies now, and there were Disputations held between the learned Poets and Orators concerning polite Learning, wherein the Conqueror received a Prize appointed for that purpose by the Emperor *Domitian*: Here it was *Statius* vauntingly gloried that he had conquered, and received a Present from the Emperor himself.

*Lux mihi Romæne qualis sub collibus Albæ,
Cum modo Germanas acies, molò Dacæ sanantem
Prælia, Palladio tua me manus induit auro.*

QUINQUENNALES LUDI; Games celebrated every Five Years, in divers Cities in Honour of such Emperors as had been deified.

QUINQUE-VIRI MENSARII; Five Men appointed extraordinarily by the Consuls, to discharge the Debts of the People that had been ruined by the Usuries exacted from them.

QUIRINALIS, see *Mons*.

QUIRINUS; the Surname of *Romulus*, and he was so called from a Javelin, which the *Sabins* named *Quirinus*, according to the testimony of *Festus*, or else from the *Sabins* themselves who

REG

who were called *Cures*, to whom he gave a Part of *Rome* to live in, and this after they had collected into one Body with the *Sabines*, made the *Romans* be called *Quirites*; or lastly, upon the Account of God *Mars*; from whom *Romulus* said he was descended, and who was called *Quiris*, because he was pictured holding a Lance in his Hand: *Junius Proculus* swore he appeared to him upon the *Via Albina* in an august and glorious Manner, with glittering Arms, and commanded him to tell the *Romans* that God *Mars* his Father had taken him up to Heaven, that they should set up Altars, and worship him as a God by the Name of *Quirinus*. *Tacitus* gives an Account of the Prayers that were made to this new Deity, which he has taken out of *Ennius*,

O Romule, Romule, dico ô!
Qualem te patrie cultorem Dî genuerunt,
Tu produxilli nos in via luminis æwas:
Opater, ô genitor, ô sanguen Dîs oriundum.

They celebrated a Feast called *Populi-fugium* in Memory of his Dedication, namely of the Storm which made the People run into their Tents: It was kept on the Fifth of *July*.

QUIRITES; thus the People of *Rome* were called, from *Cures* a City of the *Sabines* with whom *Romulus* made an Alliance and shared his City with them; so that the said Two People being united into one Body were called by one common Name *Quirites*.

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R Is a Liquid Consonant and the 17th Letter of the Alphabet, it was formerly a Numeral Letter and signified 80, and when there was an Accent above it implied 80000.

RAMNENSES; a Troop of 100 Horse, that took their Name from *Romulus*.

RATITI; Pieces of Money that weighed Four Ounces, on which was graven the Figure of a round Vessel called *Ratis*.

RECINUM, and **RECINUM**, and **RECINUS**; was a kind of a square Mantle or Vail wore by Women on their Heads; *Salmastius* will have it to be a sort of a Gown wore by *Roman* Ladies and tucked up before with a square Pin, of a Purple Colour.

RECUPERATORIES; Judges delegated by the *Prætor* to take Cognizance of a Fact.

REDDITIO; The Third part of the Sacrifice of the Heathens, when they put in the Entrails of the Victim, after they had inspected the same.

REGIFUGIUM; a Feast celebrated eve-

REG

ry Year at *Rome*, on the 24th of *February*, in Commemoration of the Expulsion of *Tarquinius Superbus*, and the Overthrow of the Monarchy; It was also performed on the 26th of *May*, when the King of the Sacrifices, in the Place where the Assemblies were held, offered Bran-flour and Bacon; and when the Sacrifice was over, they hastened away with all speed, to denote the precipitate Flight of King *Tarquin*.

REGIO; a Part of the City of *Rome*. *Tullius Hostilius* was the first that divided *Rome* into Four Parts; the same being called *Suburana*, *Æquilina*, *Collina* and *Palatina*: Things continued in this State till *Augustus* his Time, who divided it into fourteen Parts, over each of which he settled Two Surveyors, called *Curatores viarum*, who were made annually, and took their Divisions by Lot: They wore a Purple Robe, and had each of them Two Lictors, that walked before them in the Division where they presided: They had Slaves under them, who were to take care of the Fires that should happen. Their Charge was to provide for the Tranquillity of their respective Divisions, and to keep them clean, to take care that new Buildings did not increase too much, and were not built higher than the Law did prescribe: They had 2 Officers called *Deonotarii*, to assist them in each Division, who gave them an Account of all Disorders that happened; also a Watch to prevent all unlawful Meetings in the Night, and to seize Vagabonds and Rogues. These fourteen Divisions contained 422 Streets, 31 of which were called Great or Royal Streets, which began at the gilt Pillar, which stood at the Entry into the open Place, in the Middle of the City; and to each of these Streets belonged four *Vico-Magistri*, who took care of them, and carried the Orders of the City to each Citizen. *Alexander Severus* increased the Number to fourteen more Surveyors, who served as Assessors to the Governor of the City.

The first Division began at the Gate *Capena*, and was 1222 Feet in Circumference: The same contained Nine great Streets, over which presided Two Surveyors called *Curatores Viarum*, Two Deaunotaries, and 36 *Vico-magistri*: It extended without the City as well as within: There stood the Temple of *Mos Grævius* that was supported by 100 Pillars, and was the magnificent Work of *Sylla*, where the Senate met to give Audience to Foreign Embassadors: Near it was the Stone called *Manalis*, à *manando*, because that in the Time of a great Drought they carried it about in a Procession made for Rain, which failed not to fall quickly after, as *Festus* tells us. *Manalem vocabant lapidem per quem extra portam Capenam juxta adem Martis, quoniam propter nimiam siccitatem in urbem protulerent, sequebatur pluvias statim, eumque, quod apud manares, manalem lapidem dixere*: Near unto this

Gate ran the little River *Almo*, where the Goddess *Peffinuntia* was washed at her coming out of the ship which brought her to *Rome*; over it passed an Aqueeduct which water'd it continually, and made *Juvenal* call this Gate *Madida Capena*: Not far from thence stood the Temples of *Tempefts*, *Hope*, and the Mules or *Camene*, and the Altar of *Apollo*: In the same Division there were Three little Groves called *Luci*, that had been consecrated to the Honour of the Gods, viz. *Lucus Cuperius Hostiliani*, *Lucus Egerie*, & *Lucus Camenarum*: Also four Temples, viz. thole of *Isis*, *Serapis*, *Fortune Reduci*, and of *Mars Quirinus*, to distinguish it from that without the Gate *Capena*, which was called *Martis Gradivi templum*. The first was to denote the Peace and Tranquility they expected to enjoy in the City, and the Second to shew that they would employ their Arms without against their Enemies. Ten *Adicula*, of which we know but the Names of five only, to wit, *Adicula Fortune obsequemis*, *Honoris*, *Virtutis*, *Rediculi* & *Herculis*: That of *Rediculi* was built without the Gate *Capena*, after *Hannibal's* Retreat. Seven great open Places called *Area*, viz. thole of *Apollo*, *Thalys*, *Gallus*, *Isis Eliana*, *Pinaria*, *Caesura* and *Mercury*. Six Publick Baths or Stoves, viz. thole of *Vettius Bolanus*, *Torquatus*, *Mamertinus*, *Abascantianus*, *Mertianus Secundianus*, *Antiochianus*, with 82 private ones more. 83 Lakes or Ponds, into which the Waters of their Springs ran. 4 Arches, viz. thole of *Drusus Nero*, *Trajan*, *Venus Parthicus*, and *Janus Bifrons*. 14 *horrea publica*, Publick Granaries. 26 Bake-houles or Hand-mills, called *Pistrina*. The Circus of *Caracalla*, and the Women's *Senaculum*; the Mutatory of *Caesar* at the Gate of *Capena*, called *Mutatorium Caesaris*, which was a Pleasure-house; some famous Sepulchres, as thole of the *Cornelii*, *Anitii*, *Calpurnii*, *Servilii*, *Cassiani*, *Horatii*, &c. 121 Palaces or fine Houses, called *Domus*. 1250 *Insulae*, or Houses not contiguous to any others, about which a Man might walk round.

The second Division called *Calimontium*, was so named from Mount *Calvus*; and contained 13200 Feet in Circumference, and had 2 Surveyors, 2 Denunciators, 32 *Vico-Magistri*, and 5 Watches: It contained 12 Streets, 30 private Baths, to say nothing of the publick ones, 65 Lakes or Ponds; 3106 *Insulae* or separate Houses, 2 sacred Groves; 32 publick Granaries, 23 Hand-mills; 133 Noble-mens Houses, and amongst others thole of *Vettianus*, *Philipp*, *Laternianus*, *Caesar Dictator*, *Tiberius Claudius Centumalus*, and the Poet *Stella*; 8 *Adicula*; 5 Temples, viz. thole of *Julius Hostilius*, *Bacchus*, *Lausus*, the Emperor *Claudius*, Goddess *Camea* upon Mount *Calvus*, where stood also the *Curia Hostilia* which the Senate often met; as likewise *Campus Martius* where there were Thole

Races, when the Land below was overflow'd with the *Tiber*,

Between Mount *Calvus* and Mount *Palatine* there was a great Street called *Subura*, which began at the open Place in the Middle of the City and ended in the *Via Tiburtina* all along the *Exquilie*: The greatest Part of the Nobles of *Rome* lived in this Street, and from hence might be seen divers Barbers and Ropemakers Shops, which made *Martial* say, *L. 2. Epig. 17.*

*Tonsrix Subura faucibus sedet primis,
Circum pendent quæ flagella torporum.*

They also sold all sorts of Fruits and Fowls there, as we are informed by the same Poet, *L. 7. Epig. 30.*

The third Division called *Isis* and *Serapis Moneta*, was 12450 Foot in Circumference: It began near Mount *Calvus* and took up a great Part of the *Exquilie*: It had as well as the foregoing ones 2 Surveyors, 2 Denunciators, 32 *Vico-Magistri*, and 8 Streets; it contained the Tribe *Granie Avere* the high Place, or that of the Players, called *Summum choragium*; the Entry into the *Via Sacra* near the *Carinae* at the End of the *Exquilie*; the *Lucus Cuperius* of the Academy where they were instructed in the use of the *Carapulis*; 2 Temples, that of *Isis* and *Serapis Moneta*, and that of *Concordia Virilis*, near unto which stood the Portico of *Livia*, each were built as an Eternal Monument of the Concord that continually remained between her and *Augustus* her Husband. 8 *Adicula*, viz. *Adicula Bonæ Spei*, *Serapis*, *Sargi Fidoni*, *Minerva*, *Isida*, *Veneris*, *Esculapii* and *Vulcani*; the Portico of *Claudius Martialis*, *Vespasian's* Amphitheatre, otherwise called the *Coliseum*, where fourscore Thousand People might easily see the Plays; the great Games called *Ludi Davici* and *Mamertini*; the Camp of the Soldiers of *Missa*, and their old Camp; the School of the *questors* and of *Gaius*, the Baths of the Emperors *Titus*, *Trajan* and *Philipp*; 70 private Baths, 33 Mills, 29 Granaries, 160 Palaces, among which was *Nero's* Golden House and Portico, thole of *Brutus*, *Pompey*, *Titus* with the Portico where the Statue of *Laocoon* and his Two Children stood, besides 2307 *Insulae* or separate Houses.

The fourth Division called *Via Sacra* or *Templum Pacis*, took up 1800 Feet in Circumference, extending it self between Mount *Palatine* and the *Exquilie*, and containing no more than 8 Streets; It had 2 Surveyors, as many Denunciators, and 32 *Vico-Magistri*: The principal Parts thereof were the *Via Sacra* which began at the *Carinae* and passed by the *Exquilie* to the *Adicula Sirenia*, and extended as far as the Capitol along the *Coliseum* and *Titus* his triumphal Arch, passing by that of *Septimius*, and so made a Part of the *Forum Romanum* and *Comitia*: It was called *Sacra*,

REG

because it was there the Peace was signed between *Romulus* and *Tatius*, King of the *Sabines*: *Gaius Caesar* covered it with Cloth from his Palace to the Capitol, as he did by the *Forum Romanum*, in order to represent the Flays where with he presented the Publick: The Entrance into the *Carina* was a Place well inhabited and adorned with fine Buildings, and so *Virgil* calls them *Lauræ Carina*: The chief Edifices were *Titus* his Baths and Palace, where there were Subterranean Halls 137 Foot long, 17 broad, and 12 high, built by *Vespasian* for the Colledge of the *Pontifices*, *Pompey*'s Houſe, and the School of the Freedman *Lenæus* the famous Grammarian: the old Houſe of *Cicero*, who left it to his Brother *Quintus* to go live on Mount *Palatine*; The *Aquilinæ*, which was a round Place before the Temple of *Jellus* at one of the Ends of the execrable Street, where formerly stood the Houſe of *Sep. Melius*, a Roman Knight, which was demolished and raised by a Decree of *L. Quintus Cincinnatus* the Dictator, because he endeavoured to allume the Sovereign Power. *Bulla Gallica*, the Burying-place of the *Gauls*, where they were defeated by *Camillus*; *Tigillum sororium*, the Sister's Raſter, placed upon two Walls, under which they made *Horace* paſs in order to expiate the Crime he had committed in killing his Sister: *Mæta ſudans*, the sweating Goal, near unto *Conſtantine*'s Arch; it was a Pile of Brick-work, made like an Obeliſk, from whence Water dropped every way as Sweat does from the Body, and at the Top of which there stood *Jupiter*'s Statue: Ten Temples, viz. that of Peace, of *Remus*, before which stood two conſecrated Myrtles, one of which was called *Paricia Myrtus* and the other *Plebeia*; that of *Fauſtina* the Wife of *Marcus Aurelius* the Emperor, of *Jellus* in the *Carina* devoted by the Conſul *T. Sempronius*, of Concord, of *Venus Cloacina*, of the Sun, Moon, *Augustus* and *Nerva* in the Paſſage to the *Forum tranſitorium*: 8 *Ædiculæ*, viz. thoſe of the Muſes, *Hop.*, *Mercury*, *Lucina Valeriana*, *Juno Lucina*, *Mavors*, *Juvenis* and *Iſis*. *Vulcaniſ*, or the Place where *Romulus* planted that *Lotos* whole roots reached as far as *Caſar's Forum*; the ſacred Portico, Place of Victory, of *Vulcan*, and the *Coloſſus* of the Sun; the *Odeum*, which was a Place erected for the Praſhing of Muſick, made Theater-ways, with Seats like the Steps of a Ladder covered with a Lantern and ſupported by Pillars: There ſuch as played upon Muſick were taught the Art by a Maſter of the Science, and the Actors by a Player before they appeared upon the Stages: *Forum Cupedinis* or *Macellum Cupedinis*, the Market of Dainties; the Ancient *Baſilica* of *Paulus Æmilius*, that of *Conſtantine*, the ſacred Repository of the *Romans*, *Daphnis* Bath, 79 Lakes or Reſervoirs of Water: The Arches of *Titus* and *Vepſian*, of *Septimius Severus*, and *Con-*

REG

ſtantine: 28 Granaries, 24 Hand-mills, 118 great Houſes, and 275 *Inſulæ* or ſeparate Houſes.

The fifth Division called *Eſquilina*, contained the Mounts *Eſquiline* and *Viminal*, and was in Circumference 15950 Feet, containing fifteen Streets, and having Two Surveyors and as many Denunciators; the moſt conſiderable Things in it were theſe, viz. *Puticuli* or *Fagutula*, Pits dug in the Earth between Mount *Eſquiline*, the City Walls and Street which lead to *Porta verquetulana*, where poor People were buried, which cauſed a very ill Stench in all that Part of the City, ſo that *Augustus* with the Conſent of the Senate and People of *Rome*, made a Preſent of it to *Mæcenas* his Favourite, who built a fine Houſe of Pleaſure there, and the beſt Gardens in *Rome*, as *Horace* tells us, *L. 1. Sat. 8.*

*Hinc prius anguſtis eſeda cadavera cellis,
Conſervus viſti portanda locabit in aſcâ:
Hoc miſera plebs ſtabat commune ſepulcrum.
Nunc licet Eſquilis habitare ſalubribus, atque
Aggere in aprico ſpatiari, quò modò triſtes
Albis informem ſpellabant obſibus agrum.*

Virgil had a Houſe near this Place, and ſo had *Aquilus* the Lawyer, *Propercius*, *Perſeus*, and *Pliny* the younger. Here were ſeveral Temples, ſuch as thoſe of *Jupiter Vimineus*, of *Juno Lucina*, *Minerva*, *Medicina*, *Eſculapius*, *Venus Erycina* that ſtood at the Gate *Colima*, round about which the Plays called *Agonalia* were celebrated, when the *Libor* overflowed: The Amphitheater called *Caſtrenſe*, *Aurelian's Circus*, with an Obeliſk, the *Baſilica* of *Sicinius*, the *Prætorian Camp*, the Park where the wild Beaſts were kept, which was called *Vivarium*, ſeveral publick Baths, 180 Great Mens Houſes, amongſt which were thoſe of *Servius Tullius*, *Q. Lutatius Catulus*, and *M. Licinius Cræſus*.

The Sixth Division was called *Alta Semita*, by reaſon of the Situation thereof, and contained 15600 Feet in Circumference, began at the Two great Marble Horſes, made by *Phidias* and *Praxiteles*, and reached to the Gate called *Viminalis*, it had 14 Streets in it, and 48 Towers, with 2 Surveyors, 2 Denunciators, and 52 *Vico-Magiſtri*: The moſt noted Place here was the execrable Camp near *Porta collina*, 10 Shops where Vermillion was ſold, 15 Temples, viz. thoſe of Health, *Serapis*, *Flora*, *Venus*, &c. a Portico 1000 Paces long, the Statues of *Quirinus* 20 Foot high, as alſo that Leaden one of *Mamurius*; the *Circus* of *Flora*, the *Forums* of *Saluſt* and *Diocleſian*, the Baths of *Paulus Æmilius*, and the *Senaculum* of the Roman Ladies.

The Seventh Division called *Via Lata*, reached from the Capitol, as far as the Place called *Septa* in *Campus Martius*, even to *Trajan's Forum*, and met with the *Circus Flaminius*, and the great Street,

Street, from which the whole Division took its Name: It contained 23700 Feet in Circumference, and 40 Streets, had 2 Surveyors, and as many Denunciators. *Marialis* House stood here.

The Eighth Division called *Forum Romanum*, was the finest and most famous of all of them: It contained the *Forum Romanum*, the Capitol, the *Tarpeian* Rock, the Gate called *Stercoraria*, and the new Street: It was 14867 Feet in Circumference, had 12 Streets in it, 2 Surveyors, as many Denunciators, and 6 Watches: This Division took in also the following Places; the *Milivium aueum*, *Puteal libonis*, a Place much frequented by Merchants; the *Curian* Lake, where *Curius* in Armour threw himself into a Chasm of the Earth; the *1 Curian* Isle, to which were fixed the Spoils of the 3 *Curatii*, and the Statue of *Marlyn*, one of *Bacchus* his Companions, 15 Temples, and among others that of the Capitol, &c. of *Jupiter Feretrius*, *Julius Caesar*, where stood an Image of *Venus* proceeding from the Sea, devoted and built by *Augustus*; those of *Concord*, *Vesta* and *Janus*. *Doliola*, which were the Vessels wherein they laid up their Sacred Relicks, at the Taking of *Rome* by the *Gauls*; the Sepulcher of *Romulus*, of *Acca Laurentia*, and many Portico's: Four Courts where the Senate met, viz. *Hofilia*, *Calabra*, *Pomptiana* or *Regia Numa*, and the *Senaculum aureum*; Seven Basilica, and the *Gracostasis*; the Prison called *Tullianum*, built by *Servius Tullius*, 150 Palaces, among which were those of *Tarquinus Superbus*, *Manlius Capitolinus*, *Scipio Africanus*, *T. Annius Milo* and *Ovid*.

The Ninth Division called *Circus Flaminius*, took in the Sides of the Gardens, the *Campus Martius*, the Vaulted street, Straight-street, and was 30560 Feet about, containing 30 Streets, who had each of them their particular Officers, as the preceding ones had: They reckoned eight Temples here, and among the rest the *Pantheon*, and that of *Janus* near the Theater of *Marcellus*: The *Circus Flaminius*, that of *Alexander Severus*; the *Obelisk* with the *Dial* in *Campus Martius*, 4 Theaters and Amphitheaters, and the Stables belonging to the 4 Companies of Couriers: The *Septa*, *ovile*, or Place where the People gave their Suffrages; the Prison of the *Centumviri*, and *Lucullus* and *Agrippa's* Gardens.

The Tenth Division was called *Palatium*, because it begun on Mount *Palatine*, and was 11600 Feet round, containing 7 Streets; 10 Temples, and among others that of *Apollo Palatinus*; 190 Noblemens Houses, such as those of *Hostilius*, *Ancus Marcius*, *Valerius Publicola*, *L. Crassus* the Orator, *Horatius*, *Cassius*, *Julius Caesar* and *Seneca*.

The Eleventh Division was called *Circus Maximus*, and besides the Great *Circus* took in all

the Valley which lay between Mount *Aventine* and the *Tiber*, as far as the Gate called *Ripa*, and *Valine* on one side, and on the other the *Herb-Market*, and the Foot of the Capitol, the Temple of *Piety*, and *Columna Lattaria*, whither they carried their Bastard Children; besides these it had 5 Streets, that Place called *Anglicum*, where there were some Bookellers Shops, 4 Temples, 30 *Adicula*, and the Sink of a great Kennel that ran into the *Tiber*.

The Twelfth Division which was called *Piscina Publica*, reached from the greater *Circus* among Mount *Aventine*, as far as *Caracalla's* Baths, and was 12000 Feet in Circumference, and contained 12 Streets. This *Publica Piscina* was in the City between Mount *Celius* and *Cesiosus*, where the Boys of *Rome* went to learn to swim; it was a large Receptracle of Water at the Foot of Mount *Aventine*, into which the *Appian* Water was conveyed, wherein they watered and washed their Horses: There were some Temples and inconsiderable Groves in this Part.

The Thirteenth Division was called *Aventinus*, and in Circumference contained 163 Feet, and 30 Streets, with the same Officers as the other Divisions had: The chief Places which it included were *Circus Publici*, by which they went up to Mount *Aventine*, and began at the *Forum Ovilivium*, and reached to the Temple of *Juno Regina*: *Scala Gemonia*, to which they tied Malefactors, from whence they were thrust down into the *Tiber*; the End of the *Armitulstrum*; The *Doliolum* on Mount *Iestaceus*; *Remuria*, or the particular Place where *Remus* took his *Augury* by the Sight of Birds, and where he was buried.

The Fourteenth Division was called *Trans-Tiberim*, and beginning at the *Janiiculum* contained the *Vatican*, the Isle of the *Tiber*, and that which they called *Navalia*; it was 3439 Feet in circuit, and had 28 Streets.

The City of *Rome* in general contained these following Things, 700 Temples or *Adiculae* under the Names of *Templum*, *Aedes*, *Fanum*, *Dolubrum*, *Sacellum*, *Adicula*; a great Number of Altars only comprized under these Words, *Ara* and *Altare*: The Differences of these Words will be found in their respective Alphabetical Order: Three *Senaculum's*, which were the Places where the Senate met; the first was in the Temple of *Concord*, the second near the Gate called *Capena*, and the third in the Temple of *Bellona*. Several Courts under the Word *Curia*, the Chief whereof were the *Hofilia*, *Julia*, *Stompeia*, &c. where the Senate sometimes met; 21 Basilica, which were stately Edifices, whereof I have spoken in their proper order: 12 or 15 *Nymphaeae*, from the Word *Nymphaea*, which were Halls to marry in; 1780 Great Mens Houses, comprized under the Word *Domus*, and a vast Number of private Houses under the Word *Insula*: 144 Jakes or Privies, which were free for every

R A D

every Body to use: An Hospital in the Island of the *Tiber*, where the Temple of *Esculapius* stood, called *Nosocomium*; as also an Hospital where superannuated and inferior Soldiers, who had served in the Army, were taken care of; they called it *Taberna meritoria*: 22 famous Portico's to shelter People from the Rain; divers Arsenals, where they laid up Arms and Warlike Machines called *Armamentaria*: 29 publick Libraries; 5 Colleges and Publick Schools for the Breeding up of Youth: 254 Hand-mills, and 327 Granaries, where they had Magazines of Corn, in order to supply the Peoples Wants at reasonable Rates, in the Time of Scarcity; 39 Bra's *Colossus's*, and 51 of Marble; 6 great Obelisks, and 42 lesser ones, with divers Pyramids: Several fine Gardens, and 32 Sacred Groves, 23 Water-Pools for Horses to drink of, whitening of Linnen, and quenching Fires; 14 *Aqueducts*; 105 Fountains, 1352 Lakes or Pools of standing Water, brought from several Springs; 17 great open Places, comprized under the Word *Forum*; 117 publick Baths, and 909 private ones.

RELIQUIÆ; the Relicks, were the Ashes and Bones of the Dead that remain'd after the Burning of their Bodies, and which the Ancients kept very religiously in Urns, and afterwards laid them up in Tombs.

REMURIA; the Place where *Remus* took his *Augury* from the Flight of Birds, and where he was buried.

REMUS, the Son of *Rhea Silvia*, and *Romulus* his Brother, they were Twins, and ordered by the Command of their Uncle *Amulius Silvius* to be thrown into the *Tiber*; but they were taken up and saved by *Faustulus*, who was *Numitor's* Shepherd, who carried them to his Wife, by whom they were carefully nursed: Some said that while the Cradle was upon the Brink of the River, a She-Wolf brought thither by the Crying of the Infants, gave them suck: Others have been of Opinion, that the Wantonness of *Lauressa*, *Faustulus* his Wife gave Occasion to this Fable, because such Women were called She-Wolves. Authors vary in their Opinions concerning the Death of *Remus*; some saying, that *Romulus* slew his Brother, because he ridiculed him upon the Account of the Fortifications he had made to his new City; while others will have him to have been killed by the Soldiery; but be it as it will, 'tis certain *Remus* cemented the Walls of *Rome* with his own Blood.

REPETUNDARUM CRIMEN, or **DE REPETUNDIS**; Bribes taken by the Magistrates from the Allies and Subjects of the *Romans*, as also from the Citizens; this Crime was not at first made Capital, but became afterwards to be so, as may be seen by the Example of *Verres*.

RELIARII; Gladiators, who fought with

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a Trident in one Hand, and a Net in the other, wherein they endeavoured to entangle their Adversary.

RADAMANTHUS; was feigned by the Poets to be the Judge of departed Souls in Hell, as *Virgil* says:

*Gnosius hic Rhadamanthus habet durissima regna,
Castigatque auditque dolos, cogitque fateri, &c.*

Strabo tells us, that *Homer* understanding that *Radamanthus*, an ancient King of *Cree*, had formerly made very good Laws in his Country, wherein sometime after he had been imitated by *Minos*, he took occasion to make them the Judges of all Mankind, in a Place where they all met, i. e. in the other World, and called them *Jupiter's* Sons, because that they, in order to give a greater Sanction to their Laws, gave out, that they were dictated by *Jupiter*. *Plato*, with admirable Dexterity, unfolds unto us the Truths concealed under these Poetical Fictions, when he makes *Jupiter* to say, that he was weary of the Complaints made him concerning the unrighteous Sentences pronounced upon Earth, which he would remedy by concealing from Men the Time of their Death, and passing no Sentence upon them till after their decease, and that even by departed Souls themselves, that so neither Favour nor false Witneses, Relations nor Interests might take place any more, as they did whilst they were alive: That he entrusted three of his Sons with the said Judicial Office, giving *Rhadamanthus* Power over the *Asiaticks*, *Eacus* over the *Europeans*, and for *Minos* he was to terminate any Difficulties that might happen: And so the same *Plato* places *Minos* above his Two Brothers, and represents him with a Golden Scepter in his Hand, whereas he makes the other Two to carry a Rod only: *Minos autem considerans sedet solus aureum habens sceptrum, χροσόν σκῆπτρον*.

RHAMNUSIA; *Ulrix Dea*; a Name given to the Goddess *Nemesis*, and taken from the Town of *Rhamnus* in *Attica*.

RHEA, *Numitor's* Daughter, whom *Amulius Silvius* made a Vestal; some call her *Iliu*; but most Authors name her *Rhea* and *Silvia*; this Vestal was got with Child in a Wood dedicated to *Mars*, wherein she offered Sacrifice by her self, and where an armed Man enjoy'd her: She was delivered of Two Children, whom *Amulius* expos'd to be destroy'd, and put those Laws in Execution that were made against the Vestals, who prostituted their Virginity.

Rhea was called also *Astarte*, *Ops*, *Pessinuntia*, &c. as *Apuleius* says, who confounds several Goddesses in the Person of *Rhea*; 'twas therefore rather a Multitude of Names, than a Multiplication of Deities, according to his Opinion, and she

ROM

she was in reality *Iſis*, Queen of *Egypt*, on whom all theſe Names were conferred at divers times, and in divers Countries, and whom they repreſented under the ſignification of ſo many Deities. *Strabo* alſo mentions this multiplying of Names: *Et Berecynthiæ & omnis Phrygiæ, & qui Idam accollunt Troes, Rham cohort, eique nigra celebrant. Vocatur ab eis Mater Deorum, & magna Dea; à Iouis autem Idea, Dindymene, Peſſinuntia, Cybele.* But how ancient ſoever *Rhea* might have been in *Phrygia*, ſhe was much more ſo in *Egypt*, where *Diodorus Siculus* makes *Oſiris* and *Iſis* to deſcend from her and *Saturn*; or more immediately *Jupiter* and *Juno*, and from them *Oſiris* and *Iſis*. We have an Account in the *Phœnician* Theology of *Sambusathion*, who was more ancient, that *Saturn* having married his Two Sitters *Aſtarie* and *Rhea*, he had Seven Daughters by the firſt, and as many Sons by the other: And thus you ſee from whence it is, the *Greeks* have derived the whole Fable of *Rhea* or *Cybele*. *Livy* gives us the Hiſtory at large of the Tranſportation of the Goddeſs *Rhea*, from *Peſſinuntia* to *Rome*: *Plato* in his *Timæus* ſays, that *Saturn* and *Rhea* his Wife were the Children of *Oceanus* and *Tethys*.

RICA; a Vail wherewith the *Roman* Ladies covered their Heads.

RICULA; a little Vail for the ſame uſe.

RIDICULUS, and **ÆDICULA RIDICULI**; the Temple of Laughter, built at *Rome* 2000 Paces without the Gate *Capena*, in Commemoration of *Hannibal's* Flight from before that City, becauſe of the Rains and Storms that fell during his beſieging of it, which made the *Romans* laugh and fall to ridicule him: The *Romans* were not the firſt who deified Laughter, ſeeing we are informed by *Plutarch* in the Life of *Lycurgus*, that the *Lacedæmonians* erected him a Statue, and the *Hypææans* of *Theſſaly* annually offered Sacrifice to him, as alſo the *Romans* did in the Spring, accompanied with loud Laughter: *Pauſanias* mentions Θεὸς γέλωτος, a God of Laughter.

ROBIGO, or **ROBIGUS**; a Deity worſhipped by the *Romans* for driving away the Blaſt which happened to the Corn in the Ear, occaſioned thro' too much Drought. *Numa Pompilius* inſtituted a Feaſt in Honour of him about the Month of *April*, called *Robigalia*.

ROGATIO LEGIS; the Propoſing of a Law to paſs, which was made to the *Romans* for their Approbation thereof; from whence came thoſe Expreſſions ſo frequent in *Cicero*, *Rogationem ferre ad populum*, to propoſe a Law to the People, and *Rogator legis*, he that propoſes the Law.

ROMA; *Rome*; tho' the Founding of this City be attributed to *Romulus*, becauſe he enlarged it, and founded a Monarchy there; yet it may be proved by divers Authorities, that there

ROM

was a City in *Italy* called *Roma*, before *Romulus* was born. *Solinus* will have this City to have been founded near Mount *Eſquiline* by *Roma* the Daughter of *Ætium*, to which ſhe gave her Name; but other Authors there are who attribute the Foundation thereof to *Roma*, the Daughter of *Aſcanius*: *Sabellicus* confirms this Propoſition of *Plutarch* by a Quotation out of one *Cephon Gergetius*, who attributed the Founding of *Rome* to *Romus*, the Son of *Aneas*.

Plutarch ſpeaks of another Foundreſs of *Rome*, named *Romæ*; and ſays, that after *Aneas* had landed at *Laurentum*, a *Trojan* Lady, whoſe Name was *Romæ*, took the Opportunity in the Abſence of *Aneas*, and the other *Trojans* to perſwade the Women to burn the Ships, that ſo they might be no longer expoſed to the Dangers of the Sea; and this neceſſitated them to build a City at the Foot of Mount *Palatine*, which from the Name of the ſaid Lady they called *Roma*. *Caius Semonius* in his Division of *Italy*, proves that *Romulus* was not the Founder of *Rome*, but that it was the Daughter of *Italus*; for he ſays, that he was called *Rumulus*, and his Brother *Romus*, and not *Romulus* and *Remus*, as is commonly thought. *Rome* when built or enlarged by *Romulus*, was divided into four Parts; one called *Roma*, the ſecond *Germalia*, the third *Velia*, and the fourth comprehended *Romulus* his Houſe. It is plain that *Roma* was that little City built by *Italus* his Daughter; *Velia* was that Part of Mount *Palatine*, that looked towards that Place called *Locus Romanus*, and was ſo named from *Vellus*, a Fleece, becauſe the Shepherds were wont to ſhear their Sheep there; *Germalia* was a low Place that looked towards the Capitol, where the Twins Cradle was found under a Fig-Tree called *Æminal*, from the Word *Rumo*, to give ſuck, becauſe it was under this Tree the She-Wolf gave ſuck to *Romulus* and *Remus*: From the Houſe of *Romulus*, who was firſt King of *Rome*, built upon Mount *Palatine*, they call Princes *Houſes Palatia*.

Romulus made Three Gates to his New City, viz. *Carmentalis*, *Romana* and *Pandana*; to which ſome have added *Janualis*. The Gate *Carmentalis* took its Name from *Carmenta*, *Evander's* Wife, who was buried there; the ſame was ſince called *Porta Seclerata*, becauſe the *Fabii* went out at it, when they were defeated at *Cremera*: *Porta Romana* took its Name from *Romulus*, ſays *Livy*, but I rather believe it came from the Village *Roma*; it was alſo named *Mugonia*, becauſe of the Lowing of the Cattle ſold at this Gate, and *Trigonia*, for being fortified with Three Angles: *Pandana* came from the Verb *Pando*, becauſe it lay open to let in the Proviſions that were continually brought into the City; the ſame was alſo called *Libera* and *Romulida*; and this confirms the Opinion which I have advanced, that *Porta Romana* did not take its Name from

ROM

from *Romulus*; for 'tis not very likely that of but Four Gates, *Romulus* would have called Two according to his own Name: *Porta Janualis* was so named from the Temple of *Janus* that stood near it.

Rome was founded in the 3961. Year of the *Julian* Period, *Anno Mund.* 3301. 753. Years before our Saviour's Nativity; in the third Year of the sixth Olympiad, on the 11th and 12th of *May*, the Day after the Feast of *Pales*, between the second and third Hour of the Day, the Sun being in *Saurus*, the Moon in *Libra*, *Saturn*, *Mars*, *Venus* and *Mercury* in *Scorpio*, and *Jupiter* in *Pisces*, according to the Testimony of *Solinus*, *Pliny*, and *Eutropius*. *Titus Terentius Firmianus*, a learned Astrologer, rejects the fore-said Time and according to his Computation makes it to be on the 21st of *April*, at full Moon, and when the Sun, *Mercury* and *Venus* were in *Taurus*, *Jupiter* in *Pisces*, *Saturn* and *Mars* in *Cancer*, about the third Hour, and *Plutarch* observes, that the Moon on the said Day suffered a great Eclipse.

Romulus divided the Inhabitants of his City into Three Tribes or Classes, under Tribunes or Colonels, and each Tribe into Ten *Curia* or Parishes, and each *Curia* into Ten *Decuria*; the first being under the Command of an Officer named *Curio*, as the other was under one called *Decurio*; he picked out of all the Tribes such Persons, whose Birth, Age and Virtue made them remarkable, and called them *Patricii* or *Patres*, and the rest of the People *Plebeians*.

This City was governed by Seven Kings for the Space of 243 Years, and became afterwards a Republick, which was sometimes governed by Consuls, and other whiles by *Decemviri*, Tribunes, Dictators, and lastly, by Emperors: The Ancients represented *Rome* in the Form of a Goddess clad like *Pallas*, with a youthful Air, to intimate that *Rome* was always in the Vigour of her Youth, and did not grow old: They put an Helmet on her Head and a Pike in her Hand, with a long Robe, to denote that she was alike prepared for War and Peace, since she was dressed like *Pallas*, whom they represented with a Helmet and Pike, and like *Minerva* who was habited with a long Robe: This Head of *Rome* is very often found on the Consular Medals, and even on some Greek ones; the Inscriptions that are on the Greek Medals for *Rome* and the Senate, are, ΘΕΑ ΡΩΜΗ, the Goddess *Rome*, and ΘΕΟΣ ΣΤΡΑΤΗΓΟΥ or ΙΕΡΑ ΣΤΡΑΤΗΓΗΤΗΣ: The God of the Senate, or the Sacred Senate: They also erected Temples throughout the Empire to the Honour of the Goddess *Rome*, and at last the meanest flustering Titles they used were *Roma Victrix*, Victorious *Rome*; *Roma invicta*, Invincible *Rome*; *Roma Aeterna*, Eternal *Rome*, and *Roma Sacra*, Sacred *Rome*. The Me-

ROM

dals of *Maxentius* represent Eternal *Rome* sitting upon Military Ensigns, armed with an Helmet and holding a Scepter in one Hand, and a Globe in the other, which she presents the Emperor, who is crowned with Laurel, to let him know that he was the Master and Preserver of the whole World, with this Inscription; *Conservatori Urbis aeternae*. The Medals of *Vespasian* represent her with an Helmet on her Head, and lying upon the Seven Hills of *Rome*, with a Scepter in her Hand, and the *Tiber* in the Form of an old Man at her Feet; but upon the Medals of *Adrian* she holds a Laurel branch in her Left-hand, and Victory upon a Globe in the Right, as being victorious over all the world. The People of *Smyrna* were the first who erected a Temple to the City of *Rome* under the Consulship of *Cato Major*, when she was not yet come to that Pitch of Grandeur (she afterwards attained to) before the Destruction of *Carthage* and the Conquest of *Asia*. See *Regio*.

ROMULUS, the Son of *Mars* and the Vestal *Rhea*, otherwise called *Silvia* and *Itha*; *Lucius Terentius Firmianus*, a Person well skilled in the curious Sciences of the *Chaldeans*, having exactly observed the Life and Death of *Romulus*, says, He was born the 21st Day of *Ides*, which is our *August*, at Sun-rising, and that he was begot the 23d of *Ides*, which is our *November*, at Three in the Afternoon, in the first Year of the second Olympiad: *Plutarch* says, that the Sun, on the Day of his Conception suffered a great Eclipse from Eight to Nine in the Morning: *Ant. Contius* will have him to be born in the first Year of the first Olympiad, and *Lucius* asserts he was born in the 3d Year of the second Olympiad. He with his Brother were by *Amulius* his Command exposed to be drowned in the *Tiber*, but *Faustulus*, who was *Numitor's* Shepherd, saved him and his Brother *Remus*, and they were both nursed by his Wife: The Story is, that they were suckled by a She-wolf, because of the Leudness of *Laurentia*, *Faustulus* his Wife, which gave occasion to the Fable; but the Thing has been even so represented on the Consular Medals, where you have a She-wolf and Two Twins sucking her: *Romulus* traced out the Plan of his new City and prescribed Laws to his People, who collected together from all Parts into a Body, for he made an *Ashum* or a Vale lying at the Foot of *Mons Capitolinus* for all those that came thither; which increased the Number of his Subjects in a very little time: He regulated Matters of Religion, dividing his People into Three Tribes; and each Tribe into *Curia* or Parishes: Each *Curia* chose it's own Priests, Priestesses, Augurs, and *Camille*, who were to supply what was requisite for the Charge of the Sacrifices and sacred Feasts that were solemnized throughout a *Curia* at certain Times. *Pliny* speaks of a Society instituted by *Romulus*, somewhat

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what like unto the Knights of the *French King's* Order, and they were called *Freres Aruales*; *Romulus* was the Sovereign or Grand-master of the Order, the Ensigns of which was a Crown of Ears of Corn tied with a white Riband, and this Dignity they held for Life: He was killed in a Scuffle, others will have it that he was cut in Pieces by the Senate, who gave out that the Gods had carried him into Heaven; he was deified and worshipped under the Name of *Quirinus*, according to the Relation of *Proculus*: *Dionysius of Halicarnassus* says, he lived 55 Years, and *Plutarch* 54, and that he reigned 37. We have Medals of the Emperor *Antoninus Pius* where *Romulus* is represented habited like *Mars* with a Javelin in one Hand, and with the other holding a Trophy on his Shoulders with this Inscription *Romulo Augusto*.

Gronovius excepts against all that has been said by such a Multitude of Authors concerning the Origin of *Romulus* for near 2500 Years. He pretends that a *Greek* named *Diocles* was the first who invented the Fable of the She-wolf's suckling *Romulus* and *Remus*, who were exposed by *Amulius* his order to be destroyed, and begotten by *Mars* upon *Rhea Silvia* a Vestal; and he is so assured that there is no need to refute this Fable, that he lays it down as an established Principle that *Romulus* was not born in *Italy*, but that he came thither from another Country; and the Proof he gives for it is, That no People of *Italy* would supply the first Inhabitants of *Rome* with Wives. 'Tis by no means to be thought, in case *Romulus* was owned to be the Grandson of *Numitor*, after his expelling of the Usurper *Amulius*, and re-establishing his Grandfather upon the Throne, but that he would have found the *Albans* inclined to make an Alliance with him, and to supply him and his People with Wives. Whereas it is supposed he had Recourse to the *Sabines* or some other People; who having refused him, he resolved upon the entire Extirpation of them. Other Authors will have *Romulus* to be a *Greek* by Birth; for this his Name implies, as *Salmastus* says, who thought the Word *Romulus* to be a Diminutive of *ῥῶμος*, that in the *Eolick* Dialect signifies Strength: *Gronovius* is of Opinion, that *Romulus* was neither a *Gaul* nor *African*, but a *Syrian*, since *Josephus* and *Nicephorus* translate the Name by *Ὠρελίας*, the Son of *Romelia*, of whom mention is made in Scripture.

ROSTRA; Stages or raised and spacious Theaters which were adorned with the Prows of the Ships that were taken from the *Antistae* in the first Sea-fight obtained by the *Romans*: It was the Place from whence Orations were made to the People.

RUDIS; a knotty rough Stick, which the Praetor gave the Gladiators as a Mark of their

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Freedom, whence the *Latin* Phrase *Rude donare*, to make a Gladiator free, to discharge him from fighting any more; they were also called *Rudarii*.

RUDUSCULANA PORTA; an Ancient Gate of *Rome*, built after a rustick clumie manner, or called so because it was adorned with Brass, according to *Valerius Maximus*.

RUMA or **RUMINA**; this Goddess presided over the suckling of Children at the Breast; there was a little Temple built her at *Rome* wherein they offered Milk unto her.

RUTUMENIA; an Ancient Gate of *Rome*, so called from a Charioteer of that Name, who proving victorious in a Horse-race from *Veii* to *Rome*, entred through this Gate into the City.

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S Is a Consonant, and the 18th Letter in the Alphabet; it was a Numeral amongst the Ancients, which signified Seven. It's called a hissing Letter by reason of its Sound, and has met with a different Reception from the Ancients, some having been much for rejecting it, while others attested the Use of it. *Pindar* calls it *κίβδηλον*, adulterum, and has avoided the Use of it almost in all his Verses; *Quintilian* says, 'tis rough and makes an ill Sound in the Conjunction of Words, which made it be often totally rejected, as *dignu' omnibu'* and the like are to be met with in *Plautus* and *Terence*. Some of the *Latins* also chang'd it into a *T* in Imitation of the *Athenians*, laying *Meritare* for *meritare*, *pultare* for *pulsare*, &c. But others on the contrary affected the Use of it every where, as *Camæna* for *Camæna*, *dumose* for *dumose*. And *Quintilian* says, that from *Cicero's* Time and so onward, they often doubled it in the Middle of Words, as in *Causa*, *Divisiones*, &c.

SABAZIA; the Feasts of *Bacchus*; see *Bacchanalia*.

SABAZIUS; *Bacchus*, or according to some, the Son of *Bacchus*. See *Bacchus*.

SABBATHUM; the Sabbath; the *Jews* reckoned their Years by Weeks, the Seventh whereof was the Sabbathick Year, wherein it was not lawful to till the Ground, and their Slaves then were made free: They had also their Year of Jubilee or Remission, which was every 50th Year, or as some will have 49th; inasmuch that every Jubilee was also a Sabbathick Year, but more famous than the other, and the Years comprehending these Two Terms, i. e. the preceding and following Jubilee were always comprized within the Number of Fifty, and then all Estates

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Estates, and whatever had been alienated, returned to the Possession of the first Owner.

SACERDOS; a Heathen-Priest, whereof there were different Orders consecrated to the Service of several Deities: There was a Society of Priests named *Luperci*, who were engag'd in the Worship of *Pan Lycus*, and on his Festival-Day, ran stark naked through the City, with Thongs in their Hands, which were made of the Skin of a Goat, that they had sacrificed to their God, and with which they lash'd the Women, who willingly received the Blows out of a superstitious Belief they had, that the same contributed to make them fruitful. *Hercules* his Priests, called *Poriti* and *Pinari*, were instituted by *Hercules*, they being taken out of thole Two Noble Families in *Evander's* Time, because they had assisted *Hercules* at a Sacrifice which he offered to *Jupiter*, of the best Cow he had in his Herd. *Fratres Arvales* to the Number of 12 were appointed by *Romulus* to sacrifice to *Ceres* and *Bacchus*, and to pray to them to make the Earth fruitful; *Romulus* was their Institutor. *Curiones*, they were Priests establish'd with Supreme Power, as to Spiritual Matters, in the *Curia*, to the Number of 30, into which the Three Tribes of the People of *Rome* were at first divided: *Numa* added Two Priests more in every Parish, to assist the *Curiones*, and these he called *Sacerdotes publici*: The *Curiones* had the Tenth and Parish-Offerings allowed them for their Maintenance; and this was called, *as Curionum, quod dabatur Curioni ob sacerdotium curionatus*, says *Festus*. *Titii Sodales*, the *Titian* Priests, to the Number of 25, whom *Titus Tatius* introduced formerly to *Rome*, in order to retain somewhat of the *Sabines* Religion, as *Tacitus* says, *L. 1. Annal. C. 7*. However this Author seems to contradict himself when he attributes the Instituting of this Priesthood to *Romulus*, *Titii Sodales faces Auguriales subdire, quod sacerdotium ut Romulus Tatius Regi, ita Caesar Tiberius Juliae genti sacrauit*. It may be said if *Tatius* instituted this Priesthood; *Romulus*, after his Death, having made the *Sabines* and *Romans* coalesce into one Body, ordered these Priests to offer an Yearly sacrifice in Honour of *Tatius*, King of the *Sabines*. *Varro* will have these Priests to have been called *Titii* from some Birds of that Name, from which they took Auguries: *Titia aves quas in augurio centis Sodales Titii observare solebant*. They dwelt without the City of *Rome*, from whence they observed the Augury of the said Birds. *Flamines*, Priests consecrated to the Worship of each particular Deity, every one of which bore the Name of his God, as *Flamen Dialis*, *Martialis* and *Quintialis*, the Priests of *Jupiter*, *Mars* and *Romulus*. See *Flamen Salus*, an Order of Priests instituted by *Numa*, who danced a Sacred Dance in Honour of *Mars*, carrying the Sacred Shields, named *Ancilia*, and

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striking upon them musically. This was a very honourable Priesthood at *Rome*, and held by the chiefest Men in the Empire. *Augustus*, 25 Priests instituted by the Emperor *Tiberius*, in Honour of *Augustus*, for whom they erected Temples and Altars, and instituted Sacrifices: The same was also done for other Emperors, who came afterwards to be deified thro' Flattery, for we find there were such as they called *Sodales Flavii, Adrianales, Aelian, Antonini*, &c.

SACRIFICIA; Sacrifices; they did not anciently sacrifice Animals, if we believe *Porphyry*, but the Fruits of the Earth, or Perfumes which were altogether bloodless Sacrifices. *Porphyry* in his Books concerning Abstinence, treats of this Matter at large; he says, upon the Relation of *Theophrastus*, that the *Egyptians* were the first who made an Offering of the First fruits to their Deity, and not of Incense and Perfume, much less of Animals, but of plain Herbs, which are the first Productions of the Earth. These first Sacrifices were consumed by Fire, and thence come those *Greek Words* *θύειν, θυσία, θυιατήριον*, which signifie *to sacrifice*, &c. They afterwards burnt Perfumes called *ἀρώματα*, from the *Greek ἀρώμας, to pray*. They did not begin to sacrifice Animals til they had first eaten some Herbs or Fruits, that ought to be offered upon the Altar. *Theophrastus* adds, that before the sacrificing of Beasts, besides the Offerings made of Herbs and Fruits of the Earth; the Sacrifices of Libations were very common when they poured out Water, Honey, Oyl and Wine; and these were called *Nephelia, Melitopondia, Eleopondia, and Oenopondia*. *Ovid* says, that the very Name of *Victim* imported, that the same was not killed till Victories were obtained over the Enemy; and that thit of *Hostia* denoted that Hostilities had been committed: In short, while Men yet lived upon Pulse, they minded not the offering of Beasts in Sacrifice, since the Law or Sacrificing required that some Part of them should be eaten,

*Ante Deos homini quod conciliare valeret,
Far erat, & puri lucida mica Salis.*

Ovid adds a fabulous Narration to this Historical Truth, viz. that *Ceres* was the first that sacrificed a Hog, because he had spoiled the Corn: The same Poet in another Place brings in *Pythagoras* speaking against this Slaughtering of Beasts, whether the same were designed for Food or Sacrifice, he makes him say, that it might be very pardonable to sacrifice a Hog to *Ceres*, and a Goat to *Bacchus*, because of the Advantage, made by those Animals in the Corn and Vineyard, but it must be extremly Cruelty to offer innocent Sheep, and Oxen that are so useful for Tillage, though Men endeavoured to conceal

ceal their Fault in vain, under a Pretence of the Worship of the Gods.

*Nec satis est quod tale nefas committitur, ipsos
Inscribere Deos sceleris; Numenque supremum
Cade laboriferi credunt gaudere iuveni.*

Horace also gives us to understand that the purest and plainest Way of appealing the Gods, was to offer them Flower and Salt, and some Odoriferous Herbs.

*Tenibil attinet
Tentare multa cade biduum...
Mollibit averfos Penates
Farre pio T. J. saliente m.â.*

Servius observes they threw Flower and Salt upon the Victims, the Fire and the Knives; for they roasted the Corn, and then mixed Salt therewith, reducing the whole into salted Flower or Meal and this anciently was Mens Food, and the Matter of the ancient Sacrifices, which they sometimes continued to celebrate apart after the Instituting of Sanguinary Sacrifices, which was never used by the Ancients. Not but that Noah sacrificed Animals at his coming out of the Ark, as Moses ordered Sanguinary Sacrifices to be made at the Promulgation of the Law; but when Moses published the Law, all the World was overspread with Idolatry, and 'tis very probable that the Worship of false Deities was grown very common even before the Deluge. And thus it was convenient to offer Sanguinary Sacrifices to God, in order to hinder Men from doing the same to Idols or worshipping Beasts.

The Example of Abel may be objected herein, of whom the Scripture seems to say, that he sacrificed the best and fattest of his Lambs unto God from the Beginning of the World, but 'tis much more probable that he only offered his Lambs to God, without killing them; and Grotius has made it appear, that since Sacrifices were offered only of such things as were in use among Men, it is by no means probable, that Abel offered unto God the Flesh of Animals, which Men did not yet make use of for their Food. That which Plutarch calls Immolation was the Ceremony of throwing the salted Flower, called *Mola salsa*, and Wine upon the Victim before he was slain; Macrobius says, that the first Sacrifices of the Egyptians had nothing that was bloody in them, and that when they were even necessitated to receive the Worship of Serapis and Saturn, to whom Victims were to be sacrificed, they would not allow their Temples to be built within the City.

The most common Victims were Sheep, Lambs, Oxen, Cows and Bulls, because these were Mens most usual Food: Ovid observes that Perseus sacrificed Horses to the Sun; the Greeks

an Hind to Diana, and the Arabians Dogs; and that an Ass was sacrificed to Priapus: He then goes on to Birds, which he says were offered in Sacrifice to the Gods, in Revenge for the Injuries they sometimes did them, or the Displeasure they conceived at their Discovering their secrets by divers sorts of Auguries: Amongst the Birds that were sacrificed, there are no other mentioned than Doves; Goslings and Cocks were offered in Sacrifice to none but Nox, and that even in the Night time.

The most remarkable of all the Pagan Sacrifices were those wherein Men were offered. Pausanias says, that Lycæon, the second of that Name King of Arcadia, built the first City in Greece, which he called *Lycosura*, that he there sacrificed Men to Jupiter; and that from thence they took occasion to say, that he made that God eat Humane Flesh; who to punish him for the said Crime, transformed him into a Wolf. Porphyry says, that these Humane Immolations continued in Arcadia till the Time of Theophrastus, that they also spread themselves into Peloponessus, and that they were abolished by Lycæus at Sparta who changed this barbarous Custom, and brought the People to be content with the Blood of some young Men, that were whipped for this Purpose. Pausanias speaks of an annual Sacrifice made to Diana Triclaria of a young Boy and Girl by the Oracle's Command in order to expiate the incestuous familiarity that passed between a Virgin Priestess of this Temple and a young Man. Strabo gives an Account of the several Ways used by the Gauls in Respect to Humane Sacrifices, and says, that at Leucadia, in order to expiate the publick Sins, and avert the Misfortunes wherewith they were menaced, they every Year threw some Body down headlong from an high Rock, after they had first tied a great many feathers and live Birds to him to keep him up in the Air, and that they received him below as gently as could be, for which End they made a Ring with their small Boats: Dionysius of Halicarnassus says, that there were Humane Sacrifices offered to Saturn in the first Ages, not only at Tyre and Carthage, but also in Italy; that Hercules abolished the said Custom, by persuading the People to substitute the Effigies of Men instead of real Men, which they were wont to tie together to the Number of 30 and throw into the Tiber: And this was done afterwards on the Ides of May. Plutarch in his Book of Superstition treats of these Sacrifices offered to Saturn: The Fathers and the Mothers sacrificed their own Children and those that had none bought some: They imposed a Fine upon such as could not forbear shedding Tears at so horrible a Sight, play'd upon Flutes and beat Drums, that so the Cries of those innocent Victims might not be heard: The same Historian in his *Questiones Romanæ*, asks, why

the Romans had forbid the People of *Blatona* to offer Humane Sacrifices any more, seeing they had themselves but a few Years before buried two Men and two Women alive, viz. Two Greeks and as many Gauls? To which he answers, 'tis not allowable to sacrifice Men to God; but that it was not the same Thing in respect to the *Genu* or *Dæmons*, whose evil Designs they thought to avert by such Sacrifices. *Plutarch* says, when *Gelon*, King of *Sicily*, had overcome the *Carthaginians*, he would not grant them a Peace, but upon Condition that they should no longer offer their Children in Sacrifice to *Saturn*: This barbarous Custom was not diluſed at *Rome*, according to *Pliny*, till the Year 657, from the Building thereof. *Porphyry* in his Second Book concerning Abſtinance, makes a long Enumeration of the Places where they formerly offered Humane Sacrifices, viz. *Rhodes*, *Cyprus*, *Egypt*, *Phœnicia*, *Arabia*, *Ibraue*, *Athens*, and *Megalopolis*: And he adds upon the Credit of *Pallas* the Historian, that the Emperor *Adrian* did almost abolish these abominable Sacrifices throughout the Empire; and he assures us, that as to *Egypt*, King *Anafis* was the first who forbade Humane Sacrifices, according to *Manetho*, and that the Representations of Men made in Wax were substituted in the room of them. *Macrobius* says, that at the Feasts called *Compitalia*, they sacrificed Children to the *Lares*, and their Mother *Mania*, because *Apollo* had commanded that Heads should be offered to them; and that *Brutus* the Consul, after the Expulsion of the *Tarquins*, offered the Heads of *Garleck* and *Poppy* instead of those of Children unto them: He says also, that the *Pelasgi* arriving in *Italy*, introduced a Custom thither of offering humane Sacrifices to *Pluto* and *Saturn*, till such time as *Hercules* prevailed with their Descendants to sacrifice the Effigies of Men made of Clay, called *Oscilla*, *Sigilli*, to *Pluto*, and Wax-Tapers to *Saturn*, instead of Men; for the Word *twos* signifies a Man and a lighted Taper.

The Pagans, says *Vigenere*, had Three sorts of Sacrifices, viz. Publick, Private and Foreign: The Publick ones were performed at the Charge of the Publick for the Good of the State, to render Thanks unto the Gods for some signal Favour, or to pray unto them for averting the Misfortunes and other Calamities wherewith a People or City were menaced or afflicted: The Private Sacrifices were made by each Family; of such sort were those of the Family of *Clodia* done for some particular Persons of it, and at their Charge, wherunto they many times obliged their Heirs. *Plautus* also makes a Servant named *Ergastus*, who had found a Kettle full of Gold, to say, that *Jupiter* had sent him so much Riches, without obliging him to offer any Sacrifice,

Sine sacris hereditatem sum adeptus effertissimam,

I have got a good Inheritance without being obliged to go to the Charge of a private Sacrifice. Foreign Sacrifices were so named when the Tutelary Gods of Cities and conquered Provinces were brought to *Rome*, together with their Mysteries and Ceremonies. They were offered either for the Benefit of the Living, or Good of the Dead; these last, according to *Festus*, were called, *Humana sacra*, or *humana sacrificium quod mortui causâ fiebat*: For the Ancients, as the *Capitis* do now, had their Feast of the Dead in *February*, as *Cicero* says; *Februario mense, qui tunc extremus anni mensis erat, mortuorum potentiam volebant.*

The Matter of which the Sacrifices consisted, were, as before said, the Fruits of the Earth, or Animals, whose Flesh and Entrails they sometimes presented to the Gods, and at other times contented themselves to offer them only the Animal Power of the Victims, as *Virgil* makes *Enchelus* do, who sacrificed a Bull to *Eryx* for the Death of *Dares*, and to gave Soul for Soul.

(*Daretis*)

Hanc tibi, Eryx, meliorem animam pro morte Perſolvo.

The Sacrifices varied according to the Diversity of Gods, worshipped by the Ancients; for there were those that were offered to the Celestial, Infernal, Marine, Aerial and Terrestrial Gods, to the first of which they sacrificed white Victims of an odd Number; to the second, black ones, with a Libation of pure Wine and warm Milk, which were poured into the Gutters with the Victim's Blood; to the third they sacrificed black and white ones on the Sides, and threw their Entrails as far as they could into the Water, and poured some Wine on;

.... *Candentem in litore tantum
Conſtituum ante aras totius reus, extaque ſalſos
Porricium in fluſſus, & vna liqueſcentia fundam;*

To the fourth they sacrificed white Victims, and raised Altars to them in the same Manner as to the Celestial Gods: To the fifth they only offered Wine and Honey. As for the Gods of the Air, they kindled a Fire upon their Altars where the Body of the Victim was burnt, the same being powder'd with salt Paste and Incense.

In chusing of the Victim, it was required it should be found whole, without any blemish or Imperfection, his Tail was not to be too small at the end, his Tongue not black, nor ears cleft, as *Servius* observes upon those Verses in the *Æneid*,

Tonſera

Totidem leās de more bidentes.

Id est, ne habeant caudam aculeatam, nec linguam nigram, nec aurem fissam: And those Bulls were not to be such as had drawn in the Yoak. When the Victim was pitched upon, they gilded his Forehead and Horns, especially if they were Bulls, Heifers and Cows:

Et statuam ante aras auratâ fronte juvenum.

Macrobius, L. 1. Saturn. recites an Order of the Senate, whereby the *Decemviri* at the Solemnizing of the *Ludi Apollinares*, were ordered to sacrifice an Ox with gilded horns, and Two white Goats with gilded horns likewise to *Apollo*, and a Cow also with gilt Horns to *Latonæ*: They adorned their Heads with a Woollen *Infula*, from whence hung down two Rows of Chaplets with twisted Ribands; and in the middle of the Body a kind of a *Stole*, that was pretty large, and hung down on both sides: The lesser Victims were only adorned with Bunches of flowers and Garlands, together with white Tuns or Garlands. The Victims being thus made ready, were brought before the Altar, and this Action was express'd by the Greek Word *ἀγαν*, *ἐλάν*, *agere*, *ducere*: The Victim was called *Agonisti*, and those that conducted it *Agones*. The lesser Victims were not lead in a String, but were only conducted to the Place by driving them gently before them; whereas the greater ones were brought in a Halter to the Place of Sacrifice: The Victim was not to struggle, or refuse to go, for the Resistance made by it, was taken for an ill Augury, the Sacrifice being required to be free: The Victim being brought before the Altar, was examined again and view'd very circumpectly, in order to see whether there was any defect in it; and this Action was called *Probatio hostiarum* & *exploratio*. Then the Priest being clad in his Sacerdotal Habit, and accompanied with the Sacrificers and other Attendants, and being washed and purified according to the Ceremonies prescribed them, of which we have already spoken, began the Sacrifice with making a loud Confession of his Unworthiness, acknowledging himself to be guilty of divers Sins, for which he begged Pardon of the Gods, hoping that without their having regard thereunto, they would be pleased to grant him his Requests.

The *Hebrews* made also a like general Confession, with this difference, that the Pagans confessed the Frailty of Mankind, and owned their Faults; but the others consisted in a Confession of the Greatness of God, which was accompanied with Hymns play'd upon Musical Instruments; *Cum Dominum laudare cepissent, & ducere: Confi-*

temini Domino quantum bonus, quoniam in seculum misericordia ejus, Paraphras. 2. C. 5.

This Confession being over, the Priest cried aloud, *Hoc age*, compose your selves and mind your Sacrifice; and piously a kind of an Ulther holding a Rod in his Hand, called *Commentaculum*, went thro' the Temple, and made all those withdraw who were not instructed in the Mysteries of Religion, or such as were excommunicated: For the Custom of the *Greeks*, from whom the *Romans* borrowed theirs, was that the Priest coming to the Altar should ask aloud, *Τίς τὰς?*, *Who is here?* The People answered, *πολλοὶ καὶ ἀγνοοῖ*, *Many good Persons*. Then the Ulther or Veiger went thro' the Temple, crying, *Ἰκανός, ἵκανός ἐστε βέβηλοι;* that is, *Away with the Wicked*; or else, *Ἰκανός, ἵκανός ἱσθὶ δολιπρός*, *Away with the Prophane*. The *Romans* commonly made use of these Words, *Nocturnes, profani abscedite*. All those who were driven out of the Temple among the *Greeks*, were comprehended under these general Words, *βέβηλοι, ἀμύητοι, ἀκαθάρτοι, &c.*

Ovid comprizes a great many of those who were forbidden to assist at the Mysteries of the Gods in these Verses, *L. 2. Fast.*

*Innocui veniant: procul hinc, procul impius esto
Frater, & in parvis mater aeterna suos:
Cui pater est uxoris: qui majoris dixerit annos,
Quæ prociit missam socius amica nurum.
Tantalidae fratres absint, & Jasionis uxor,
Et quæ iunocoli semini iossa deat:
Et Jovis & Progne, Ierensque duabus iniquis,
Et quicumque suus per scelus auget opes.*

We understand by these Verses in general, that there were two sorts of Persons, who were forbidden to assist at Sacrifices, viz. The Prophane, that is, such as were not yet instructed in the Worship of their false Deities, and those who had committed some enormous Crime, as to kill or strangle a Father or Mother: They had some kind of Sacrifices in *Greece*, whereat it was not allowed Virgins and Slaves to be present. The Priest at *Ceremonæ* with a Whip in his Hand, stood at the Gate of the Temple of *Marsia*, and with a loud Voice forbid the *Etrurian* Slaves to enter in: Those among the *Magi*, who had Red spots in their Faces, must never draw near the Altars, as *Pliny* says, *L. 30. C. 2.* no more than those must do among the ancient *Germans*, who had lost their Shield in a Conflict; so also among the *Syrians*, he that had not killed an Enemy in Battle must not come: The *Roman* Ladies were to assist at the Sacrifices with Veil on.

When prophane and excommunicated Persons were withdrawn, they cried, *Favete linguis*, or *anims*, and *piscite linguam*, to require Silence

and Attention during the Sacrifice : The *Egyptians* for the same End were wont to expole the Statue of *Harpocrates*, the God of Silence, whom they called Σιγαλῶνα. As for the *Romans*, they placed the Statue of the Goddess *Angeronia* upon the Altar of *Voluptas*, the said Goddess having her Mouth sealed up, to intimate that Men ought to be attentive both in Body and Mind at the Mysteries of Religion, and submit thereunto : In the mean time the Priest blest the Water, in order to sprinkle it with the ordinary Ceremonies, either to throw the Wood-Alhes into it, that had been used in burning the Sacrifice, or to extinguish the *Tada* or Sacrificial Torch therein. He first sprinkled the Altars, and then all the People with this Lustral Water, while the Chorus of Musicians sung Hymns in Honour of the Gods : Then they perfumed the Altars, Statues of the Gods and Victims with Incense, and the Priest turning his Face to the East, and laying hold on the Horns of the Altar, read the Prayers out of the Book of Ceremonies, and began them with *Fanus* and *Vesta*, as believing there could be no access had to the other Gods but by their Interposition : They also offered them Wine and Incense before all the rest.

The Emperor *Antoninus*, surnamed *Heliogabalus*, ordered that the Preface of those Prayers should be address'd to the God *Heliogabalus*, as *Lampridius* says in his Life. *Domitian* would also have them begin with address'ing themselves to *Pallas*, whose Son he called himself, as *Philostrophus* says : Nevertheless the *Romans* restored this Honour to *Fanus* and *Vesta*, which was allowed them from all Antiquity. After this Preface address'd to *Fanus* and *Vesta*, the Person that officiated began a long Prayer, which he directed to the God to whom the Sacrifice was made ; and afterwards to all the rest of the Gods, whose chief Vertues he recounted, and whom he pray'd to be propitious and favourable to those for whom the Sacrifice was offer'd, according to the Institution of *Opheus*, who ordered that in all Prayers they should summarily touch upon the principal Vertues of the Gods, and that at last they should be entreated to assist the Emperors, chief Ministers, particular Persons, and generally to relieve all the Necessities of the Publick. This is that which *Virgil*, L. 8. *Aeneid*. has religiously observ'd in the Prayer, which he makes the *Salii* put up to *Hercules*, adding after having recounted his glorious Actions,

*Salve, vera Jovis proles, decus addite Divis,
Et nos & tua dexter adipe sacra secundo.*

Apuleius makes a Prayer to the Goddess *Isis*, consisting of Thanksgiving, for her having restored unto him his former Shape, and which I shall relate here for the Benefit of the curious

Reader. *Tu quidem sancta & humani generis sospitatrix perpetua, semper fovendis mortalibus munifica, dulcem matris affectionem miserorum casibus tribuis, nec dies, nec quies ulla, ac ne momentum quidem tenue tuis transcurris beneficiis orisum, quâ mari, terrâque protegas homines, & depulsis vitæ procellis salutarem porrigas dexteram, quâ factorum etiam inextricabiliter contorta retrahas lucia, & fortune tempestates mitigas, & stellarum varios meatus cokes. Te superi colunt, observant inferi, tu rotas orbem, lumnas Solem, regis Mundum, calcas Tartarum, tibi respondent sidera, redeunt tempora, gaudent Nuuma, servant clementia, tu nutu spirant flamma, nutuunt nebula, germinant semina, cresciunt granina. Tuam Majestatem perborrescunt aces celo meantes, feræ montibus errantes, serpentes solo luentes, bellæ ponto nantes. At ego referendus laudibus tuis exitu ingenio, & athibenda Sacrificiis tenuis patrimonio : Nec mihi vocis ubertas ad dicenda quæ de tua Majestate sentio, sufficit ; nec ora mille, linguaque totidem, vel infestis sermonis æterna series. Ergo quod solum potest religiosus quidem, sed puer, atque in ethere curabo, divinos tuos vultus nomenque sanctissimum intra pectoris mei secreta conditum perpetuo custodiens imaginabor.*

These Prayers were usually made standing, sometimes with a low, and sometimes with a loud Voice, unless it were at the Sacrifices of the Dead, when they were performed sitting :

*Multis dum precibus Jovem salutat
Stans summos resupinus usque in ungues.
Mart. L. 12. Epigr. 78.*

And *Virgil*, L. 9. *Aeneid*.

— *Luco tum foris parentis
Pulvum iuvnis sacraâ velle sedebat.*

There was a kind of an Oration made with the Prayers for the Prosperity of the Emperor and Government, as *Apuleius* L. 11. of his *Golden Ass* informs us, 'Alter, says he, the Procelusion was come back to the Temple of the Goddess *Isis*, one of the Priests, called *Grammateus*, standing up before the Door of the Quire, brought together all the *Pastophori*, and getting up to a high Place like a Pulpit, took his Book and read several Orations aloud, and made Prayers for the Emperor, Senate, Roman Knights and People, adding some Things by way of Instruction in Religion : *Tunc ex his, quem cuncti Grammateum vocabant, pro foribus assistens, cætu Pastophorum (quod sacro-sancti Collegii nomen est) velut in conicionem vocato, invidem de sublimi suggestu, de libro, de litteris, fausta voce præfatus Prim. ipsi magno, Senatuique, Equit, totique populo, nautis navibus, &c.*

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These Ceremonies being ended the chief Sacrificer being set down, and the rest of them standing, the Magistrates or private Persons who offered Sacrifice, came before him and presented him with the first Fruits and Victims, and made sometimes a short Discourse or kind of Complement, as we find *Homer* makes *Ulysses* do, when he presented the High Priest *Chryses* with *Iphigenia* *Agamemnon's* Daughter to be sacrificed. 'I come to you, said he, in *Agamemnon* my Master's Name, who gives his Daughter a Sacrifice to *Apollo*, whose Displeasure the *Greeks* have but too much felt, in order to appease him. These Words being over, he delivered her into his Hands, and *Chryses* received her: We have also such another Speech in *Lucian*, which he makes *Phalaris* his Embassador deliver to the Priests at *Delphi*, as he made them a Present from him of a brazen Bull, that for Workmanship was a Master-piece.

As every one came to present his Offering, he went to wash his Hands in a Place appointed in the Temple for that Purpose, that he might the better prepare himself for the Sacrifice he was to make, and to thank the Gods for being pleased to accept of the Victims. Lastly, When the Offering was made the Priest that officiated, perfumed the Victims with Incense, and sprinkled them with Lustral Water; and having washed his Hands, and got up again to the Altar, he prayed to the God whom he presented the Sacrifice to, with a loud Voice, that he would accept of those Offerings, and be pleased with the Victims he went to sacrifice to him, for the publick Good, and for such and such Things in particular: Thus the Priest *Chryses*, in *Homer*, L. i. *Iliad*. when he had received *Iphigenia*, and the other Sacrifices, laid up his Hands to Heaven, and made loud Prayers to *Apollo*, earnestly beseeching him to pardon the *Greeks*, and accept of his Petitions.

In the close of the Offertory and Prayer made by the Priests to the Gods, he came down the Steps of the Altar, and from the Hand of one of his Assistants received the Sacred Paste called *Mola salsa*, that was made of Barley or Wheat flour, mixed with Salt and Water, which he threw upon the Head of the Victim, sprinkling a little Wine upon it, and this was called *Immolatio*, quasi *mola illatio*, being as it were the Diffusion of this Paste: *Mola salsa*, says *Festus*, vocatur far tostum & sale sparsum, quod eo molito hostia aspergantur. *Virgil* has express'd this Ceremony in several parts of his Poem; one of which take from *Aeneid*. 2.

*Famque dies infanda aderat mihi sacra parvi,
Et salsa fruges, & circum tempora vitæ.*

Upon which *Servius* says, that the Priest scattered little bits of this Paste upon the Head of the

S A C

Victim, the Altars where the Sacred Fire burnt, and Knives, as by way of Consecration. The Priest having scattered the Crumbs of this salted Paste upon the Head of the Victim, which made the first part of the Consecration; he took some Wine in a Vessel called *Simpulum*, which was a kind of a Cruet; and having tasted it himself first, and then made his Assistants do the same, to shew that they partaked of the Sacrifice, he poured it between the Horns of the Victim, pronouncing these Words of Consecration, *Mellus hoc vino inferto esto*; that is, *Let this Victim be improved and honoured by this Wine*, that it may be the more pleasing to the Gods: I have explained the Word *Mellus* elsewhere, which you may see: This done, they pulled off the Hair from between the Horns of the Victim, and threw them into the Fire, as *Virgil* says,

*Et summas carpens media inter cornua scissas,
Ignibus imponit sacris.*

He then commanded the Sacrificer, who asked him *Agon*, *Shall I strike?* To knock down the Victim with a great Blow on the Head with a Hammer or Ax; and presently another of the Assistants named *Papa*, thrust a Knife into his Throat, while another received the Blood of the Animal, that gushed out, wherewith the Priest sprinkled the Altar.

*Supponunt alii cultros, tepidumque cruorem
Suscipiunt paterni.*

Virg.

When the Victim was slain, they flaid him, if the same were not a Burnt offering, which was burnt Skin and all: They took the Flesh off of the Head, and then adorning it with Garlands and Flowers, fasten'd it to the Pillars of the Temples, as well as the Skins, as Ensigns of Religion, which they carried about in Procession in some publick Calamity; and this we learn from that Passage in *Cicero* against *Piso*: *Ecquid recordaris cum omni totius provincie pecore compulso, pellicum nomine, omnem quæritum illum domesticum patrumque renovasti?* And again from this other in *Festus*: *Pellum habere Hercules fingitur, ut homines cultus antiqui admonerentur: Lugentes quoque diebus ludus in pellicibus sunt.* Not but that the Priests oftentimes wore the Skins of the Victims, and that others went to sleep upon them in the Temples of *Ascalapius* and *Faunus*, that they might receive favourable Responses in their Dreams, or be cured of their Maladies, as *Virgil* says, L. 7. *Æn.* v. 67.

*— Et casurum ovium sub nocte silenti
Pelibus incubuit stratis, somnosque petivit:
Multa modis simulacra vider voluntaria mihi is,
Et varias ausit voces, fruiturque Deorum*

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*Colloquio, atque imis Acheronta affatur Avernis.
Hic & tum pater ipse petens responsa Latinus,
Centum lanigeras mactabat ritè bidentes,
Atque harum effulsus tergo, stratisque jacebat
Velleribus.*

And *Capadox*, a Merchant that dealt in Slaves complains in that Comedy of *Plautus*, entituled, *Curculio*, that having lain in *Asculapius* his Temple, he saw that God in his Dream remove far from him, which made him resolve to leave it, as having no hopes left of a Cure,

*Migrare certu'st jam nunc è sano foras,
Quando Asculapi sitis sentio fementiana :
Ut qui me nihili faciat, n.e saluum velit.*

They opened the Victim's Entrails, and after they had circumspectly view'd them in order to draw good or bad Presiges therefrom, according to the Art of the *Auruspices*; they floured them with Meal, and sprinkled them with Wine, and made a Present of them to the Gods, *reddebant extra Dns*, by throwing them into the Fire in small bits boiled or parboiled. Thus *Alexander Neapolitanus*, L. 4. C. 17. speaks of it: 'As soon as the Entrails were floured over, he put them into Basins upon the Altars of the Gods, sprinkling them with Wine, and perfuming them with Incense, and then threw them into the Fire that was upon the Altar. And thus made the Entrails to be called *fortia*, *que in ara fove ponebantur, Disque porrigebantur*: Inasmuch, that this ancient form of Speech, *portare as inferre* signified to present the Entrails: *Iguis*, says *Solinus*, *in hanc congruat adponitur. cum porticiis intulerunt*. They often also sprinkled the Entrails with Oil, as we read, *An. 6.*

*Et solida imponit turorum viscera flammis,
Pingui super oleum fundens ardentibus exis ;*

And sometimes with Milk and the Blood of the Victim, particularly in the Sacrifices of the Dead; which we learn from *Statius*, *Theb. L. 6.*

*Spumantesque mero patere verguntur, & auri
Sanguinis, & rapit grauisima cymba lactis.*

The Entrails being burnt, and all the other Ceremonies finished, they believed the Gods to be fully satisfied, and that they could not fail to find their Vows accomplished, which they expect by this Verb *Lirare*, that is, all is finished, and well done; whereas *non Lirare* on the contrary intimated there was something wanting for the Perfection of the Sacrifice, and that the Gods were not appeased. *Suetonius* speaking of *Julius Caesar*, says he could not sacrifice one favourable Victim on the Day he was slain in the Senate; *Caesar victimis casis litare non potuit*, that

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is, says *Macrobius*, *sacrificio facto placare numen*. The Priest afterwards dismiss the People with these Words, *I licet*, which were also made use of at the End of Funeril Solemnities and Comedies for dismissing the People, as you may see in *Terence* and *Plautus*: The Greeks made use of this Expression upon the same account *λαοὶς ἀγιστε*, and the People answered *felicitet*: Then they made a Sacred Feast of the Flesh of the offered Victims; an Account of which is given under the Word *Epulum*.

From what has been said, you may see, that the Sacrifices consisted of Four principal Parts; the first of which was called *Libatio*, or the pouring a little Wine upon the Victim; the second *Immolatio*, when after they had scattered the Crumbs of salted Taste thereon, they killed it; the third *Redditio*, when they offered the Entrails to the Gods; and the fourth was called *Liratio*, when the Sacrifice was perfected and accomplished, without any fault: Among the publick Sacrifices, there was one sort called *stata*, fixed, immovable, which was annually performed on the same Day, and other extraordinary ones named *indicta*, because they were appointed extraordinarily upon some import or occasion: You'll find these Sacrifices described in their Alphabetical Order under the Months of the Year.

SACROS; *Ara* or Weights consisting of an Ounce, worth 5 Ven *Denarii*.

SAGUM; a sort of Coat or Habit for Soldiers, which the Greeks and Romans used, and was peculiar to the *Gauls*, according to the Testimony of *Varro* and *Dionysius Siculus*: It was made of Wool, and of a square Form; they had one for Winter and another for Summer.

SALACTIA; the Wine of *Neptune*, the God of the Sea, according to the Poets.

SALAPITIUM; *Die magni Salicippium desertum*, *Carul. i. pag. 54.* Some said it ought to have been called *Salapitium*, others *Salpitterium*, and some *Salupitium*. *Vossius* in his Comment upon *Pomponius Mela*, declares himself in favour of *Salapitium*; but he mistakes it for *Salapitium*, and thereupon informs us that *Salapitum*, in the best Glossaries signifies a Blow or Buffet; and hence it was that the Buffoons, who received a thousand Blows upon their Heads and Faces, in order to divert the Company, were called *Salpiones*, *salutones*, and *salutones*: He took these Words to be derived from the Greek Verb *σαλπίζειν*, which signifies to found a Trumpet, and that the Buffoons who suffered themselves to be buffeted as aforesaid, were called *Salpitones*, i. e. *Trumpeters*, because that like Trumpeters they blew out their Cheeks as much as they could, that so the Blows they received might make the more noise, and afford greater Diversion; from this Remark he deduces the Etymology of Buffoon; for he pretends that the

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Title of Buffoon was not given to those, who to make others laugh, acted and said a thousand Fooleries, but upon account among other things, that they suffered themselves to be struck on the Face; and to the end that the Blow might make the more noise, they blew out their Cheeks as much as they could.

SALARIA; one of the Gates of old *Rome*, so called because Salt was brought thro' it into the City; it was named also *Quinalis*, *Agonialis* and *Collina*.

SALII; they were the Priests of *Mars*; they wore round Banners on their Heads, with Two Corners standing up, and a particoloured Tunic: They also wore a kind of a Coat of Arms, of which nothing could be seen but the Edges, which was a Purple-coloured Band fastened with Copper Buckles, carrying a small Rod in the Right-hand, and a little Buckler in the Left: These *Salii* consisted of young Noble Men, of whom there were Two very ancient Colleges in *Rome*: They began their Ceremonies with Sacrifices, and so we find a Trivet placed near a *Salium* upon a Medal, which Trivet was commonly made use of at Sacrifices.

When the Sacrifices were over, they walked along the Streets, one while dancing together, other whiles separately at the Sound of some Wind-musick; they used a great many Gestures and set Postures, striking musically upon one anothers Bucklers with their Rods, and singing Hymns in Honour of *Janus*, *Mars*, *Juno* and *Minerva*, who were answered by a *Chorus* of Virgins dressed like themselves, that were made choice of to assist at that Solemnity.

Authors give divers Originalls to this Word, those who are for having the Time to have been instituted before *Romulus*, say, that the *Salii* were so called from one *Salius* of *Arcadia* whom *Aeneas* brought from *Mantinea* into Italy; where he taught the Youth of the Country a sort of Dance which they performed in Arms, called by the *Greeks* ἐνόπλιος: *Critolaus* will have it to proceed from one *Salon*, who transported the *Dii Penates* from *Samothracia* to *Lavinium*, and instituted this sacred Dance; but *Varro* says, that the *Salii* took their Name *Salii* to and *Salendo*, from the Dances and Capers they made: There were Two sorts of *Salii*, viz. *Salii Palatini*, and *Collini*: The Institution of the first is owing to *Numa*, according to *Livy* and *Dionysius of Halicarnassus*, who appointed Twelve of them to attend the Service of *Mars* upon Mount *Palatine*; the Occasion of this Institution was that the City of *Rome* being afflicted with a great Plague in *Numa's* Reign, he made his People believe, that a Brais-shield was sent him from Heaven, as a sure Plague of the Gods Protection, and Affection to the *Romans*. He assured them that the Nymph *Egeria* and the Muses advised him to keep it carefully, the Fate of the Empire de-

S A L

pending upon it; and to the end that it might not be stolen, he caused *Veturius Mamurinus* to make eleven more so like it, that the sacred Shield could never be distinguished from the rest. Thus *Numa* erected a College of Twelve Priests taken out of the Patrician Order, to whom he entrusted the Care of those Bucklers, which he laid up in *Mars* his Temple, and which were carried yearly with Dancing and Capering thro' the City at the Feast of *Mars*. This Priesthood was very august in *Rome*, and officiated by the chief Persons in the Empire, who were assumed into the Number of the Twelve: For we read in History that several Great Captains among the *Romans* made themselves of the Order of the *Salii*, such as *Appius Claudius*, the Emperor *Titus*, *Antoninus* and *Scipio Africanus*, who, *Livy* says, left the Army because he was of the Order of the *Salii*, and that their Festival Day drew near; and this was the Reason that the Army continued for some time incamped at the *Hellepont*, till the Return of *Scipio* who staid in some Place in order to perform his Devotion on the Day of the said Feast. *Strabo* deinde ad *Hellepontum* aliquandiu habuerunt, quia dies foret quibus *Aeneia* mosentur, religiosi ad iter inderant: idem dies *P. Scipionem* propius etiam religione, quia *Salii* erat, disjunxerant ab exercitu, causaque & is ipse moris erat dum confugeretur.

The *Salians* called *Collini* were also to the Number of Twelve instituted by *Tullius Hostilius*, and all of the Patrician Order; for the said King fighting against the *Fidenates*, as *Livy* says, and finding he had the Worst of it, made a Vow to *Mars* that he would increase the Number of the *Salii*, if he won the Victory, who when he had so done, created Twelve *Salians* more.

SALINÆ, Salt-houles. *Pliny* says, that *Ancus Martius* was the first that erected Salt-houles near *Ostia* towards the *Tiber's* Mouth; *Rex Ancus Salinas primus instituit*. There were Granaries of Salt at *Rome* which stood near the Gate called *Trigemina*.

SALFATIO; a Dance; *Lucian* in his Dialogue concerning Dancing, says, 'tis as ancient as the World, and took it's Original with Love; witness, adds he, the various Motions of the Stars and the different Conjunctions of those fixed and wandring Bodies; 'tis from the Motion of the Heavens and their Harmony that this Divine Art took it's Origin, which has been improved in Time: It's said, that *Rhea* was the first who took Delight in this Exercise, and that she taught it her Priests both in *Greece* and *Thyrgia*; and this Invention was not useless to them, for by Leaping and Dancing they saved *Jupiter's* Life, whom his Father intended to devour, inasmuch, that the King of the Heavens owed his Safety to Dancing; but in those Times

S A L

it was a Military Exercise, which consisted in striking their Swords and Javelins upon their Shields: *Pyrrhus* invented the *Pyrrhica*, which was a Dance performed in Arms: The *Lacedaemonians*, after they had learnt this Art of *Castor* and *Pollux*; improved it with that Care, that they never went to War without dancing to the Flute, insomuch, that it may be said they owed part of their Glory to Dancing; and their Youth accustomed themselves as much to the Exercise of Dancing as they did to that of Arms, for a Player upon the Flute fixing himself in the Midst of them, began the Motion with Piping and Dancing, and they followed him making a Thousand warlike Postures, in good order: The same Thing was practised at the Dance called *Hormus*, which was a Mixture composed of Boys and Girls, wherein the Boys lead the Dance with manly and warlike Postures, and the Girls followed with a gentler and more modest Pace, with a Design to compose a Harmony of Strength and Moderation: They had also another Dance which they performed bare-foot, to say nothing of that which *Homer* represents in *Achilles* his Shield, wherein *Dadalus* instructed the fair *Atalene*, nor of the Caperers and great Dancers that went before, who cut dangerous Capers: The *Thesalians* esteemed it so much, that their chief Magistrates borrowed the Name from it, and called themselves *Proorquestres*, that is, those who lead the Dance, for this Inscription was to be met with under their Statues, as well as that, *To the Honour of such an one*, for having danced well in Fight, that is, for having been valliant in Battel.

They offered no Sacrifice at *Delos* without a Dance, and here they had young Boys, the Chief whereof lead a Dance by the Sound of the Flute and Harp: But what need we speak of the *Greeks* since the *Indians* themselves worship the Sun, not by kissing their Hands, but dancing, as if thereby they meant to imitate the Motion of that admirable Planet, and they have no other Divine Worship, since that same is performed at Sun-setting and Rising: The *Ethiopians* went dancing to Battle, and before they let fly their Arrows, which were set in order about their Heads in the Form of Sun-beams, they leaped and danced to terrifie the Enemy; let us now go into *Egypt*, where the Story of *Proteus* represents an excellent Dancer, making a Thousand different Postures, and who with his supple Body and Ingenuity of Mind knew how to counterfeit and imitate every thing.

The Three Sorts of noblest Dances, are the *Coracismus*, *Synnumis*, and *Emmalia*, who took their Names from the *Satyrs*. 'I'll pass by several other sorts of Dances with their Names and Authors, says *Lucian*, my Design being no other than to shew the Pleasure and Benefit that may be got by this Exercise, especially,

S A N

since the Time of *Augustus*. I have not spoken of the *Phrygian* Dance, which was done for Debauchery, where you might see the Peasants jumping and tumbling about while the Flute play'd, and the same is a painful and laborious Dance, still practised in the Country.

SALUS, *Livy* mentions the Goddess *Salus*; by it was incant the Publick Weal: *Aedes, Cereris Saluis, de calo . . .*

SANCTUS or **SANCUS** and **SANGUS**, and **SANCTUS** and **FIDIUS**. *Ovid* informs us, that all these Names incant one Thing, and that this was a God peculiar to the *Sabines*, which they communicated to the *Romans*:

*Querebam Nonas Sancto, Fidio-ne referrem,
An tibi, Semo Pater, tunc mihi Sanctus ait
Cuiumque ex istis dederis, ego munus habebo;
Numina terna fero, sic voluere Cures:
Hunc igitur veteres donarunt aede Sabini,
Inque Quirinali constituere iugo.*

St. Augustine L. 18. de Civ. Dei. C. 9. believed that he was the first King of the *Sabines*, who was communicated to the *Romans*, he having been deified after his Death. *Varro* and *Festus* believed the Contrary, and that he was the same God as *Hercules*: These are *Varro*'s Words: *Putabant hunc esse Sanctum à Sabina lingua, & Herculem à Græcâ*; and for *Festus* he says: *Fit sacrificium Herculi aut Sancto, qui scilicet idem est Deus*. This Contradiction may be removed in the same manner as that concerning the Father of *Pius*, which some said was *Stercorus*: They often gave unto Kings the very Names of the Gods; and so *Stercorus* was called *Sauus*, and *Sanctus* *Hercules*, as *Ennius* was also named *Jupiter*: *Dionysius of Halicarnassus* shews how the *Sabines* were originally descended from the *Lacedaemonians*: The Name also of *Sabines* came from the Greek *Σαβίνος*, *colere*: *Livy* likewise mentions the God *Sanctus*: In old Inscriptions these Words are to be met with, *Semoni Sancto Deo Fidio Sacrum*.

SANDALIUM, a Sandal, being a rich kind of Wear for the Feet made of Gold, Silk, or some valuable Stuff, and particularly used by Ladies, consisting of a Sole, and hollow above the Foot; *Terence* speaks of this Sandal, *Urinam tibi commigam viliam sandalio caput, I wish she would strike thee with her Sandal*. *Aulus Gellius* call *Apollo* *Santalirium*, because he had a Temple in one of the Streets of *Rome*, where Sandals were made.

SANDAPILA; a Bier, or Coffin to bear the Bodies of poor People, and such as were executed to be buried, and those who carried the Corps were also called *Sandapilarii*.

SANGUS. See *Sanctus*.

S A N

SANITAS; Health, of which the Ancients made a Deity: *Paufanias* shews us, that the Worshipping of the Goddess of Health was very common in *Greece*. *Polita sunt Deorum signa Hygie, quam filiam Aesculapii fuisse dicunt: & Minervæ, cui nidem Hygie, id est, Sospite cognomentum.* by the first was plainly meant the Health of the Body, and by the other that of the Mind: He says elsewhere, that there was an Altar for *Iason, Venus, Panææ, Health*, and *Minerva* in the Temple of *Amphion*: *Iason* comes from *ἰασις* *Sanatio*; and *Panææ* in *Greek* is the same as *Sanatio*: They also make her to be *Aesculapius* his Daughter: *Pliny* in like manner says very well, that the same of *Panææ* implies the Cure of all Distempers: The *Pagans* herein pretended to no more than to worship the Deity that bestowed and preserved Health. The *Romans* worshipped Health upon Mount *Quirinal*; by her Statue she is represented like a *Roman* Lady holding a Serpent crowned with medicinal Herbs in her Right-hand: She was covered with Hair which Women cut off in Honour of her; her Temple, as *Publius Vistor* says, stood in the Sixth Division of the City of *Rome*, and *Domitian* erected a little Temple for her (after he had been freed from the Danger he was in upon *Vulcanus* his coming to *Rome*) with this Inscription:

SALUTI AUGUSTI.

There is a Medallion in *Reliæo* of *Marcus Aurelius*, whereon is represented a Sacrifice made to *Aesculapius* under the Form of a Serpent by *Minerva*, who holds a Cup covered with an Olive-Tree in her Hand, and before her appears Victory, holding a Basket full of Fruit.

SARCOPHAGUS and **SARCO-PHAGUM**: It was a *Stone-Tomb*, wherein those Dead were laid, they had no mind to burn. The Word *Sarcophagus*, which is derived from the *Greek*, signifies in strictness of Sense, *that eats Flesh*, because at first they used a sort of Stones for the making of Tombs, which quickly consumed the Bodies: The Quarries from whence they dug them were in a City of *Træas*, named *Asia*: They had the Virtue to waste away a Body to nothing, save the Teeth, in Forty Days: This Stone was like unto a reddish Pemice-Stone, and had a saltish taste; they made Vessels of it to cure the Goat, into which they put the Feet, not suffering them to continue there too long.

D. M.
CUSPIA ÆGLA-
LIS HOC SARCO-
PHAG. APERIRI
N. L. I. C.

To the Manes; Cuspia Æglalis rests here; its not lawful to open this Coffin.

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SATURNALIA. See after *Saturnus*.

SATURNUS; *Saturn*; all idolatrous Nations in general had a *Saturn* of their own, as they had also their *Jupiter*: Its certain in respect to *Saturn* as well as *Jupiter*, that the first of all of them was he of *Babylon*, or *Assyria*, who was no other than *Noah*, as we shall shew, whose Son they made to be *Jupiter Belus*. The *Egyptians* and *Phœnicians* receiving their Religion as well as their Colonies, and peopling from *Assyria*, dignified also their Countries with a *Saturn* and *Jupiter* of their own: The Religion and Worship of *Saturn* passed from *Egypt* and *Phœnicia* into *Greece*; and the *Greeks* likewise framed a *Saturn* and *Jupiter* to themselves, in Imitation of those of the Eastern People: At last the same Superstition was carried from *Greece* into *Italy*; and this is that which *Tertullian* calls *post multas expeditiones, post Annabospitia*: For these Military Expeditions consisted in no more, than that Progress made by the Worship of *Saturn*, which successively ran thro' all the Provinces from the East to the West; and by that *Hospitia* or Entertainment which *Greece* gave to *Saturn*, is meant the long abode which that Religion had in *Greece*, before it was carried into *Italy*. *Tertullian* adds, that the Reason, upon *Saturn's* landing in *Italy*, why he was taken there for the Son of Heaven and Earth, was because they did not know his Descent: As *Noah* was the *Saturn* of the *Assyrians*, and the Original from which all the other *Saturns* were copied, its not to be wondered that those Things, which appertained more peculiarly to him, have been attributed to others; for he with the Ark coming out of the Waters of the Deluge, that had drown'd all his Predecessors, gave Men some Pretence to believe, that he had no other Father nor Mother, besides the Heaven and the Earth.

Lactantius was of Opinion, that *Saturn* being a very potent King, did in order to eternize the Memory and Glory of his Father and Mother, give their Names to the Heaven and Earth as many others did theirs to Rivers and Mountains, from which afterwards they resigned themselves to be denominated: Hence 'tis, that *Trismegistus* makes *Saturn* to be the Son of *Uranus*, who was a Man that had the same Name as that of Heaven. The same *Lactantius*, after having related the Allegorical explication given by the Stoicks, concerning the naming of *Calvus*, by his son *Saturn*, concludes they were the real Enterprizes of Men against one another; and as to what he says concerning *Saturn's* devouring his own Children; he relates out of *Eubemerus* his History how that Men in *Saturn's* Days, fed indifferently upon Humane Flesh, which came afterwards to be forbidden by an Edict of *Jupiter*: The same sacred History of *Eubemerus*, as recited by *Lactantius*, imports that *Uranus* was the first King upon Earth; and that *Titan* his eldest Son pre-
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tending to the Crown after his Death, was however persuaded by his Mother and Sisters, to yield the Empire to *Saturn*, on Condition that all *Saturn*'s Male Children should be put to Death, that so the Empire might return to *Titan* and his Children: They killed *Saturn*'s eldest Son, but *Jupiter*, *Neptune* and *Pluto*, and such as were born afterwards, were deliver'd from *Titan*'s Cruelty, and brought up in remote places. *Titan* coming to understand the News, took up Arms with his Children the *Titanes*, made War upon *Saturn*, took him with his Wife *Ops*, and put them in Prison. *Jupiter* in the mean time was brought up in *Crete*, from whence with an Army he came and defeated *Titan*, deliver'd his Father out of Prison, re-establish'd him on his Throne, and then returned again into *Crete*; *Saturn* understanding that his son had a mind to dethrone him, was willing to prevent it, and so laid Ambushes for him: *Jupiter* perceiving the Design, made himself Master of the Empire, by the Expulsion of his Father *Saturn*, who fled, and went and reigned in *Italy*. This is the Story as *Lactantius* has borrowed it from *Eubemerus*. *Diodorus Siculus* recounts the ancient Tradition of the *Egyptians*, who would have *Saturn* to have been married to *Rhea* his Sister, and to have *Osiris* and *Isis* by her; or else *Jupiter* and *Juno*, of whom *Osiris*, *Isis*, *Typhon*, *Apollo* and *Venus* were born.

Saturn, according to the Poets, was the Father and King of the Golden Age; that was the Age of Bliss wherein *Adam* lived in the Delights of a Terrestrial Paradise: The Name of *Saturn* agrees admirably well with the first Man, who for his Sin went to hide himself, as not daring to appear before God; for *Satar* in *Hebrew* signifies to *hide ones self*; whence also 'tis, that the Poets having made *Saturn* to pass into *Italy*, gave the Name of *Latium* to the Country where he landed, and reigned, according to their Relation: And to *Saturnalia Tellus* and *Latium* was but the same Country, these two Names bearing the same Signification, tho' the one was *Hebrew* and the other *Latin*. The Poets make *Saturn* to be the Son of Heaven and Earth; so *Adam* was formed of the Earth, and the God of Heaven was he that made him: The Empire of *Saturn* and the Golden Age ended together; after which *Saturn* applied himself to *Agriculture*: *Adam* also, after he had sinned, was driven out of the Terrestrial Paradise, and from a King as he was, was reduced to the Condition of a Labourer: Lastly, All prophane Authors, as well Historians as Poets, have recorded, that all Men lived free in the Reign of *Saturn*, without any mention yet made amongst them of Vassalage or Servitude. And so during the *Saturnalia*, or Feasts of *Saturn*, Servants and Masters eat together; and this was a Resemblance of the first Age under *Adam*.

Noah's History has been also applied to *Saturn*; for *Noah* was the Father of all Mankind after the Deluge; he was also the King and Author of another Golden Age: There were no Slaves in the first Age after the Deluge; all the Race of Men that were in the World making yet as it were but one numerous Family: As *Noah*, according to Scripture, was the first who planted a Vineyard, and began the Use of Wine; the Pagans also gave unto *Saturn* the Glory of having taught Men the Way to cultivate Vineyards and the Earth, and the Use of the Sickle. *Plutarch* says, *Saturn* taught *Icarus* the Use of Wine, and dressing the Vineyards. *Athenæus*, after *Berosus*, says, that the *Saturnalia* were celebrated at *Babylon*, as well as in *Greece* and *Italy*: In short, all the Ancients observe, that the *Saturnalia* were Days appointed for Debauchery and Drunkenness; as if the Pagans had had a mind to keep in Remembrance the Drunkenness of *Noah*, which he unadvisedly fell into, he having not yet tried the Strength of Wine; of which the *Babylonians*, as being nextest, might be best informed.

Plato in his *Timæus* says, that *Saturn* and *Rhea* his Wife proceeded from the Ocean and *Tethys*; and so *Saturn*'s Symbol at *Rome* was a Ship: They feigned the Ocean to be the Father, and *Tethys* the Mother of *Saturn*, because he came out of the Waters of the Deluge; and this Ship was no other than *Noah*'s Ark.

As *Noah* left all Mankind to perish in the Waters of the Deluge, except his Three Sons, the Poets have imitated the History herein, by saying that *Saturn* had devoured all his Children, but Three.

Lucian in his *Saturnalia* brings in a Minister speaking to God *Saturn* in this manner:

Minister. Do but tell me whether what they say is true, that you devoured your Children, and would have done as much by *Jupiter*, if your Wife had not convey'd him away, and put a Stone in his room, which you swallow'd down like a Pill: But when he grew up he dethroned you, and threw you Head-long into Hell, with all those who took your part.

Saturn. Tho' I should have been so cruel as to devour my Children, could I eat a Stone without being choaked, or breaking my Teeth? Neither did *Jupiter* dispossess me at all, but I have voluntarily resigned him the Throne, and am not in Hell, as you see.

Minister. But what moved you to relinquish your Dominion?

Saturn. It was because I was Old and Gouty, which has given them occasion to say, that my Feet were put into Irons; inasmuch, that I was incapable to take care of every thing, and to punish the Wicked, whole Number increases daily.

— Besides, I thought it the Duty of a good Father to part with his Estate to his Children in his

S A T

his Life-time, to avoid Quarrels after his Death: I'll live at Ease, without having my Head tormented with a thousand importunate Petitions that are contradictory to each other, to say nothing of the Trouble I was continually put to by causing Thunder, Rain, Wind and Hail: Now I live easily, and solace my self with *Nettar* and *Ambrosia*, in the Company of *Jupiter* and other Old Men like my self; without being incumbered with the Affairs of the World, as *Jupiter* is; for he has no rest any longer than while my Feast lasts, when I re-assume the Empire for some Days, to the End I may not be despised, and to put Men in mind of the Gentleness of my Reign, when Corn grew without sowing, Rivers flowed with Milk, and Fountains with Wine and Honey: All Things were then in common; there were neither Rich nor Poor, none cheated nor betrayed; in short, it was the Golden Age.

Saturn was represented like an old Man grown crooked with Age, pale, sad, and with his Head covered; in his Right Hand he held a Sickle, and a Serpent biting her Tail, and a Child which he endeavoured to devour in his Left. The first Temple that was built to him at *Rome*, was that of *Tatius*, King of the *Sabines*, upon *Mons Capitolinus*; the second was consecrated by *Tullius Hostilius*; and the third dedicated by the Consul *A. Sempronius Atratinus* and *M. Minutius Valerius Publicola* made it to be the Place where the publick Treasure was kept, and 'twas in this Temple that Foreign Embassadors caused their Names to be writ down in the publick Registers by the general Treasurers: Here also it was that they kept the Minutes and Registers of Contracts, and all such Actions as Parents did. Those who had recovered their Freedom, were discharged out of Prison, or freed from the Hands of their Enemies, went to consecrate their Chains in that Place: The Statue even of *Saturn* himself wore Chains made of Wool, in Commemoration of those which *Jupiter* his Son put upon him; which Chains at the *Saturnalia* were taken off, to denote the great Liberty Men enjoy'd at that time. They sacrificed anciently a Man to him; but *Hercules* abolished this cruel Custom, and instead thereof appointed them to offer little Statues made of Plaster unto him.

Saturn is also one of the Seven Planets, and the farthest from the Earth, who appears to move slower than the rest: Its place between the Firmament, and the Orbit of *Jupiter*; and tho' it appears to be the least of the Planets, yet 'tis the greatest, for its Diameter contains 97 times that of the Earth: It performs its Revolution in the *Zodiac* in 29 Years, 157 Days, and 22 Hours. It has two *Satellites* about it; there is something new daily discovered concerning it: The Astrologers call it the Great Infortune: Its Nature is cold and dry; and its accu-

S A T

sed of being the Cause of all the Evil that happens upon Earth; its two Houses are *Capricorn* and *Aquarius*, and its Exaltation is in *Libra*.

SATURNALIA; they were Solemn Feasts instituted in Honour of *Saturn*, and kept at *Rome* Decemb. 17, or on the 16 Calends of *January*, the same lasting a Week: This Feast was instituted long before the Foundation of *Rome*. *Macrobius*, L. 1. *Saturn.* relates Three Opinions concerning the Original thereof: Some say, that *Janus* appointed it by way of Acknowledgment for the Art of Agriculture, which he had learnt of *Saturn*: Others attribute the Origin thereof to *Hercules* his Companions, for their having been kept from Robbers by *Saturn*, to whom they put up their Prayers for that Purpose: And lastly, Others maintain that the *Pelagi* of *Greece* landing in the Isle of *Delos*, learnt of the Oracle that they ought to erect an Altar to *Saturn*, and celebrate a Feast in Honour of him: This Feast was therefore instituted at *Rome*, according to the Relation of the said Author, in the Reign of *Tullius Hostilius*, after he had triumphed over the *Albans*. This Opinion is opposed by *Varro*, who says *Tarquinius Superbus* built *Saturn* a Temple, and that *T. Lartius* the Dictator dedicated the same to the *Saturnalia*. *Livy* shews us, that they dedicated a Temple to *Saturn*, and instituted *Saturnalia*, Three Years after the Victory which *Posthumius* the Dictator won over the *Latins*, near the Lake *Regillum*, which happen'd in the Year 257, in the Consulship of *Aulus Sempronius*, and *M. Minutius Augurinus*: *His consulibus*, says he, *Aedes Saturno dedicata: Saturnalia, institutus sestus dies*. This Feast lasted but for one Day at first, and this continued to the Reign of *Augustus*, who ordered it to continue for three; and afterwards they intermixed the *Saturnalia* with the *Sigillaria*, which made the Feast last sometimes five, and sometimes seven Days, as *Marzial* says.

Lucian in his *Saturnalia* brings in *Saturn* himself speaking in this manner concerning the said feast. 'During my whole Reign, which lasts but for one Week, no publick nor private Business is to be done, but only to drinking, play, create imaginary Kings, place Servants with their Masters at Table, smite them with Soot, or make them leap into the Water with Head foremost, when they do not perform their Duty well. He afterwards recites the Laws of the *Saturnalia*. 'They shall do no publick nor private Business, during my whole Reign; and of all Trades, none but common Cooks, Pastry-Cooks, and the like shall follow their Occupation: All Exercises of Body and Mind shall be banish'd, saving such as are for Recreation, and nothing shall be read or recited but what is conformable to the Time and Place: The Rich, Poor, Masters, Slaves, all shall be equal; there shall be

S A T

neither Disputes, nor Quarrels, Reproaches, Injuries, nor Menaces, nay, Men shall not be allowed to be so much as angry: No Account shall be kept of Income or Expence; no Inventory taken of Moveables and Plate used at my Feast. The Rich before-hand shall take an Account of all such as they are minded to treat, or ought to send Presents to, and for that End lay aside the Tenth part of their Income, without being permitted to apply it to any other use under any Pretence whatsoever: They shall also lay by their Superfluities, whether the same be Moveables or Cloaths, and that which is of no use to them, in order to make a Present of the same to their necessitous Friends.

After they have on the 1^{ve} before cleared the House of all Pollution, and expelled Pride, Ambition, and Covetousness from thence, in order to sacrifice to Sweetness of Temper, Countess and Liberality, they shall read over the List they have made, and having laid every ones Portion by it self; they shall towards Night send their Presents to them by the Hands of some trusty Persons, with Orders to take nothing of them, unless a Cup of Drink; and for the suter delivery of the said Present, mention shall be made thereof in a Letter writ for that Purpose: When the Master of the House shall treat his People according to Custom, his Friends shall serve at Table with him, and Liberty shall be given them to jest, provided the Railery be nearly done, and that he who is *Quilled* laughs first.

Thus Slaves had Liberty to say what they would at this Feast, and to ridicule their Masters to their Faces for their faults, as *Horace* says, *Sat. 7. L. 2.*

*Age libertate Decembri,
Quando ita majores voluerunt, utere, narra.*

They sacrificed at the *Saturnalia* bare-headed, contrary to the Custom of other Sacrifices.

SATYR I; *Satyr*s; they were fabulous Demi-Gods among the Pagans, who with the *Tauari* and *Sylvani* preside over Forests. They were represented with Horns on their Heads, crested Ears, a Tail, Goat's Feet, and hairy all over, and the Hair standing an end in their Foreheads: Its thought this Word comes from *Satben*, which in the old *Greek* signified a *Man's Genital*; because the Satyr were naturally very lascivious: They were usually *Bacchus* his Companions.

SATYRA, or rather **SATIRA**; a *Satyr*; its a Word that signifies all manner of Discourse, wherein any Person is reprehended: But a Satyr is commonly a Poem that wittily reproves Mens Vices. *Cassaubon* makes a Distinction between the Satyrical Poetry of the *Greeks*, and the Satyr of the *Romans*, which was peculiar to the latter only; and thus is justified by *Quintilian*, *L. 1.*

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C. 10. *Satira quidem tota nostra est*; for which Reason *Horace* calls it, *Græcis intadum carmen*, a sort of Poetry unknown to the *Greeks*. See *Cassaubon* upon the Word: A Satyr ought to be lively, pleasant, moral and full of variety; wherein *Juvenal* and *Horace* excelled, though their Satyr ought to be read with Precaution.

SCABILLA, **SCABELLA**, **SCAMILLA**, and **SCAMELLA**; a sort of Castanets, which were like a little Joint-stool, or Foot stool, and which they beat after different ways, with Wooden or Iron Shoes: It was a kind of Sandal made of two Soles, between which a Castanet was tied.

SCALÆ GEMONIÆ; to which they fastned the Bodies of Criminals after their execution, and from whence they dragged them with Hooks into the *Tiber*, after they had exposed them for some time.

SCILICET **TA**; *Porta* is underflood; otherwise called the execrable Gate, was one of the Gates of *Rome*; being so named from the Misfortune which befell the Three hundred and six *Fabii* there.

SCENA; a Scene; the Theater whereon were represented the *Dramma*, and other publick Shews: According to *Vitruvius*, *L. 5. C. 8.* there are Three sorts of Scenes, viz. the Tragicall, Comick and Satyrical: Their Decorations vary, in that the Tragicall Scene hath Columns, raised Corniches, Statues, and such other Ornaments as appertain to a King's Palace: In the Decoration of the Comick Scene are represented private Houses, with their Balconies and cross Bars, like common and ordinary Buildings: The Satyrical is adorned with Groves, Caverns, Mountains, and whatever is represented in Land-ships.

SCENE; by this Word is also meant the Parts of a Drammatick Poem, when a fresh Actor enters upon the Stage, or that one that was thereon, goes off: A Drammatick Poem is divided into Acts, and Acts into Scenes.

SCHœNOBATES; a kind of a Rope-dancer, who tumbled about a Rope as a Wheel does round the Axle-tree, and hung by the Feet or Neck. *Nicephorus Gregorus* says, that these sorts of Tumblers or Rope-dancers lived in his time at *Constantinople*.

SCHOLASTICI; those who assisted the Governours and Intendants of Provinces in the Exercise of their Office, and were as Counsellors, who drew up Petitions, and instructed them in Matters of Law.

SCRIBA; a Secretary, who was an Officer appertaining to the Publick or Magistrate, that wrote Acts or Decrees, and gave out Dispatches. Every Magistrate had his Secretary, so that there were Secretaries, whom they called *Scribe Adilitii*, *Prætorii*, *Quæstorii*: They were not admitted to the Management of the principal Offices of

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of the Republick, unless they relinquish'd their Profession, as we have an Instance of it in the Person of *Cn. Flavius*, a Libertine's Son, who was Secretary to an *Adilius Curulus*, who having sued for and obtain'd the Office of *Adile*, was oppos'd therein, and not allowed to enter upon it, as *Livy* says, before he was first oblig'd by Oath to exercise the Profession of Secretary no more: They were called by other Names in the Time of the Emperors, *viz. Notarii*, because they made use of Abbreviations, and short Notes in writing, inasmuch that they writ as fast as one could speak, of which *Manual* informs us, *L. 14. Epigr. 205.*

*Current verba licet, manus est velocior illis:
Nondum lingua, suum dextra peregit opus.*

SCRINIUM; it was a Desk or Cabinet to put Papers in, but we may call it an Office or Chamber.

SCRINIUM MEMORIÆ; a Place where Minutes were kept, to put a Person in remembrance of the Prince's Order, to the End he might afterwards dispatch Letters Patent at large for the same: There were 62 Secretaries, who were called *Scriniarii Memoriae* and *Memoriales*, belonging to this Office; 12 of whom served the Chancery; and 7 more named *Antiquarii*, whose Business it was to transcribe old Books, in order to transmit them to Posterity: The first of these Officers was called *Magister Scrinii Memoriae*, and received a Golden Belt from his Prince at the Time of his Creation.

SCRINIUM EPISTOLARUM; the Office of those who wrote the Emperor's Letters; *Augustus Caesar* wrote his own Letters, and gave them afterwards to *Mæcenus* and *Agrippa* to correct them, as *Dio* says, *L. 35.* Other Emperors commonly made use of Secretaries, to whom they dictat'd, or only contented themselves to tell them the Substance of such Things as they should write, and only subscribed underneath *Vale* with their own Hand.

SCRINIUM LIBELLORUM; the Office of Requests, where the Petitions presented to the Emperor to beg some Favour of him, were kept: In *Pancirolos* his *Notitia Imperii*, C. 96. we have the Copy of a Petition presented to the Emperor *Antoninus Pius*, by *Arrius Alpius*, the Freedman of *Arria Fadilla*, the Emperor's Mother, importing his begging leave to lay up the Bones of his Wife and Son in a Marble-Coffin, which before he had laid in an Earthen one, till such time as the Place which he had bought to erect a Monument for them, was ready: The Words are these: *Cum ante hos dies conjugem & filium amiserim, & pressus necessitate corpora eorum sarcophago filii commendaverim, donec quævis locus quem emeram edificaretur via Flaminia inter militare secundum & tertium cunibus ab urbe parva*

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Leva, custodia monumenti Flam. Tymeles Amelose M. Signi Orgili. Rogo, Domine, permittas mihi in eodem loco, in marmoreo sarcophago quem mihi modo comparavi, ea corpora colligere, ut quando & ego esse desiero, pariter cum iis ponar. The Answer below was: *Deserui fieri placet. Subentius Celsus Promagister subijcipi.*

SCRINIUM DISPOSITIONUM, was the Office or Chamber where the Orders and Commands of the Emperor were dispatched, and he that was the chief Officer here was called *Comes dispositionum.*

SCRINIUM VESTIMENTORUM; the Wardrobe where the Emperor's Cloaths were kept.

SCRIPTURA; a Tribute paid for Wood and Pasturage, and secured to him that bid most.

SCRUPULUS; a Scruple; the least of the Weights used by the Ancients, and among the *Romans* was the 24th part of an Ounce.

SCULPTURA; Sculpture; its an Art, whereby in taking from or adding to some Matter, are form'd all sorts of Figures, made of Earth, or Wax, or else of Wood, Stones or Metals. Its very difficult, by reason of the Obscurity of former Ages to find out who were the first Inventors of Sculpture; the Antiquity whereof is apparent to us from the Holy Scriptures, by the Idols of *Laban*, which *Rachel* stole, and the Golden Calf made by the Children of *Israel* in the Wilderness: As to prophane Authors who have written hereof, some will have it, that a Potter of *Suyne*, whose Name was *Dubiradus*, was the first Sculptor; and that his Daughter first began Portraiture, by drawing her Lover's Picture upon the Shadow, which the Light of a Lamp marked upon a Wall: Others maintain that this Art had its Origin in the Isle of *Samos*, where *Ileocus* and *Theolorus* who were the Inventors of it, made some Pieces long before any mention was made of *Dubiradus*; that *Demetrius*, the Father of *Lysippus* *Priscus*, was he that brought it into *Italy*, upon his returning thither; for having brought *Eucirapus* and *Euigrammus*, who were excellent Artists in this kind, along with him, they communicated the same more especially to the *Trujans*, who applied themselves to it, and went on with it to Perfection; that *Lysippus* called one *Lysippus* afterwards to come thither, who was one of the most famous of them, to make an Earthen Statue of *Jupiter*, and four Horics of the same Matter to be placed in the Frontispiece of that God's Temple: Its also thought, the same Sculptor made a figure of *Hercules*, which was for a long time to be seen at *Rome*, and named upon account of the Matter whereof it was made *Hercules* of baked Earth.

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There were several Sculptors in those Times, both in *Greece* and *Italy*, who wrought in Earth: There is mention made of *Calcofenus*, an *Arbenian*, who made his Name and House famous, upon account of the many Earthen Figures wherewith he adorned it; of *Demophiles* and *Gorfanus*, who were also Painters, and beautified the Temple of the Goddess *Ceres* with Pictures and Earthen Images; and so the Representations of all the Heathen Gods, were at first no otherwise than in Earth and Wood; and 'twas not so much because of the Brittleness of the Matter, and the little Value thereof, as from the Luxury and Riches of People, that they proceeded to make of Marble, and the most precious Metals: In the mean time how rich soever the Matter was which Sculptors used, they never laid Earth aside, which they always used to make their Models of; and whether they went about to make them Statues of Marble, or cast them in Metal, they never undertook these laborious Works, before they had first made a Model of Earth of them; and this without doubt gave *Praxiteles* occasion to say, that the Art of making Earthen Figures, was the Mother that as it were brought forth the Art of making Marble and Brass Figures; which began not to appear in its Perfection, till about 300 Years after the Building of *Rome*.

Phidias of *Athens*, who lived at that time, excelled all those that went before him, either in working in Marble, Ivory, or Metals; but quickly after there came up a great Number of excellent Artifts, who advanced Sculpture to the highest Pitch, it arrived to: For in *Sicyone* appear'd *Polyclerus*, whose Figures were admired by all the World, and a Model for all those that studied the Art. Afterwards *Myron* came on, who was imitable in all he did; *Lysippus*, whose Name will live as long as *Alexander's*, and who alone had the Reputation to cast that Prince his Statue in Brass; *Praxiteles* and *Scopas*, who made admirable Figures, and the Horles which are still to be seen at *Rome* before the Pope's Palace at *Monte Cavallo*: This *Scopas* had *Briaxius*, *Timocritus* and *Leochares* for Competitors, who wrought at the famous Tomb of *Mausolus*, King of *Caria*: *Ephorus*, *Canachus*, *Delidus*, *Buthireus*, *Myro's* Disciple, *Nyceus*, *Euphranor*, *Theodorus*, *Xenocrates*, *Phrymachus*, and *Stratoniceus Antigonus*, who wrote a Treatise concerning his Art. Those excellent Persons, who made the *Laocon*, viz. *Agefander*, *Polydorus* and *Athenodorus*, are all Three worthy of immortal Praise for such curious Workmanship; and an infinite Number more, the Names of some of whom have been transmitted to Posterity, and others have perish'd with their Works. For, tho' there were so great a Number of Statues in *Asia*, *Greece* and *Italy*, and that in *Rome* alone, there were more, as was reported, than there were living Persons; yet

at this Day there are but very few remaining, especially of any value. In the Time that *Marcus Scaurus* was *Edile*, as he was obliged by his Place to provide for what was requisite towards the publick Roppyings, he adorned the stately Theater, which he erected with 3000 brazen Statues; and tho' *L. Mummius* and *Lucullus* brought away a great Number out of *Asia* and *Greece*, yet there were still above 3000 remaining in *Rhodes*, as many at *Athens*, and more at *Dolphi*; but what is most strange, is the Bigness of the Figures, which those ancient Artifts had the Courage to undertake: Amongst those which *Lucullus* caused to be transported to *Rome*, there was a Statue of *Apollo* 30 Cubits high; the Colossus of *Rhodes*, made by *Cares* of *Lyndos*, the Disciple of *Lysippus*, far exceeded it. *Nero's* Statue made by *Xenodorus* after that of *Mercury*, was also of an extraordinary size, as being 110 Feet high. In the mean time 'tis to be observed, that Sculpture, after *Phidias* his Time, continued not in any great Perfection but for about 150 Years, and that then it began insensibly to decline; not but that after the said time there were still some fine Pieces of Workmanship both in *Greece* and *Italy*, tho' not performed with so great a Fancy and exquisite Beauty: Besides the *Greek* Statues are more esteemed for the Excellency of the Work: There is a special Difference between them and those of the *Romans*; in that the greatest part of the first are almost always naked, like those who wrestle or perform some other bodily Exercise, wherein the Youth of those Times placed all their Glory, whereas the others are clad or armed, particularly have the *Togation*, which was the greatest Mark of Honour among the *Romans*.

SECEPITA, was the Knife wherewith they killed the Victims appointed for Sacrifices.

SECULUM; an Age. This Word which is often used comprehends the Space of 100 Years compleat, according to *Erasmus*. *Servius* observes that an Age is also taken for the Space of 30 Years, sometimes for 110 and sometimes for 1000: The Ancients divided Time into Four Ages, which they called the Golden Age, that is attributed to *Saturn's* Reign, the Silver Age, to that of *Jupiter*, and the Brazen and Iron Ages, under which they comprehend that of the present Time.

SECVLARES LUDI; Secular Games, were formerly one of the most solemn Feasts kept at *Rome*: Several ancient Authors have writ concerning it; but their Works being lost, we should have remained ignorant of the chief Ceremonies thereof, if *Zozimus*, who lived towards the End of the fourth Century, had not taken Care to give us an abridged Account thereof, in the second Book of his History, and what he says thereupon, we find confirmed and explained by some Medals of those Secular Plays still

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in being, especially by those of *Domitian*: The Original therefore of the said Plays take as follows.

The City of *Rome* being afflicted with a great Plague, the very same Year wherein they expelled the *Tarquins*, *Valerius Publicola*, who was then Consul, in order to appease the Wrath of the Gods, ordered them to celebrate this Solemnity, the Ceremonies whereof were found in the Oracles of the *Sibylls*, which they kept with great Care; 'twas the Year after the Foundation of *Rome* 245. according to the Calculation of *Varro*, which is the best and most followed, that is 599 Years before our Saviour's Nativity. These Plays were called *Secular*, because they were obliged to renew them from Age to Age; that is every 100 Years, according to the most received Opinion; or every 110 Years, as the 15 Officers, called *Quindcem-viri*, pretended in *Augustus* his Time, who at *Rome* were to look after the Ceremonies of Religion, and by the said Ex-cuse found a Way to clear themselves before that Emperor, who accused them for not having celebrated the said Plays at the Time appointed, as you may see in Father *Tassin* the Jesuite's Treatise concerning the Secular Plays: *Augustus* having celebrated them under the Consulship of *Furnius* and *Silanus* in the Year of *Rome* 737. the Emperor *Claudius* would renew them Anno 800. because it was the Beginning of a Century: But *Domitian* without any Respect to *Claudius*, conformed himself to what *Augustus* had done, and celebrated them 103 Years after that Prince had done them, that is, in the Year of *Rome* 840. Some time before it was published over all the Empire, according to ancient Custom, *That every one might come and see those Plays, which he never had seen nor never should again.* They opened those Games thus. Towards the Beginning of Harvest, the Emperor, as sovereign Pontiff, haranged the People in the Capitol, and exhorted them to prepare themselves for so solemn a Feast, by purifying both their Bodies and Minds. The like Exhortations were made at the great Feasts, and particularly at the Mysteries of *Ceres Eleusina*, whose Ceremonies were very like those of the Secular Plays, as *Herodian* observes: The Emperor being seated on a Tribunal before a Temple, which was that of *Jupiter Capitolinus*, gave some Perfumes to be distributed to the People, and these Perfumes consisted of Sulphur and Bitumen; the *Quindcem-viri* received them of the Emperor. and afterwards distributed them among the People, adding thereunto a little Piece of Fir-wood, called *Tedz*; they lighted it at one End, and threw some of the said Perfume upon it, the Smoak whereof every one caused to go round him, in order to purify himself: They also gave of the same to Children, who were at Years of Understanding.

The Days whereon these Plays were to be

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celebrated being come, they began with a Procession, whereat the Priests of all the Colleges assisted; the Senate and all the Magistrates were present, the People being clad in White, crowned with Flowers, and every one having a Laurel in his Hand. As they went along the Streets they sang some Verses made on Purpose for this Feast, and as they went into the Temples and Cross-ways worshipped the Statues of the Gods, which were exposed to view upon Beds of State, and these were called *Lectisternia Deorum*. They met in the Temples on the Three following Nights to watch there, and put up their Prayers and Sacrifices, and this was called *Pervigilium*; and to the end that nothing that was undecent might be committed in these publick Assemblies, the Youth of both Sexes assisted hereat under the Inspection of their Parents, or some Person at Years of Discretion of their Family, who might be responsible for their Behaviour, as *Augustus* had ordered it; and because this Feast was chiefly instituted to appease the Gods of Darkness, that is, *Pluto*, *Proserpina*, *Ceres*, the Deities and *Luna*; there were no other than black Victims offered to them, and that in the Night Time, which was then illuminated by the Fires made in the Streets and an infinite Number of Lamps lighted upon that Occasion. They then sacrificed a black Bull to *Pluto*, and a black Cow to *Proserpina*. On the Morrow during Day-light they offered the like Victims, but such as were white, to *Jupiter* and *Juno*. And thus we learn from a Medal of *Domitian*, where the said Emperor pours a Cup of Wine upon the Ashes of the Altar: Here you have Two Mithriacs also, one playing upon the Harp, and the other upon Two Flutes; a Man upon his Knees holding a Bull, to which, he that was to sacrifice him, whom they called the Victimary, seemed to give a Blow on the Head with an Ax.

At these Sacrifices they brought the Victims washed and dressed with Garlands of Flowers, to the Altar, then Orders were given that all prophane Persons should withdraw, and others be silent, and attentive to what was done. After this the Pontiff, who was the Emperor himself, put a little Flower mixed with Salt upon the Victim's Head and then poured a little Wine on, which he gave to the Assistants to taste: Then the Sacrificer presently gave the Victim a great Blow on the Head with his Ax, and his Throat being cut at the same Time by the other Officers, they presented his Blood to the grand Pontiff, who immediately poured it upon the Fire of the Altar: This being done, they narrowly observed the Entrails of the Animal, from the different Disposition and Colour of which the *Auspices* drew good or bad Omens; where in the *Romans* were so circumspect, and had so much Faith, that *Julius Caesar* himself, as *Macrob-*
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bius says, at least writ Sixteen Books upon that Subject. They afterwards burnt the same Entrails, when they had taken Three Turns round the Altar, offering this Sacrifice to the God or Goddess for whom the same was designed; and this they never did but they invoked all the other Gods at the same Time, as if they could do nothing but altogether; they usually reserved the Victim for the Feast which was made; after the People were dismissed, with these Words, *Iliet, that is, you my withdraw*: These Sacrifices being over, they assisted at the publick Plays, which were more particularly consecrated to *Apollo* and *Diana*, and went to the Theater where Comedies were acted; and to the *Circus*, where they were entertained with Foot, Horse and Chariot Races: The *Athletes* also signalized themselves at Wrestling and other Exercises: In the *Asphitheater* they saw the Combats of the Gladiators, and wild Beasts fight, the last of which were brought thither on purpose from all Parts.

They returned their Prayers and Sacrifices the second Night, which they addicted to the Destinies, and to whom they sacrificed a Sheep and a Goat, both black: Next Day such Women as were free and no Slaves, went to the Capitol and other Temples, where they made their Prayers to *Jupiter* and the other Gods before mentioned: There they sung Hymns, to intreat them to prosper the Empire and People of *Rome*, they also prayed for what related to their own particular Occasions, and among other things for ease in Child bearing: The rest of the Day was spent in publick Rejoycings, and much the same as those used the preceding Day.

The third Night they sacrificed a Hog to the *Earth*, which the Ancients esteemed as one of their chief Goddesses, and adored under different Names; they believed this Animal to be the most pleasing Victim they could offer her, as well because it always looked towards the Earth, as by reason, they said, a Hog formerly eat the first Corn that was sowed: This Sacrifice was offered upon the Banks of the *Tiber* at a Place in *Campus Martius*, called *Teucrium*, from the *Verba Tero, to use*, because the Bank of the River was there worn away, and as it were consumed by the Water. On the Day following, which was the third and last of the Secular Games, they had Two Consorts of Munck, one consisting of Boys, and the other of Girls, all of them of the best families in *Rome*, and whose Parents were yet alive; a Circumstance observed, that there might be no Occasion admistred for Mourning and Sadness at a Feast, where there should be nothing found but Joy: They sung an Hymn composed on Purpose for the Secular Plays; we have that extant which was sung in *Augustus* his Time, and composed by *Horace*,

S E C

which is to be found in the End of his Book of *Epods*. It was undoubtedly, the same Day that was appointed for the Mystick Dance of the *Salii*, instituted formerly by *Numa*, second King of *Rome*; we should not have known that this Dance made one of the chief Ceremonies of the Secular Plays, if we had not learnt it from two Medals, one of *Augustus*, and the other of *Domitian*, which were stamped on purpose for these Plays, and upon which may be seen the Figure of a *Salian*, as represented by the Ancients: He has a round Bonnet on his Head, ending with two very long Corners; upon his particoloured Tunick, he wears a kind of a Coat of Arms, of which nothing but the Edges is to be seen, which consisted of Purple Bands fastned with Bras Buckles; he holds a small Rod in his Right Hand, and a Buckler in the Left, in the midst whereof *Minerva's* Head is to be seen, she being the Goddess chosen by *Domitian* to be his Protectress: They assisted the same Day at the Shews, in the same manner as on the preceding Days. This feast being over, the Emperor gave the Offerings to such Officers, as were to take care of these Ceremonies, who distributed part of the same amongst the People. They afterwards recorded these Plays in the publick Registries, and inscribed them on Marble.

They were called Secular Games, because the Time prescribed between the Celebration of one and the other of them had the same Extent as the longest Life of Man, which is that called *saecul* by the *Greeks*, but *seculum* by the *Romans*. In short, this Solemnity contributed very much to the diverting of the Plague, Morality, and other epidemical Distempers; and now we will give you the Occasion of the Institution of them. *Valestus*, from whom the Family of the *Valestii* among the *Sabines* was descended, having a Wood before his House, the tall Trees whereof were reduced to Ashes by Thunder, he was troubled that he could not understand the Reason of such a Prodigy. In a short Time after, his Children happening to fall sick of a dangerous Distemper, against which no medicinal Remedies could prevail, he had Recourse to the *Auspices*, who telling him, that the manner of the Thunder denoted that the Gods were very angry, he went in the Way of his Duty to appease them by Sacrifices; and being both himself and his Wife extremely concerned for the Safety of his Children, of which they had no Hopes, he prostrated himself at the Feet of a Statue of *Vesta*, making a Tender to that Goddess of his own, and their Mother's Life to redeem theirs; then turning his Eyes towards the Wood that had been burnt, he thought he had heard a Voice commanding him to go to *Tiberium*, and there give them some of the Water of the *Tiber* to drink, after he had warmed it upon the Fire of *Pluto* and *Proserpina's* Altar: At these

S E C

these Words he despaired still the more of the Lives of his sick Children; for how should he find the Water of the *Tiber* at *Tarentum*, which was a little Town situated in the farther Part of *Italy*; besides he took it for an ill Augury, for him to heat that Water upon the Altar of the Infernal Gods: The *Aruspices* had no better Opinion of it than he, however they advised him to obey, wherefore he embarked with his Children upon the *Tiber*, and took care to carry Fire along with him, but finding he could do it no longer because of its excessive Heat, he caused the Men to row toward a Place on the Shore, where the Stream was not so rapid, and having stopped near a Shepherd's Cottage; he came to know of the said Shepherd that the Name of the Place was *Tarentum* or *Terentum*, as well as the City situate in the Promontory of *Iapyx*: He gave God Thanks for this good News, caused the Water of the *Tiber* to be warmed upon the Fire he had lighted, and no sooner gave it his Children to drink but they fell asleep; and when they awoke, found themselves well. They told their Father, that while they were asleep, a Man of an extraordinary Size appeared to them, who had an Air all Divine, and commanded them to offer black Victims to *Pluto* and *Proserpina*, and to spend Three Nights successively in singing and dancing to the Honour of those Deities in a Place in *Campus Martius*, appointed for the exercising of Horses: *Valesus* going about to lay the foundations of an Altar there, had not dug very far, but he found one to his Hand with this Inscription:

TO PLUTO AND PROSERPINA.

And having then his Doubts fully cleared to him, he sacrificed black Victims on the said Altar, and spent Three Nights in this Place as 'twas ordered him to do: Now this Altar had been erected for those Gods upon a remarkable Occasion during the War of the *Romans* against the *Albans*; when their Armies were just going to engage, all on a sudden there appeared a Man with a monstrous Aspect and clad in black Skins, crying out with a loud Voice, that *Pluto* and *Proserpina* commanded them before they engaged, to sacrifice to them under Ground, after which he vanished: The *Romans* being astonished at this Apparition, immediately built an Altar 20 Foot deep under Ground, and after having sacrificed according to Order, they covered it, to the end no Body but themselves might have Knowledge of it: *Valesus* having found it, after he had offered Victims thereon, and spent the Nights in the Rejoicings prescribed by the Gods, he was called *Manius Valerius Terentinus*; *Manius* in Commemoration of the

S E C

Infernal Gods called *Manes* by the *Latins*, *Valerius* from the Word *valere* which signifies to be in Health, and *Terentinus*, in respect to the Place where he had offered Sacrifices.

Sometime after this Adventure, that is, the first Year after the Expulsion of the *Tarquins*, the City of *Rome* being afflicted with the Plague, *Publius Valerius Publicola*, who was then Consul, freed the People from this Evil, by offering in the same Place a black Ox to *Pluto*, and a black Cow to *Proserpina*, and he caused this Inscription to be graven on the same Altar;

Publius Valerius Publicola hath consecrated a Fire to Pluto and Proserpina in Campus Martius; and celebrated Games in Honour of the said Gods, for the Deliverance of the People of Rome.

Rome being after that afflicted with Wars and Pestilence in the Fourth Consulship of *Marcus Porcius*, 352 Years after the Foundation thereof, the Senate ordered the *Sibyll's* Books to be consulted by those whose Business it was: They answered, that those Evils would be at an end, if they did but offer Sacrifices to *Pluto* and *Proserpina*: They presently sought out the Place where the Altar of these Gods was buried, found it, and consecrated it anew, and they had no sooner finish'd their Sacrifices thereon, but the *Romans* found themselves freed from the Evils they laboured under; after which they buried the said Altar again, and the same is in a certain Place at the End of *Campus Martius*; but these Sacrifices having been neglected from the Consulship of *Lucius Cornificus*, and *Manlius Pichus*, and new Misfortunes befalling them in *Augustus* his Reign, the said Prince renew'd those Ways under the Consulship of *Lucius Censorinus*, and *Caius Scribanius*, after *Ateius Capito* had informed them of the Ceremonies they were to observe thereat, and that the *Quindecim-viri*, in whose Custody the *Sibyll's* Books were, had found out the Place where the Sacrifices and Shews ought to be performed. The Emperor *Claudius*, after *Augustus* caused the same Games to be celebrated, without any regard had to the Law, that required they should not be performed, but once every Age. Afterwards *Domitian* not minding what *Claudius* had done, celebrated them at the full Revolution of an Age from the time of *Augustus* his solemnizing of them: Lastly, *Severus* assisted by his Sons *Cacacalla* and *Geta*, renewed the same Games under the Consulship of *Chilo* and *Libo*.

Here follows the Manner how these Plays are set down in the publick Registers; the Herald went about to invite the People to a Shew

S E C

which they had never seen, and should never see again but this once : Harvest-time being come a few Days before this Feast, the *Quindem-viri*, whose Business it was to look after the Ceremonies of Religion, sate upon a Tribunal before the Capitol and *Apollo's* Temple, from whence they distributed Torches of *Sulphur*, and *Bitumen*, to the People which every one used to purifie himself with : They gave none to the Slaves, but only to such as were free : Afterwards all the People went to the Temples we have mentioned, and to that of *Diana* upon Mount *Aventine* ; every one of which carried some Wheat, Barley and Beans thither, and kept the sacred Eve there all Night in Honour of the Destinies with a great deal of Company : Lastly, They solemnized this Feast for Three Days and Three Nights, beginning with offering Sacrifices in *Campus Martius* upon the Banks of the *Tiber* in a Place named *Ierentum* : The Gods to whom they offered, were *Jupiter*, *Juno*, *Apollo*, *Latona* and *Diana*, as also the Destinies, *Lucina*, *Ceres*, *Pluto* and *Proserpina*. The first Night Two Hours after Sun-set, the Emperor being assisted by the *Quindem-viri*, of whom before, sacrificed Three Lambs upon Three Altars raised upon the Banks of the *Tiber*, and when he had sprinkled the Altars with the Victims Blood, he burnt them all whole, during which Time the Musicians who were set upon an advanced Place, sung an Hymn made for that Purpose : They lighted fires and Lamp, every where, and gave Shews that agreed with those Sacrifices : Those who were to provide for Ceremonies, by way of Recompence receiv'd the first Fruits of the Earth ; after some of them had been distributed to all the People : In the Morning they met in the Capitol, from whence after they had sacrificed the usual Victims, they went to the Theater to celebrate Games there in Honour of *Apollo* and *Diana* : On the second Day the Women of Quality went to the Capitol, at the Hour assigned them in the *Sibyll's* Books, and there sacrificed to *Jupiter*, and sung Hymns in his Praise. Lastly, On the third Day, a Company of Youths of good Birth, to the Number of 27, and as many young Girls, all whose Parents were alive, in six Chorus's, sung Hymns in Greek and Latin, and Sacred Songs, for the obtaining all manner of Prosperity to the Cities of *Rome*. There were moreover many other Things done according to the Prescription of the Gods, and as long as these Ceremonies were observed, the *Roman* Empire remained entire ; but to the end you may know the Truth of what has been said, I'll here recite the Oracle of the *Sibylle* her self, as others have already done.

Roman, remember every 110th Year, which is the longest Time of the Duration of a Man's Life ; I say, remember to offer Sacrifice to the immortal Gods, in the Field, that is watered by

S E M

the *Tiber*. When the Night is come, and that the Sun is set, then offer Goats and Sheep to the Destinies ; afterwards offer proper Sacrifices to *Lucina*, who presides over Child-bearing ; next sacrifice a Hog and a black Sow to the Earth ; and this done, offer white Oxen on *Jupiter's* Altar ; and this must be performed in the Day-time, and not by Night ; for those Sacrifices that are made in the Day-time please the Celestial Gods ; by the same Reason thou shalt offer to *Juno* a young Cow that has a good Hide ; the like Sacrifices thou shalt make to *Phœbus-Apollo*, the Son of *Latona*, who is also called the Sun ; and let the *Roman* Boys, accompanied with Girls, sing Hymns with a loud Voice in the Sacred Temples, but so that the Girls sing on one side, and the Boys on the other, and the Parents both of the one and the other must be then alive ; let married Women fall upon their Knees before *Juno's* Altar, and pray that Goddes to give Ear to the publick Vows, and theirs in particular ; let every one according to his Ability offer first fruits to the Gods, to render them propitious, and these first Fruits ought to be kept with Care, and they must not forget to distribute some of them to every one that assists at the Sacrifices ; let there be a great Number of People Night and Day at the Resting-places of the Gods, and there let serious and diverting Things be agreeably intermix'd : See theretore, O *Roman*, that these Injunctions be always kept in mind by thee ; and thus the Country of *Italy*, and that of the *Latins* will always be subject to thy Power.

SELLA SOLIDA ; a Chair or Seat made of a piece of Wood, wherein the Augurs sat, when they were taking their Augury.

SELLA CURULIS ; the Curule-Chair, which was adorned with Ivory, and on which the great Magistrates of *Rome* had a Right to sit and to be carried.

SEMELE ; the Daughter of *Cadmus*, King of *Thebes*, with whom *Jupiter* was in Love ; *Juno* being jealous perswaded *Semele*, whom *Jupiter* loved, to lie with him in all his Glory ; inasmuch that the Fire of his Thunderbolt catching hold on the Waincoat of her Chamber, burnt her : All that could be done upon this Occasion, was to save the Child, for she was big, and to take him out of his Mother's Womb, and put him in *Jupiter's* Thigh, where he staid his time, and was called *Bacchus*.

SEMENTINÆ FERIÆ ; Feasts instituted in Seed-time, in order to pray unto the Gods to vouchsafe them a plentiful Harvest.

SEMONES ; Demi-Gods : *Fulgentius* in his Treatise of ancient Words, says, that the Ancients would have the *Semones* to be the certain Gods, who were not of the Number of the Celestial Deities, but such as were Demi Gods, *quasi semi-homines*.

SEN

SENACULA; they were Places where the Senate of *Rome* met, of which there were Three.

SENATOR; a Senator. *Romulus* instituted the first Hundred Senators at *Rome*, which made up the King's Council: In order to be a Senator, a Man must be a Citizen of *Rome*, or of one of the Municipal Cities that had the same Privileges or Freedom: Respect was had to their Manners, Birth and Estate; for a Senator ought to have a Revenue of 4000 Pounds for the Maintenance of his Dignity; but *Augustus* required he should have 300000 Crowns: *Senatum censum ampliavit, says Suetonius, ac pro octingentorum millium summa, duodecies H. S. taxavit, supplevitque non habentibus.* He was to be at least Thirty Years old before he was made a Senator.

We are not without Instances of Children enfranchised, and of Persons yet of a meaner Condition, and even Stranger, who have arrived at the Dignity of Senators; but this was brought about either by Intreague, or the Emperor's Authority. The Choice of Senators belonged at first to the Kings; the Consuls afterwards were invested with this Power; and lastly, the Censors being obliged every five Years to take an Account of them, substituted others in the room of those that were dead, or had been degraded: But in the decaying Time of the Republick, the Emperors arrogated this Power to themselves, and made as many Senators, and of what Quality they pleased.

The Number of Senators varied according to various Times: *Romulus* at first created a Hundred of them, which he called *Patres*; and after the Alliance made with the *Sabines*, increased their Number to a Hundred more. *Tarquinius Priscus*, according to *Livy*, or as others will have it, King *Severus* added also an Hundred, which he named *Patres minorum gentium*, because they were not of so noble an Extract as the former. This Number of 300 Senators continued to the Time of *C. Gracchus*, Tribune of the People; who opposing the Nobles, made the People add 300 *Roman* Knights to the rest, in order to counterbalance the Number of the 300 Senators: Thus the Number of 600 Senators lasted to the Time of *Julius Caesar*, who being willing to gratifie a great many brave Men, who had faithfully served him in his Wars against *Pompey*, increased the Number to 1000 of all sorts of People, without distinction. But *Augustus* to purge this Body that was in an ill habit, reduced it to the former Number of 600, and expelled such as were most unfit for the Dignity; and thus he did with so much Moderation, that in order to make those easie whom he thus reduced, he granted them to wear the *Laticlavium*, and allowed them the Priviledge to assist at the Plays with other Senators in the *Or-*

SEN

chestra; as also at publick Feasts, which were solemnized with Plays and Triumphs. And of the 300 Senators, the 200 created by *Romulus* were called *Patritii majorum gentium*, and the other 100 *Adlecti*, or *Confcripti*, a Name which afterwards continued to be given to the whole Senate.

Among these Senators there was some who had a decisive Vote, and spoke their Sentiments in the Matters that were proposed; and others who did no more than follow those Sentiments which to them appear'd most reasonable; and this made them be called *Pedarii Senatores*, who did not declare their own Opinions, but sided with those whose Opinions they approved of: *Qui sententiam in Senatu non verbis dicerent, sed in alienam sententiam pedibus irent.* *Aulus Gellius* rejects this Interpretation, and seems to follow that of *Q. Bassus*, who says in his Commentaries, that those of the Senators who had never bore the Office of Curule-Magistrate, went a foot to the Senate; and for that Reason were called *Pedarii Senatores*: But *Varro* pretends, that the Advice of such Senators as were last admitted, was not asked, and that they were obliged to disprove some others Opinion: *Et qui in postremis scripti erant*, he speaks of the List of Censors, *non rogabantur sententias, sed quas principes duxerant, in eas descendeant*: For which reason *Laberius* says, that a *Pedarian* Senator's Vote was a Head without a Tongue,

Caput sine lingua pedaria sententia est.

Hence it is that when the Consuls would have the Senate meet, they must say, *Senatores, quibusque in Senatu sententiam dicere licet*; and this shews the Difference between *sententiam verbis dicere*, and *sententiam pedibus ferre*, or *dicere*, which appertained to none but the *Senatores Pedarii*.

The Senators wore a very large Purple Tunic, with broad Edges called *Laticlavium*; from which the Senators were called *Laticlavi*, they had a Right to sit or be carried in the Curule-Chair, to assist at Plays and Shews in the *Orchestra*, and likewise at Feasts and the Banquet consecrated to *Jupiter* in the Capitol. The Censors took an Account of them every five Years, calling them with a loud Voice; and those whom they passed over, were degraded from the Order of Senators, which was called *Prætorie*: But if the Person who was passed over was minded to oblige the Censor to tell the Reason of it, he was under an Obligation to do it, says *Lipsius*, and then he was degraded with the greater Ignominy and Shame; this being called *ejicere Senatu*. He who was thus degraded had the Remedy of appealing to the People, who in spite of the Censor, did many times re-establish him.

SEN

SENATUS; the Senate; a Body consisting of Councillors of State, commonly called Senators, constituted to give Advice to those who had the Sovereign Authority vested in them; they called them Senators, that is, Old Men, wherein the Romans imitated the Greeks, who called their Senate *γερουσία*, that is, An Assembly of Old Men: So when the Athenians assembled the People to consult about the Affairs of the Publick, the Officers summoned none but such as were Fifty Years old: The Egyptians and Persians followed the same Example after the Hebrews. The Lacedaemonians and Carthaginians received none but such as were Sixty Years of Age.

The Senate's Authority in the Republick of Rome was very considerable; they decided concerning what was to be done in Matters of Peace and War, without saying any thing to the People, to whom the Sentiments of the said Body were communicated in these Terms, *Senatus decrevit, populus jussit*. It was the Senate's Right to give the first Audience to Foreign Embassadors, to dispose of Provinces, appoint Triumphs, and receive Letters from the Generals of their Armies concerning the Success of the Republick's Arms. Then Power came somewhat to be lessened under the Emperors; for Augustus constituted to himself a Privy-Council, consisting of a certain Number of Senators, with whom he consulted concerning the most important Affairs of State. Tiberius endeavoured by little and little to assume the Power into his own Hands. Nero on the contrary ordered, that the Senate should retain their ancient Rights and Privileges; but we may say with Tacitus, that all this was but a specious pretence, wherewith he was minded to colour his usurpations. All Authors are agreed, that the Senate or *Rome*, was of great Dignity and Authority, but had not a full Power, nor an absolute Dominion, they having none to command, and unable to execute their Orders, as Dionysius of Hallicarnassus has well observed; and so we meet with divers Passages in Livy to this Purpose; *Senatus decrevit, populus jussit*, that is, the Senate have thought it good, and the People commanded it: And, in short, the least Tribune, that opposed the Senate, could obstruct all their Decrees, and the Senate gave out their Orders to the Consul and Prætors, no otherwise than if it pleased them, *si eis ita videretur*.

All the great Magistrates had a Right to enter into the Senate, but not to give their Opinions there, unless they were Senators: The Senators Children had also the same Right that they might betimes use themselves to the Affairs of the Republick: The Tribunes of the People at first stood at the Door of the Senate to know their Deliberations, and to oppose them in case they were contrary to the Rights of the

SEN

People, but they were afterwards admitted in: The Consuls, Dictators, Tribunes of the People, and the Governour of Rome in the Consul's Absence, had a Right to call the Senate together; which they did in these Words, *Quod fasces felixque sit, P. Cornel. Cof. edicit hic Senatores, quibusque in Senatu sunt niam dicere licet, conveniant ad XIII. Cal. Jan.* They notified the Place and Day, which was pitched upon sometimes in one, and sometimes in another Place.

The Senate usually met three times a Month, viz. on the *Calends*, *Nones* and *Ides*, according to Suetonius; and this stated Assembly was called *legimus Senatus*; and all the Senators were obliged to be present under the Penalty of a Fine: They might be extraordinarily called together any Day in each Month, and this they called *Senatus intus* or *edictus*. These Assemblies might be held from Morning to Evening in three places in the City appointed for this Purpose, viz. in the Temple of Concord, between that Place and the Capitol, at the Gate *Capena*, and in the Temple of *Bellona*, where they gave Foreign Embassadors Audience, before they were introduced into the City: There were also a great many more places appointed for this Purpose, as *Curia Hostilia*, *Pompeia*, and *Julia*, which the Augurs first consecrated, according to *Aulus Gellius* and *Varro*.

The Assembly of the Senate began with a Sacrifice offered to the Gods, but Augustus altered this Custom, and ordered every Senator, to offer a Sacrifice of Wine and Incense upon the Altar of the God, in whose Temple the Senate met, before he took his Seat, or could consult about any Business, as Suetonius in his Life, C. 25. informs us. After which he was obliged to take an Oath, by touching the Altar, and calling the Gods to witness it, that he would give his Opinion with Sincerity, and without Flattery: This Ceremony was express'd by these Words, *Jurjurando obstringere Senatum*, and from thence came *Juratus Senatus*, as we read in Tacitus, *Lib. 4. Annal.* This being done, the Senators took their Places when the Consul, or he who sat as President, propos'd both the publick and private Affairs, which they were to consult about, and ended with these Words: *P. Conscripti, quid fieri placeat?*

When the Question was put about the choosing of an Emperor to succeed *Aurelian*, the Senate having met in *Curia Pompeia*, *Cornificius Gordianus* the Consul propos'd the Thing in this manner: *Referimus ad vos P. C. quod sapè reulimus. Imperator est deligendus. Exercitus sine Principe diutius stare non potest; and concluded, Quæ agite P. C. & Principem dicite: Aut accipiet exercitus quem elegeritis; aut si resuraverint, aliorum faciet.* He asked their Opinion, and began with the Highest, and so on to the Lowest: This Method was not always observ'd; for

SEP

for sometimes they asked the Opinion of one and then of another, without any regard had to their Quality; these Votes were given either *Viva voce*, or only by holding up the Hand, or else by separating into two Parties; and this is comprehended by *Flavius Vopiscus* in a single Passage of *Aurelian's* Life: *Post hæc, says he, interrogati plerique Senatores sententias dixerunt; deinde alius minus porrigentibus, alius pedibus in sententias euntibus: plerisque verbo consentientibus conditum est Senatus consultum.*

When the Debate conformed several Heads, which required several Opinions to be given, they debated each of them in particular, *dividebatur sententia*: When any Business was determined by a Plurality of Voices; the Consul pronounced the Decree of the Senate in these Words:

S. C. A.

By these Three Letters they meant *Senatus-Consulti Auctoritates*, the usual Title of all the Decrees of the Senate. *Præter Kalend. Octobris in æde Apollinis scribendo adfuerunt L. Domitius, Cn. filius, Anobarbus, Q. Cavilius, Q. F. Marcellus, Pius Sulpio, &c. Quod Marcellus Consul. V. F. (i. e. verba fecit) de Provinciæ Consularibus, D. E. R. I. C. (that is, de eâ re ita censuerunt) uti L. Paulus, C. Marcellus Coss. cum Magistratum inissent. &c. de Consularibus Provinciæ ad Senatum referrent, &c.* and after having explained the Matter in Debate, and the Senate's Resolution, he adds, *Si quæ huc Senatus-consulto intercesserint, Senatus placere auctoritatem perhiberi, & de eâ ad Senatum populumque referri.* After which if any one opposed it, they wrote his Name underneath; *Itum Senatus-consulto intercessit talis. Auctoritatem or auctoritates perhibere*, is to register the Names of those who have agreed to the Decree, and caused it to be registered: The Consuls at first carried the Minutes of the Decrees to their own Houses, but because of the Alterations sometimes made therein, it was ordered in the Consulship of *L. Valerius* and *M. Horatius*, that the Senate's Decrees should be laid up in the Temple of *Ceres* under the Custody of the *Ædiles*; and at last the Centors carried them into the Temple of *Liberty*, putting them up in the Archives called *Tabulæ*.

SENECA; a Philosopher, *Verò's* Preceptor and Governour of the Empire during his Minority: This Emperor put him to Death, as suspecting him to have a Hand in *Piso's* Conspiracy. He died by opening his Veins and bleeding to Death.

SENTINUS DEUS; a God who gives Thought to an Infant in his Mother's Womb, according to the Fable.

SEPTA; Inclosures or Rails made of Boards thro' which they went in to give their Votes in the Assemblies of the *Romans*.

SEPTEMBER. The Seventh Month of

SEP

the Year, if you reckon from the Vernal Equinox, and the Ninth, if you begin with *January*; they celebrated divers Feasts at *Rome* in this Month, such as the *Dionysiaque* or the Vintages; the great *Circensian* Games; the Dedication of the Capitol, &c. See *Calendarium*. They would have given the Names of divers *Roman* Emperors to this Month, the Senate would have had it called *Tiberius* in Honour of the Emperor *Tiberius*, as *Suetonius* in his Life informs us, C. 26.

Domitian named it *Germanicus*, according to the Authority of the same Author. They gave it the Name of *Antoninus*, in Honour of the Memory of *Antoninus Pius*, as *Julius Capitolinus* relates in his Life: The Emperor *Commodus* named it *Heracles* or *Hercules*, as *Herodian* says: And lastly, the Emperor *Tacitus* would have it called *Tacitus* after his own Name, as *Vopiscus* says; but for all these, it has always retained the Name of *September*, given it by *Numa*. This Month was under *Vulcan's* Protection: On the 1st Day of it there was a Feast celebrated in Honour of *Neptune*; the 2d Day was remarkable for *Augustus* his Victory over *Antony* and *Cleopatra* in the Fight of *Actium*. On the 4th the *Roman* Games were celebrated, which lasted eight Days. The Eighth was remarkable for the taking of *Jerusalem* by *Vespasian*. The 13th the Prætor drove the Nail into the Wall of *Minerva's* Temple, thereby to denote the Number of the Years of the *Roman* Empire, Writing being not frequently used; but afterwards the Ceremony of driving the Nail was applied to other Uses, especially to make the Plague cease, and for that end they constituted a Dictator. On the 14th there was a Cavalcade of Horses, in order to try them, which they called *Equitia*. On the 20th *Romulus* his Birth-day was celebrated. On the 23d that of *Augustus* by the *Roman* Knights, and the same lasted two whole Days: The 25th was dedicated to *Venus*: The 30th they prepared a Banquet for *Minerva*, and celebrated a Feast called *Medurmalia*.

SEPTIMIANA PORTA; it was one of the Gates of *Rome* between the *Tiber* and the *Janiculum*, being so named from *Septimius Severus*, according to *Spartian* in his Life, where he caused Baths to be built for the Publick Use.

SEPTIMONTIUM, the Seven Mountains of the City of *Rome*, whereon they celebrated a Feast called *Septimontium*.

SEPTIZONIUM; They were Baths built by *Septimius Severus* on the other Side of the *Tiber*, on Seven Rows of Pillars.

SEPTUNX; Seven Ounces of the Weights of a *Roman* Pound.

SEPULCRA. See *Sepultura*.

SEPULTURÆ; Burings; the Pagans always had a Regard to the Care that was taken of Sepulchres, as a Religious Duty grounded up-

S E P

on the Fear of God, and the Belief of the Soul's Immortality; and the Ancients accounted the Buryings of the Dead to be a Thing so holy and inviolable that they attributed the original Invention thereof to one of the Gods, viz. to him whom the *Greeks* called *Pluto*, and the *Romans* *Dis* or *Summus*. *Præm* in *Homer's Iliads* asks and obtains a Cessation of Arms for burying the Dead on both Sides; and in another Place *Jupiter* interposed and sent *Apollo* to procure *Sarpedon* to be buried: *Iris* also is sent by the Gods to stir up *Achilles* to fight, and to pay this Duty to *Patroclus*: *Thersites* promised *Achilles* she would take care his Body should not corrupt, though he lay unburied a whole Year. *Homer* grounds this upon the Ceremonies of the *Egyptians*; for the People of *Memphus* did not bury their Dead till after they had examined into the Deceased's Life, and if they found him to have been an ill Liver, Burial was denied him: This Refusal was the Cause why they would not allow the Bodies of the Wicked to be carried to the other Side of the River and Marsh, near unto which lay the Graves of the Just. And hence it was, that to be deprived of a Burial, was a kind of an Excommunication by which the Soul was excluded from the *Elisian Fields*, and loaded with Infamy: In speaking of these Burials I make use of the Terms in Fashion now-a-days, and such as have been used long before *Homer*; for in those ancient Times they put the Bodies into the Earth, after they had inhaled them, as we do now. The most ancient Books of the History of the Old Testament bear witness hereof, and furnish us with divers Examples in the Persons of *Abraham*, *Isaac*, *Jacob* and *Joseph*; but in the Book of *Kings* it seems as if there were some Examples of a contrary Custom that was introduced of burning the Bodies. It was about *Homer's* Time: Thus in his *Iliads* and *Odyssees* you find all the Bodies of the Dead consumed with Fire: The Terms of Interment and Burying have been always commonly used, either because the same could not be abolished, or because there was still something remaining either of Bones or Ashes which the Fire consumed not, and which they interred in Urns. The Places appointed for Buryings grew to be sacred, and were reckoned in the Number of holy and unalienable Things: They anciently allowed a Burial to those who were put to Death for their Offences. *Josephus*, L. 4. C. 6. of the Antiquities of the *Jews*, against *Appian* L. 2. says, that *Moses* commanded those to be buried who had suffered Death according to the Laws. The *Romans* practised the same Thing: *Pilate* gave Leave to take down the Body of the Son of God, and to lay it in a Tomb, tho' he were put to Death as a Person guilty of Treason. The Emperors *Dioclesian* and *Maximinian* ordered that they should not hinder the burying

S E P

of those who had suffered Punishment by Death, the *Romans* being of Opinion, that the Souls of such Bodies as were not buried, wandered up and down for an Hundred Years, as not being able to get into the *Elisian Fields*: *Hæc omnia quam cernis, inops, inhumataque turba est.* Virg. Æn. 6. In the mean time, *Suetonius* in the Life of *Augustus* says the Contrary: *Uni sepulcrum precanti respondisse dicitur, iam illum in voluminum potestatem fore*: When a Prisoner of War pray'd for Leave that he might be buried; the Answer made him was, that he should quickly become Birds Food; and *Horace* says, *Non hominem occidisti, non passies in cruce corvos*; thou has killed no Man, therefore thou shalt not be Crows Meat.

SEPULCRA; Sepulchres, Tombs, Funeral Monuments. They were Places appointed wherein to bury the Bodies of the Deceased, or the Bones and Ashes of the Bodies which they burned. The *Pyramids* were built for Sepulchres to the Kings of *Egypt*: Those who violated the sepulchres of the Dead, or searched them, were hated by all Nations, and very severely punished: It was in order to comfort themselves upon Account of their Mortal State, that the *Egyptians* built them Eternal Houses, as they were wont to call those Sepulchres, whereas they honoured their Palaces and Mansion Houses only with the Title of Inns, in Regard to the short Time we dwell here on Earth in Comparison of the Stay we make in the Grave.

*Perpetuus sine fine domos mors incolit atra.
Æternisque levis possidet umbra Laras.*

It was not enough that the most famous Persons among the Heathens bore witness by their Conduct, that Vanity was the chief Spring of their Actions, without they also made the same to survive after their Deaths; the *Musæums*, *Obelisks*, and stately Monuments erected by them are Eternal Proofs thereof; 'It was a fine Thing, said a Queen, in *Herodotus* his History, to be honoured after her Death with a magnificent Monument which should be a Testimony of our Glory to Posterity. *Varro* speaks of a Barber whose Name was *Licinus*, that had the Ambition to have a Marble Tomb erected for him.

*Marmoreo, Licinus tumulo jacet; & Cato, parvo;
Pompeius nullo: Credimus esse Deos.*

Cestius his Pyramid which is still in being at *Rome*, and which had within it a Room painted by a very good Master among the Ancients, is only the Tomb of a private Person. Persons of Quality had their burying Vaults, wherein they placed the Ashes of their Ancestors, and formerly there was such an one at *Nijmes* with

SEP

a rich Pavement of inlaid Work, that had Niches round its Walls, in each of which there were Rows of Urns of gilt Glass full of Ashes. The Romans after the Expulsion of their Kings did no longer bury their Dead within the City, the same being expressly forbidden by the Law of the 12 Tables, *In ube ne sepelito neve uito*, in order to prevent an Infection which the buried Corps might occasion in so hot a Climate as Italy, and also to avoid Fires, as it happened at the Funeral Solemnities of *Clotius*, who was burnt in the Place of the *Rostra*, for the Fire catch'd hold on the Palace, and burnt all the Front looking towards the Place with several neighbouring Houses. Altho' the Laws of the 12 Tables forbade the burying of any Body within the City Walls, yet there were some Romans who had that Privilege both before and after the making of the said Law, as the Family of the *Claudii*, who had a Burying-place in the Capitol, so had also *Valerius Publicola* and *Posthumus Tubertus*, to whom and their Descendants the People of Rome by a particular Order granted Liberty to be buried within the City: Indeed *Plutarch* writes, that in his Time they interred none there of *Publicola's* Race, they thinking it enough to put a burning Torch over the Burying place, which was presently taken off, in order to shew they had a Privilege to bury there, but they voluntarily divested themselves of that Honour, and carried their dead Bodies to the Burying-place they had in the Country of *Velia*; those Persons also enjoy'd the same Privilege, who had done any considerable Service for the Commonwealth, or triumphed over the Enemies of the Empire: The Vestal Virgins, as well as the Emperors, had a Right to be buried there; but otherwise besides the Three sorts of Persons now mentioned, we do not find in History that any other was buried in the City. The Emperor *Adrian* laid a Fine of Four Pieces of Gold upon those that buried within the City, and extended the Penalty to the very Magistrates that did allow it; he did moreover impose, as *Ulpian* the Lawyer says, that the Burying-place should be forfeited and held profane, and that the Body or Ashes of him that was buried there should be taken up. This Edict was renewed by the Emperors *Dioctlesian* and *Maximian* in the Year of Rome 1042. and of our Redemption 290. on the 28th of September.

They built Burying-places upon the most frequented High-ways, as upon the Road to *Burdusum*, called *via Appia*; upon *via Flaminia* or *Latina*, wherein stood the Burying-places of the *Calpurnii*, *Scipio's*, *Servilii* and *Marcelli*; and thus with an Intent to put Passengers in mind of their Mortal State, and to excite them to imitate the Vertues of those great Men, who were represented upon those stately Tombs, or in the Inscriptions on them. *Agneus Urbicus* mentions

SER

some other Places in the Suburbs, that were used for Sepulchres, one of which was named *Culina*, wherein the Poor and Slaves were buried, another *Sestonium*, where their Bodies were laid who were put to Death by the Emperors.

There were some Burying-places belonging to certain Families, and others Hereditary: Those belonging to certain Families were such as a Person caused to be built for himself and all his Family, that is, his Children and near Relations, and also his Freedmen: Hereditary Sepulchres were those which the Testator appointed for himself and his Heirs, or acquired by Right of Inheritance: Persons might reserve unto themselves a particular Burying-place, where no other had been laid; they could also by Will hinder any of their Heirs to be interred in the Burying-place belonging to their Family; and when they were minded to shew that it was not allowed an Heir to be buried in a Sepulchre, they inscribed these Letters upon it, which are still to be met with in a great many Places. *H. M. H. N. S.* that is, *Hoc monumentum heredes non sequitur*, or these, *H. M. ad H. N. I. R. A. N. S.* that is, *Hoc monumentum ad heredes non transit*: The Right of Burying here does not descend unto the Heir: They had also another sort of a Burying-place which they called by a Greek Word *κενοτάφιον*, which signifies a Sepulchre made in Honour of some Person, and wherein his Body is not laid, the Use of these empty Sepulchres came up from a Superstitious Opinion the Ancients entertained, that the Souls of those whose Bodies were not buried, wandered by the Sides of the Rivers of Lead for an Hundred Years, and could not pass over. They first made a Tomb of Turf, which they called *hypogæa*: After which they practised the same Ceremonies, as if the Corps were actually there. Thus *Virgil*, in *L. 6.* makes the Soul of *Deiphobus* pass over to *Charon*, tho' *Aeneas* had erected him no more than a *Cenotaphium*, or empty Tomb. *Suetonius* in the Life of the Emperor *Claudius* calls them Honorary Tombs; and they were inscribed with these Words, *Ob Honorem*, or *Memorie*; whereas on others where they deposited their Ashes, these Letters were put, *D. M. S.* in order to shew they were dedicated to the *Manes*: When the Words *Tacito nomine* were added, it was to intimate that the Ashes which were inclosed in it, were declared infamous for some Crime or other, and buried in a By-place, by the Emperor or chief Magistrate's Leave.

SERAPIS; the God of the Egyptians: Some derive the Word from *Sara* and *Apis*, as *Julius Maternas*: Its not likely it should come from the Greek *σέρπας*, *Apis*, i. e. *Loculus Apis*, as if it were the Tomb wherein the Ox *Ops* was embalmed after his Death: Wherefore 'tis very probable the

the Word must be derived from *Osirap*, by cutting off the first Letter : For the Learned are almost agreed, that *Osiris* and *Apis* were but one and the same Deity ; or else *Serapis* comes from *Sor Apis* ; for *Sor* signifies an Ox ; as if they should say, *Joseph the Father of Egypt* ; which is symbolically signified by an Ox : *Sor* or *Sar* does also signify a Prince : *Sara* is the same as *Dominari* : Nothing agrees better with *Joseph's* Character, than to be the Father, Nourisher, and Ruler of *Egypt*. *Tacitus*, L. 4. *Hist.* says, truly enough, that *Ptolemy* the Son of *Lagus* was he who sent to seek for the Statue of *Serapis* to *Synope*, a City in *Pontus*, in order to set it up in *Alexandria* ; from which *Scalger* concludes that *Serapis* was a Foreign Deity. *Clemens Alexandrinus* repeats what *Tacitus* says, with some Variation of Circumstances ; but he adds, that the Statue which was sent by the People of *Synope*, was placed by *Ptolemy* upon the Promontory of *Racotis*, where a Temple of *Serapis* stood before ; from whence 'tis concluded against *Vossius*, that if there was a Temple of *Serapis* before in the said Place, it was not then the first Time that they began to worship him in *Egypt* ; *Tacitus* himself agrees thereunto by giving the same Testimony as *Clemens Alexandrinus* does, that there stood a Temple of *Serapis* and *Isis* in the same Place where they built one for the new-brought Statue.

Adrian in his Return from *Alexandria* brought to *Rome* the Worship of *Serapis* and *Isis*, who were celebrated Deities among the *Egyptians*, to whom doubtless he promised to erect Altars when he arrived at *Rome* ; In a Medal we have of his, *Serapis* holds out his Hand to him and promises him his Protection ; and *Isis* swears by the Brazen Timbrel, that she would accomplish his Desires.

Macrobius says, the *Egyptians* ever excluded *Saturn* and *Serapis* from their Temples, because they offered no other to them than bloody Sacrifices, to which they had a strange Aversion in all their Religious Worship ; but that after *Alexander's* Death, their King *Ptolemy* forced them to receive those Two Deities in Imitation of the People of *Alexandria* ; the *Egyptians* yielded to Necessity ; but they still retained Marks of their old Aversion, since they would not allow of these new Temples and new Worship, within the Walls of their City : *Pausanias* says, it was King *Ptolemy* that periwaded the *Athenians*, to erect a Temple to *Serapis*, who had a very magnificent one at *Alexandria*, but the most ancient stood at *Mempbis*, into which the Priests themselves never entered, unless it were when they buried the Ox *Apis*.

The God *Serapis* was usually represented by a kind of a Basket upon the Head, which *Macrobius* says, signified the Height of the Sun. *Suidas* and *Rufinus* call it a Bushel or Corn-measure,

because it was believed *Serapis* taught Men the Use of Measures, or because he afforded Men Abundance of Fruit by the Help of the *Nile*, whose Overflowings made *Egypt* fruitful. Some are of Opinion that the Bushel was attributed to this God, in Commemoration of *Joseph*, who saved *Egypt* from Famine, by the Stores of Corn he took care to lay up during the Seven Years Plenty, as the holy Scriptures inform us.

SERPENS, a Serpent, an Animal worshipped by the Heathens ; they kept Serpents in Baskets made of Bullrushes or Ozier Twigs, which they consecrated to *Bacchus*, *Ceres* and *Proserpina* : *Epiphanius* in his first Book *contra Hæreses*, speaks of a sort of Hereticks called *Opbites*, who in their Temples kept a Serpent in a Chest, worshipped and kissed it, and fed it with Bread : The *Egyptians* kept one of them in their Temples, and especially in those of *Serapis* and *Isis* : *Æsculapius*, the God of Physick was worshipped under the Form of a great Serpent, and *Justin Martyr*, who had been a Pagan, upbraiding them with their Superstitions, says, ' You repent next unto those whom you account Gods a Serpent, as a Thing that is very mysterious. *Clemens Alexandrinus* in the Celebration of the *Bacchanalia* says, that those who assisted thereat, placed Serpents round their Bodies, and beinured their Faces with the Blood of the He-goats which were sacrificed to that unclean Deity.

SERVUS, a Slave, one that is brought under his Master's Power whether by Birth or War. The Riches of the *Romans* consisted in Slaves : There were Three Ways of having Slaves, either when they bought them with the Booty, taken from the Enemy, distinct from the Share reserved for the Publick, or of those who took them Prisoners in War, whom they properly called *Municipia*, *quasi manu capta*, taken with ones own Hand, or of Merchants who dealt in them, and sold them in Fairs and Markets. They used Three sorts of Ceremonies in the Sale of them, for they told them either *sub hasta*, *sub coronâ*, or *sub Pileo* : *Sub hasta*, to the highest and last Bidder, by sticking a Spear in the Earth ; *sub coronâ*, when they put a Garland or Crown of Flowers upon their Heads like a Nosegay upon the Ear ; *sub Pileo*, when they put a Cap on their Heads, that Notice might be taken of them, and the Sellers not be obliged to warrant them. They wore a Writing about their Necks, wherein their good and bad Qualities were contain'd, also their State of Health, or Infirmities, their Usefulness and Faults, according to *Aulus Gellius*. *Titulus servorum singulorum ut scriptus fuerat curato ; ita ut intelligi recte possit quid morbi vitique cuique fieret.*

Those who were taken in War and sold, wore Crowns upon their Heads, and thence comes the Phrase, *sub coronis venire*. Those Slaves which

S E R

were brought from beyond Sea to be sold, had their Feet rubbed with Chalk, and so they called them *Cretai*. The Slaves were so entirely subjected to their Masters, that they had Power of Life and Death over them, might kill them and make them suffer all imaginable Torments. In the mean time *Suetonius* gives us an Account of the Edicts of some Emperors, which lessened this Power in Masters over their Slaves, as that of *Claudius*, who ordered that in case Slaves falling sick, came to be forsaken by their Masters in the Isle of *Esculapius*, they were declared free if they recovered; and that of the Emperor *Adrian*, which prohibited Masters to kill their Slaves any more.

Slaves were made free, and obtained their Liberty divers ways: Their Masters many times granted them Freedom, and many enfranchised them, when they had affectionately and faithfully served them; as *Simon* does in *Terence*,

— *Feci è servo ut esses libertus mihi,
Propterea quod serviebas liberaliter.*

They sometimes purchased their Liberty with the Money they saved or got by their Labour, for they had a *Peculium* apart; and this is also justified by *Terence*;

*Quod ille unciatim vix demerso de suo
Suum defraudans genium, comparit miser,
Id illa universum abripier,*

All that which a poor Slave took the Pains to gather Penny by Penny, by sparing it out of his Belly, and from what was allowed him for his daily Sustainance, this Women stole at once. Slaves had formerly Four Bushels of Corn allowed a Month for their Subsistence, of which they were allowed to spare as much as they pleased, and make it their own, and this was called *Peculium*. When the Masters had committed any Crime that was punishable by Law, they granted their Slaves their Liberty, and so made them Citizens of *Rome*, for Fear they should be tortured, and brought Witnesses against them. For it was not lawful to put a *Roman* Citizen upon the Rack: There were some who enfranchised their Slaves out of Covetousness in the Time of the Emperors, that so they might participate of the Prince's Liberality, who bestowed somewhat upon every one of the People; this Freedom was usually granted them before the Prætor at *Rome*, and before the Proconsul in the Provinces with a certain Form of Speech and a Switch called *Vindicta* wherewith they struck them. *Cic. L. 3.* of his *Topicks*, speaks of it in this manner: The *Vindicta* is a small Switch which the Prætor lays upon the Head of the Slave he is about to make free, and pronounces certain Words, which are to be seen in a *Greek Manuscript*, in the *French King's Library*.

S E R

Βινδίκτα ἡ ῥάβδος μεθ' ἧς ὁ ἀρχὼν ἢ ὁ πραιτωρ τὴν τῷ ἐλευθερευμένῳ κεφαλὴν ἐπαιὼν φάσκοντες.

ΦΑΜΕΝ ΤΟΝ ΠΑΡΟΝΤΑ ΑΝΘΡΩΠΙΟΝ ΕΙΝΑΙ ΕΛΕΥΘΕΡΟΝ ΚΑΙ ΠΟΛΙΤΗΝ ΡΩΜΑΙΟΝ.

Vindicta is a Rod with which the Magistrate struck him on the Head, whom he made free, saying, we do declare this Man here present to be free, and a Citizen of *Rome*. *Festus* will have it to be the Master, who taking his Slave by the Hand, said these Words, *Eiunc hominem liberum esse volo*. They also give us an Account of another Form used by the Prætor, who said, *Aio te jure Quiritium liberum esse*; and in pronouncing of the said Words he struck the Slave with a Switch, and gave him a turn round, which was called *Vertigo*, from whence *Perfetus* says,

Una Quiritum vertigo facit.

They also enfranchised Slaves by Will, or upon some sudden and severe War, when they were necessitated to arm their Slaves for the Defence of the Commonwealth: But this Freedom they did not obtain till they had signalized themselves by some considerable Action; this was called *servos ad pileum vocare*: Those who were made free, were called *Liberti*, and their Children *Libertini*: The Slaves were commonly skilled in Arts and Sciences, and they conferred divers Impleys on them, as the Tutoring of Children, &c.

SERVUS AB EPHEMERIDE; a Slave, whose Business it was to consult the *Roman* Calendar, and acquaint his Master with the Days of the *Calends*, *Nones* and *Ides*.

SERVUS AB EPISTOLIS; was one who wrote his Master's Letters, who dictated to him.

SERVUS à MANU, or **AMANUENSIS**, and **SERVUS AD MANUM**; a Slave that was ready to do, and undertake any thing.

SERVUS à PEDIBUS; a Footman or Lacquey, who a foot carried his Master's Orders.

ACTORES SERVI; Stewards of the House.

PROCURATOR SERVUS; he who had the Care of his Master's Business upon him.

CELLARIUS SERVUS; the Butler.

DISPENSATOR SERVUS; the Home-Steward, that buys and pays.

NEGOTIATORES SERVI; those who traded or trafficked.

S E R

NUTRITII SERVI; those whose Business it was to nurse the Children of a Family in their Infancy.

MEDICI SERVI; Slaves who understood and practised Physick, according to *Suetonius* in *Caligula's* Life: *Mittit tibi praxerea unum è servis meis medicum*; I also send you one of my Slaves who is a Physician.

SILENTIARIJ SERVI; those who caused Silence to be kept among the Slaves, as *Seneca* says. *Procopius* tells us, they were in the Emperor's Palaces, to keep every Body silent, and carry themselves with due Respect. They were also the Prince's Confidants; and were called *Ministri ad ea quæ sunt quietis*.

CUBICULARIUS SERVUS; a Slave who was in the Emperor's Chamber, like a *Valet de Chambre*.

VILLICUS SERVUS; a Slave, whose Business it was to look after the Country-houses and Lands of his Master.

ATRIENSIS SERVUS, or *ad Limina custos*; a Slave who kept the *Atrium* or Porch of his Master's House, where stood the Waxen Images of the Ancestors of the Family, and the Moveables: The House-keeper, as *Columella* informs us: *Tum insistere Atrienfibus ut suppellectilem exponant, & ferramenta deterfa nitidantur atque rubigine hberentur*. This was the chiefest of the Slaves.

LECTICARIJ SERVI; Slaves who carry'd their Master's Litter, like unto our Chair-men, *Martianus* says, they were also those who made Litters.

POLLINCTOR SERVUS; a Slave, whose Business it was to wash, anoint and trim the Bodies of the Dead.

CAPSARIJ SERVI; Slaves, who at the Baths looked after the Cloaths of those who bathed themselves; they were also Slaves who waited upon Persons of Qualities Children, when they went to the Schools, and carried their Books; as likewise those who were Merchants, and Bankers Cash-keepers; and again, such as made Desks and Chests to keep Money in: They were also called *Arcarii Servi*.

SACULARIJ SERVI; Slaves who could convey Money out of a Bag by their Slight and Dexterity, of whom *Ulpian* speaks.

VESTISPICI; Slaves who looked after their Masters Cloaths: They were also called *Servi à veste* and *ad vestem*; as may be seen by these ancient Interdictions:

CATULINO ET APRO. COSS.
DULCISSIMÆ. MEMORIÆ.

EJUS. VALENS. AUG. LIB. PHE-
DIANUS. A VESTE. BEN.
MER. FECIT.

S E R

And this other,

T. STATILIUS. MALCHIO.
AD VESTEM.

EMISSARIJ SERVI; Procurers, Horse-Couriers, or others who endeavoured to injure and trick every Body.

NOMINCLATORES SERVI, or **NOMENCULATORI S**; Slaves who accompanied their Masters, and told them the Names of those that passed by, when they put in for some great Office in the Commonwealth.

CALCULATORES SERVI; those who made use of small Stones to reckon by, instead of Counters.

LIBRARIJ SERVI; Slaves who transcribed Books by way of Abbreviations.

TABELLARIUS SERVUS; he that carries his Master's Letters.

CALATORES SERVI; those Slaves who called the Assemblies of the People together by *Curie* and *Centurie*, or the other Assemblies of the Priests and Pontiffs.

ANTE-AMBULONES SERVI; Slaves who went before their Masters to make way for them to go along.

SALUTIGERULI SERVI; Slaves who came to complement their Masters Friends in their Names.

CURSORES SERVI; Couriers who ran to carry News.

TOPIARIJ SERVI; those who pruned the Flower-Garden, Orchard, &c. and formed them into the Shapes of divers Animals.

VIRIDIARIJ SERVI; were those who looked after Orchards and Bowling-Greens.

PASTORES SERVI; Shepherds.

SALTUARIJ SERVI; Wood-Wards, or Foresters.

VENATORES; Hunters.

AUCUPES SERVI; Fowlers or Falconers.

VESTIGATORES; those who hunted Beasts by their track.

DIATARIJ SERVI; those who were to look after the Halls, wherein they eat in Summer-time.

AQUARIJ SERVI; Water-Carriers.

ANALECTÆ; Slaves, whose Business it was to gather up what fell down at a Feast, and to sweep the Floor and Hall where they eat.

POCILLATORES, or **AD CYATHOS SERVI**; Cup-bearers, or those who served with Drink.

PRÆGUSTATOR SERVUS; he that tasted the Wine as he served his Master.

S E S

OBSONATORES; those who bought Provision for the Family.

STRUCTORES SERVI; those who waited at Table, and set the Dishes in order.

VOCATORES; those who went to invite Persons to Dinner.

ADMISSIONALES; those that introduced Persons into the Emperor's Presence.

PISTORES and **MOLITORES**; those that pounded Corn to make Meal of it, before Mills were invented.

OSTIARII and **JANITORES**; Porters who attended at the Gate, to open and shut it.

SCOPARII; Sweepers, who were to clean the Privies, and Close-stools.

PENICULI; those who were to clean the Table with a Sponge.

FORNACATOR; was he that kindled the Furnace of their Baths.

BALNEATORES; Bathers; and **UNCTORES** were those who with perfumed Oil anointed the Bodies of those who were bathed.

SESTERTIUS; the Ancients marked their *Sesterces* with these Two Letters *H. S.* the *Sestertius* was a Piece of Silver Money, worth about the 4th part of a *Roman Denarius*; and an *English Money 1 d.* For the *Romans* having for a long time made use of Brass Money, which they called *As*, *quasi Aes*, or *Libra* and *Pondo*, because it weighed a Pound, begun at last with the *Denarius* to coin Silver Money, in the Year of *Rome* 585. This *Denarius* was marked with an *X*, because it was worth Ten *Aesses*, and divided into two *Quinarii*, marked with an *V*, because each of them was worth five *Aesses*; and the *Quinarius* was again divided into two *Sesterces*, marked *L. S.*, because they were each of them worth two *Aesses*: But the Transcribers at last for their own Convenience have given us an *H* for the two *L. S.*, which signified Pounds, and always retained the *S*, which is *Half*; inasmuch that *Sestertius* is put for *Semistertius*, two and an half; as if one should say an half taken from three; inasmuch that the *Greek* say, *τρίτον ημίταλον*, *Tertium semitaleum*, for two Talents and an half. It may be asked whether the two sorts of *Sestertii*, viz. the greater or lesser must be distinguished.

There are Two Opinions concerning this Point, one is *Budeus*'s, and the most received of the two, who distinguishes the *Sestertii* into two sorts, viz. the lesser called *Sestertius*, which, as we have said, was a little piece of Silver Money, worth two *Aesses* and an half; and the greater called *Sestertium* in the Neuter Gender, which was a Word relating to Accounts, and imported a thousand small *Sesterti*: The other Opinion is that of *Agricola*, who says, that the Word *Sestertium* is the same as *Sestertius*, inasmuch that

S E S

Sestertii Deni and *Sestertia Deni*, were the same thing: But the Difference, says he, consists in the Way of Reckoning; for when you find *Dena Sestertium* for *Sestertium* in the Genitive Case, *Milia* is understood; and the Transcribers, adds he, not understanding this Sense, have put *Sestertia* instead of *Sestertium*, when they saw the Mark of the *Sestertius*, as you have it in this Example of *Cicero* against *Verres*, *H. S. Ducenta & quinquaginta*. But whether upon these Occasions we read *Sestertium ducenta*, with *milia* understood, or *Sestertia ducenta*, as taking the Word *Sestertium* in the Neuter Gender for a thousand small *Sesterti*; there is no Body but must be satisfied in the main, that it always comes to the same Number.

The only Difficulty that remains, consists in an Objection that may be made concerning the Force of these Words *Sestertius* and *Sestertium*, which being Adjectives, as well as *Semistertius* and *Semistertium*, require a Substantive: For this Substantive can be no other than *Affis nummus*, for *Sestertius*, (two *Affes* and an half) and *Affis pondo* for *Sestertium*: As *Malculine*, and *Pondo* Neuter, being the same with the *Romans*, for the *As* was a Pound weight. I know *Schoppius* answers, that *Mina pondo* is understood with *Sestertium*, inasmuch that the great *Sestertius*, may in respect to the *Grecian Mina* be the lesser one in regard to the *Roman As*: But is there any likelihood that the *Romans* should invent Money, that had no other Foundation for it than that of the *Greeks*, and not that which was peculiar to themselves? To which we may add, if it were so, the *Mina* must of necessity answer exactly to the *Roman Pound*, or the *Drachma* to the *Denarius*; to the End, that as the *Mina* was worth 100 *Drachma*'s, this also must be worth 100 *Denarii*, that is, 1000 *Affes*, in the same manner as the great *Sestertium* is worth 1000 lesser ones: But this we can never be sure of; at least will *Agricola*, *Manucius*, *Andreas Scorus*, and *Capella* do not in the least agree about it. But whereas we find in Historians, that the *Greeks* use the Word *Drachma*, or the *Latins* that of *Denarius*; that, says *Manucius*, comes to pass, because they had not a more proper and nearer Word to express themselves by; or else because the Emperors of latter Times, did really reduce the *Denarius* to be of the same Weight with the *Drachma*, that is, to a matter of eight to the Ounce; whereas formerly 'tis certain from the Testimonies of *Pliny* and *Livy*, it was heavier, viz. of them only at first, and afterwards seven going to the Ounce. Hence its manifest, that what has given way to *Budeus* his Opinion, whether in respect to the great *Sestertium*, or in Comparison of the *Denarius* with the *Drachma*, was no more than because it was found to be the most easy, and came first to obtain. And, indeed, if we do but consider what *Sanctius* says, that

S E S

that of old almost all Nouns ending in *us* ended also in *um*, with the same Signification; and that besides this, the Expressions of the *Romans* were always concise, insomuch that there was nothing so common amongst them as the Figure *Ellipsis*, whereby they did not speak so little as two Words together, but somewhat was understood, and whereby they also regulated their other Terms of Accompts; we shall find *Agricola's* Opinion is much better grounded than the others, which either came from the Ignorance of the Transcribers, who upon a thousand Occasions have corrupted those Words, that were written with single Letters, or by way of Abridgment; or from the Error of those, who not observing that *Sestertium* was the Genitive Case, and put for *Sestertiorum*, have taken it to be the Accusative or Nominative of the Neuter Gender.

If with *H. S.* the Mark of a *Sestertium* we find a Noun of Number which is declined, and is of the Masculine Gender: It denotes the Sum it simply expresses and no more: For Example, *H. S. deni* signifies Ten small *Sestertices*; if it be of the Neuter Gender, as *H. S. dena*, denotes 1000 small *Sestertices*; so that whether you read *Sestertia dena*, according to *Budeus*, or *Sestertium dena*, according to *Agricola*, *H. S. dena* signifies 10000 small *Sestertices*. But if with *H. S.* the Mark of a *Sestertius*, you find an indeclinable Noun of Number, or one that in the declining of it may be taken for Masculine and Neuter; you cannot find out the Signification of it but by the Consequence, Subject and Sense: Thus when *Cicero*, *L. 5. contra Verrem*, said, *Ad singula medimna multi H. S. duorum, multi H. S. quinque accessionem cogebantur dare*, you cannot judge but by what follows what Sum he means; for his Expression may suit with simple Numbers and with 1000, but the Consequence discovers that he speaks only of single *Sestertices*, for should they be taken for Thousands, the same would be ridiculous for that Occasion. Care must be had to observe that the Words *Sestertius* or *nummus* signify oftentimes the same thing; insomuch that *mille nummum*, *mille Sestertium*, or *mille nummum Sestertium* may be indifferently used for one another; but there are various Opinions concerning the Reason that is given for this Construction and these Expressions; for to say nothing of that of *Nonius* and some of the Ancients, who thought without any Grounds, that these Genitives *nummum* and *Sestertium* (put by a Syncope for *nummorum* and *Sestertiorum*) were Accusatives, they usually take the Word *mille* for a Noun Substantive, that governs the Genitive *nummum* and *Sestertium*; however, if we believe *Sciopius*, *Mille* is ever an Adjective, as well as other Nouns of Number, and therefore we must suppose a Nominative Case of which this Genitive is governed:

S E V

This Author in his 14th Letter endeavours to prove, that the Word *Res* or *Negotium* must be understood so as when *Juvenal* says,

Quantum quisque sua nummorum possidet arca,

Here *quantum* being an Adjective must necessarily suppose *Negotium* understood, insomuch that if we should say, *Res* or *Negotium mille nummorum*, the Syntax would be plain and very regular, but if it should be said, *Mille nummorum est in arca*; the same will be figurative and the Word *Res* still understood, which will govern the Genitive *mille nummorum* (which are the Adjective and the Substantive.) But *Res mille nummorum* is the same thing as *mille nummi*, just as *Phædrus* says, *Res cibi for cibis*.

Where we meet with *Sestertium decies numeratum esse* in *Cicero*, 'tis a *Syllepsis numeri*, where *numeratum*, which refers to *negotium*, is put for *Numerata* which should have been so express'd, as 'tis indeed in some Editions, because they suppose *centena millia* understood: Again, *An accepto centies Sestertium fecerit*, in *Velleius Paterculus*, is put for *acceptis centies centenis millibus Sestertiis*; farther, you have in *Plautus*, *Trapezina mille Drachmarum sunt redditæ*, put for *res mille Drachmarum est redditæ*: But as the Ancients used *decies Sestertium*, or *decies centena millia Sestertium*, so they also said, *decies æris*, for *decies centena millia æris*. Authors often omit the Word *Sestertium* by an Ellipsis, as *Suetonius* does in *Cæsar's* Life; *Promissumque jus annulorum cum millibus C C C C distulit*; and the same he does in *Vespasian's* Life, *Primus de fisco Latinis Græcisque Rhetoribus annua centena constituit*, that is, *centena millia Sestertium*.

The *Roman As* was worth 3 Farthings of our Money; the *Roman Denarius* 10 *As*'s being 7 Pence of *English*; the little *Sestertius* 1d. ob. 4d. q. but the great *Sestertium* contains 1000 *Sestertices*, which in our Money is 7 l. 16 s. 3 d. and in *Latin* they use *unum Sestertium*, *duo Sesterti*, &c.

SEVA, a Knife used at Sacrifices wherewith they cut the Throat of the Victims.

SEVERUS, a *Roman* Emperor, born in *Africa*, and of a fierce and cruel Disposition, he was cruel to the highest Degree against his Competitors to the Empire, the Nobility, and those who sided with his Enemies; he grossly abused the famous City *Bizantium*, and subjected it to *Heraclæa*, because she took the Part of *Pescennius Niger*; he also used the City of *Lyons* after an inhumane manner, putting it to Fire and Sword, because she stuck to the Interest of *Albinus*. He is commended for his Sobriety, Frugality and Modesty in Apparel, which were Vertues common enough in *Africa*: He was courageous, valiant, indefatigable, and very useful to the Commonwealth, insomuch that the Senate

S I B

Senate being sensible both of the good and bad Qualities of this Prince, thought it might have redounded to the Benefit of the Empire, either that he had never been born, or never died.

SEXAGENARIUM DE PONTE DEJICERE: It signified to deprive an old Man of 60 Years of Age, of his Right to give his Vote in the Elections made at *Rome*; because the People went over a little Bridge in order to throw their Ballot into an Urn, for the chusing of Magistrates; and old Men of sixty were put by.

SEXTANS; the *Romans* divided their *As*, which was a Pound of Brass into 12 Ounces: The Ounce was called *uncia*, from the Word *unum*; and 2 Ounces *sextans*, being the sixth part of 12 Ounces, which made the *As* or Pound: It was also a Measure which contained 2 Ounces of Liquor:

Sextantes, Calliste, duos infunde Falerni:

Fill me two *Sextans*, or 2 Ounces of *Falernian* Wine.

SEXTARIUS; a Measure which held 24 Ounces of Wine, but according to Weight contained no more than a Pound and 8 Ounces; it held about a Pint *English* Measure.

SEXTILIS; the Month of *August*, or sixth in the Year, if you begin it as the *Romans* did with *March*, and the 8th, to reckon as we do: This Month was under the Protection of *Ceres*, and had several Feasts in it. See *Calendarium*.

SI VOBIS VIDETUR, DISCEDITE, QUIRITES; Citizens, if you please, you may depart: It was an ancient Form of Speech among the *Romans*, for dismissing the Assembly of the People.

SI SCIENS FALLO, ME DIESPITER SALVA URBE ARCEQUE, BONISEJICIAT, UTIEGO HUNC LAPIDEM. If I have not an Intention to observe this Treaty and Alliance, may *Jupiter* throw me out of my Estate, with as much Violence as I do this Stone, without any Harm done to the City. It was the Form of an Oath used at the making of Treaties and Alliances, which imported an Imprecation against him who did not act sincerely in the said Treaty; for 'twas a Custom to throw a Stone at the Victim, and to wish the Gods served them so, if they used any Cheat or Deceit in the Matter.

SIBYLLÆ; the *Sibylls*, Virgin-Prophefies so called from *σῖβς*, which in the *Laconic* Tongue was the Genitive of the Word *Zeus*, and from *βῆλ* *Deliberation*: Others derive it from the *Hebrew* *Kabel* and *Kabala*. Authors differ about the Number of the *Sibylls*, and concerning the Places where they uttered their Predictions: *Martianus Capella* reckons but two *Sibylls*, viz.

S I B

Erophile of *Troy*, the Daughter of the *Marpeffus* whom he confounds with the *Phrygian* and *Cumæan Sibylls*; and *Symachia* born at *Erythraæ*, a City of the Lower *Asia*, who came to *Cumæ*, and there pronounced Oracles. *Pliny*, L. 3. 4. C. 5. speaks of Three Statues of the *Sibylls* at *Rome*, near the *Rostræ*, one erected by *Pacuvius Taurus*, the *Aidæ* of the People; and the other two by *Messala*, whom *Solinus* calls *Sibyllæ Cumææ, Delphicæ* and *Erythraæ*. *Elian* L. 12. *Hist.* makes them to be Four, viz. Those of *Erythraæ*, *Samos*, *Egypt* and *Sardis*, some have increased their Number even to Ten, as *Varro* does in his Six Books concerning Divine Things, dedicated to *Julius Cæsar*, the *Pontifex Maximus*. The *Persian Sibyll*, of whom *Nicanor* speaks, was born according to *Suidas* at *Noæ*, a City near the Red-Sea, which they would have to be fame as the *Chaldean* and *Hebrew Sibyll*, properly called *Sambetha*, who foretold divers Things concerning the *Messias*, his Birth, Life, Circumstances of his Death, and second Coming. The *Libyan Sibyll*, of whom *Euripides* the Poet speaks in his Prologue to *Lamia*, who was the Daughter of *Jupiter* and *Lamia*, *Neptune's* Daughter, as *Paulanias* writes in his *Phocica*: The *Grecians*, says he, make her to be the Daughter of *Jupiter* and *Lamia*, *Neptune's* Daughter; the first of Womankind that delivered Oracles, and was called *Sibylla* by the *Lybiens*: She spent a great part of her Life in the Isle of *Samos*, at *Claros*, a City of the *Colophonians*, at *Delos* and *Delphi*; she died in *Troas*. The *Sibyll* of *Delphi*, of whom *Crysippus* makes mention in his Book of Divination. *Diodorus*, L. 4. C. 6. calls her *Daphne*, the Daughter of *Tirechas*, whom the *Argians*, after the Destruction of *Thebes*, sent to *Delphi*, where she delivered Oracles, being inspired by *Apollo*, and sat upon the *Tripod*. *Virgil*, L. 6. *Æn.* speaks of her, where he introduces *Æneas* entering into the *Sibyll's* Cave, and praying to unfold unto him the Will of the Gods *viva voce*, and not as she sometimes did upon the Leaves of Trees, which the Wind carried thither, and promising withal to build a magnificent Temple for *Apollo*, and to recommend his Oracles to his Posterity. *Sibylla Cumæa*, which was born at *Cumæ* in *Ionia*. *Lactantius* says, 'twas she that carried the Nine Books to *Tarquinius Priscus*. *Sibylla Erythraæ*, *Apollodorus* will have her to be his Fellow-Citizen, and that when the *Grecians* went to the Siege of *Troy*, she prophesied to them, that they should take it: *Eusebius* Places her above 450 Years after the Siege of *Troy*, in the Reign of *Romulus*. *Strabo* speaks of several *Sibylls* of the same Name, one before and another after the Time of *Alexander*, whose Name was *Albenus*: *Lactantius* makes *Babylon* to be the Place of her Nativity, and calls her *Erythraæ*, because she was born in the Country of the *Erythraens*, in a Place called *Bata*, where the

SIB

the City *Erythræa* was afterwards built: There are some Authors who make *Sardis* to be the Place of her Birth, others *Sicily*; some again, *Rhodes*, *Lybia* and *Samos*. She composed Odes and Oracles, and invented a kind of a Triangular *Lyre*; she is the most famous of all the *Sibylls*. The Senate sent to *Erythræa* for the Verses, and they were laid up in the Capitol. The *Sibyll* of *Samos*, of which mention is made in the *Samian Annals*; her Name was *Pitbo*.

The *Cumæan Sibyll*, or she of *Cumæ* in *Italy*, of whom *Virgil* speaks;

Hæc ubi delatus Cumæam accesseris urbem.

And again in *Eclogue 4*.

Ultima Cumæi venit jam cæminis ætas.

And *Ovid de Fastis*,

Cumæam veteres consuluisse animum.

The *Sibyll* of *Helleſpont*, born at *Troy*, that lived in *Solon* and *Cyrus* his Time. The *Phrygian Sibyll*, that prophesied at *Ancyra*. The *Sibylla Tiburtina*, or of *Tibur*, a Country Five or Six Leagues from *Rome*, upon the River *Anio*.

These are the Names of the Ten *Sibylls* spoken of by *Varro*; besides which, there were also the *Sibyll* of *Colophon*, whose Name was *Lampisfa*, the Daughter of the Prophet *Colchus*; also she of *Thessaly*, called *Munthi*, the Daughter of *Ireſias* of *Thebes*, and *Cissandra*, King *Priamus* his Daughter.

SIBYLLINI LIBRI; the *Sibylls* Books, wherein the Predictions of the *Sibylls* were written; these Books were had in ſo great Authority among the *Romans*, that they did nothing of moment, either in Peace or War, without first consulting of them: They committed them to the Custody of two Persons of the *Patrician* Order, who were called *Duumviri ſacrorum*, who had leave to consult them by an Order of the Senate. *Tarquin*, who was the first that instituted this *Sacerdotal* Office, threw one of the Keepers of these Books, whose Name was *M. Attilius*, into the Sea, ſowed up in a Leather-bag, because he had given a Copy of them to *Petronius Sabinus*; and this sort of Punishment was afterwards appointed for *Parricides*. This Priesthood was exercised by Two Persons only till the Year 384, when they were increased to the Number of Ten, half of them *Patricians*, and the other half *Plebeians*; and *Sylla* made them Fifteen; and at last they amounted to Sixty, but still retained the Name of *Quindecimviri*.

These Books of the *Sibylls* were preserved entire above 450 Years, till the War with the *Mars*, in a Vault of the Capitol, shut up in a

SIL

Stone-Trough: They were burnt with the Capitol in the Year 670. The Senate Seven Years after sent Deputies to all the Cities of *Aſia* and *Italy*, to collect and transcribe the Verses of the *Sibylls* that might be yet in being. *Tacitus* also relates, that *Augustus* finding the Verses and Predictions of these *Sibylls* passed through the Hands of several Persons, ordered an exact Search to be made for them at *Samos*, *Erythræa*, *Troy*, in *Africa*, and throughout the Colonies of *Italy*, and to put them into the Hands of the respective Governours, that so by the Advice of the *Quindecimviri*, they might retain those that were Genuine, and reject the rest; and this is also witnessed by *Suetonius*.

SIGILLARIA: Feasts celebrated after the *Samnalia*, wherein they offered little Statues of Gold, Silver, and other Metals to *Saturn*, instead of Men which before were sacrificed to him: *Hercules* changed this cruel Custom, by giving a favourable Interpretation to the Oracle.

SIGNA, *Roman* Ensigns, whereof there were different sorts, on some of them the Image of the Emperor was represented, and they that carried them were called *Imaginiferi*; others had an Hand stretched out as a Symbol of Concord, and these Ensign-bearers were called *Signiferi*; some had a Silver-Eagle which made those that carried them be called *Aquiliferi*, Eagle-bearers; others had a Dragon with a Silver-head, and the rest of his Body of Taffety, which was blown by the Wind as if he were a real Dragon, and these Dragon-bearers were named *Dracônarii*; lastly, the Emperor's Ensign was called *Labrum* which they carried out when he went into the Field: It was of a Purple Colour beset with Gold Fringe, and adorned with precious Stones: All these Ensigns were sustained by a Halpique sharp at the end that it might the more easily be fixed in the Ground: Those who carried the *Labrum* were called *Labariferi*.

SIGNUM PUGNÆ; the Signal of Battle; it was a Coat of Arms of a Purple Colour, set upon the General's Pavilion.

SILENTIUM; the God of Silence; who was represented with his Finger in his Mouth: *Ammianus Marcellinus* says, they also worshipped this God of Silence, *Silentii quoque colitur numen*. The *Egyptians* called him *Hypocrates*, and made him to be the Son of *Osiris* and *Iſis*. *Ausonius* calls him *Sigaleon*, *An tua Sigaleon Agyptius oscula figet*: The Name comes from *σῆμα* *silere*: The *Angerona* of the *Romans* was also a Goddess of Silence, and her Mouth was sealed up.

SILENUS, a *Phrygian* living in the Reign of *Midæus*, who, as *Tertullian* says, gave him his great Ears: *Silenum Phrygem, cui a pistoribus perduſto, ingentes aures suas tradidit*: It's also likely he might have been one of the Princes of *Caria*, who

S I L

who was famous for his Wisdom and Learning: *Diodorus Siculus* speaks of him in this manner: *Primum enim omnium Nyse aiunt imperasse Silenum, cujus genus ignoratur ob temporis longinquitatem*: The Fable of *Midas* his lending him his long Ears only denoted the great Knowledge he had in all Things, *Cicero* in his *Questiones Tusculanae*, says, that *Midas* having seized upon the Person of *Silenus*, he paid his Ransom, and bought his Liberty with this excellent Sentence; 'That it was best not to be born, but the second Degree of Happiness to die betimes. And now we may believe, that the Drunkenness in which *Midas* surprized *Silenus*, was a mysterious Drunkenness of superabounding Wisdom: So *Bochart* following the Step of *Justin Martyr*, thinks, that the Name and Fable of *Silenus*, imported the Prophecy of *Jacob* under a Disguise, when he promised the *Messias* to *Judah*. *Bochart* will have the Name of *Silenus* to come from *Silo*, which is the *Messias* Name in the said Prophecy: And whereas *Diodorus Siculus* makes *Silenus* to be the Director of *Bacchus* his Studies and his Guide, this is because the Doctrine of the *Messias* in the same Prophecy ought to be admired and attended to by all Nations; again, the Poets making *Silenus* to ride upon an Ass, to be tied to *Bacchus*, with their seeming to drown him in Wine tend only to express these Words of the Prophecy concerning the *Messias*; *Ligans ad vinam pulum suum, & ad vitem asinam suam. Lavabit in vino stolam suam, & in sanguine uxoris pulum suum. pulchiores sunt oculi ejus vino*. *Diodorus Siculus* made *Silenus* to be *Bacchus* his Master, in respect to the Whole of his Education and Exercises. *Virgil* makes *Silenus* make a very serious and learned Discourse concerning the Creation of the World, when he was scarce recovered out of his Drunkenness. *Pausanias* says, they shew'd the Stone in *Attica* where *Silenus* rested, when he accompanied *Bacchus* thither; that in short, they gave *Silenus* his Name to all the *Satyrs* when they begin to grow a little old. They used to represent *Silenus* with a bald Pate, large Forehead, and flat Nose, which denoted the Phyllognomy of a Man given to Wine and incontinent, as *Silenus* was said to be: He was also known by a Pot which he carried in one Hand, and a Basket of Fruits in the other. *Pausanias* says, *Silenus* had Temples built him, wherein Drunkenness presented him with a Cup full of Wine.

SILVANUS; the God of Fields and Cattle, whom they were wont to represent with his Right Hand stretched out, and holding a Cypress-branch in his Left, or that of some other Tree; he was crowned with the Leaves of Trees, because he was more especially worshipped in the Country; *Horace* calls him the God of Bounds, as well as *Mercury*,

S I R

*Et te pater
Sylvane, tutor finum.*

See *Sylvanus*.

SIMPULUM; a Vessel with a long Handle, and made like a Cruet: In some Editions of *Juvenal* we read *Simpuvium*.

SIMONIDES; a Lyric Poet of the Isle of *Ceos*: Being at Supper with *Scopas* the Statuary, he was told there were two young Men (who were *Cyflor* and *Pollux*) that wanted to speak with him; and as soon as he was gone out of Doors, the Houle fell and crashed the Guests to pieces. *Pl. A. L. A. Fab. 22.*

SIRENES; *Syræns*; the Pagans feigned they were sea-monsters, with Womens Faces and Fishes Tails. They were thought to be the Three Daughters of the River *Achelous*, whose Names were *Parthenope*, *Ligea* and *Leucolia*, dwelling upon the Shoar of *Sicily*, they sung admirably well, and threw themselves into the Sea for having been flighted by *Ulysses*, or Grief for the Loss of *Protophina* their Companion; but the Gods transformed them into those Monsters, who drew Passengers to the Rocks, where they lost their Lives, and were devoured by them. The *Syræns*, of whom *Homer* in his *Odyssey* makes so long a Discourse, had in all appearance no other Foundation, than the Likeness there is between the *Tritons* and Women. People have experienced in their Course of Sailing, that there are some Sea-thoats and Promontories, where the Winds by the various Reverberations they make there, cause a kind of Harmony, that surprizes and stops Passengers: This, perhaps, was the Ground of the *Syræns* Song, and was the Cause of giving the Name of *Syræns* to these Rocks.

The *Syræns* are undoubtedly an Invention of the *Phœnicians*; they were Three Female Musicians, half Birds and half Virgins, of whom *Servius* gives this Description: *Syrænes secundum fabulam tres, in parte virgines fuerunt, in parte volucres; Acheloi fluminis & Calliopis Musæ filiae. Harum una voce, altera tibis, altera lyrà canebat: & primò juxta Pelorona, post in Capreis insulâ habitabant*, *Æn. L. 5.* Near unto the Isle of *Caprea* stood the Isles called *Sirenusse*, the City and Promontory of *Sorrento*, where there was a Temple dedicated to the *Syræns*, according to *Strabo*; lastly, the City of *Naples*, where stood the Funeral Monument of *Parthenope*, one of the *Syræns*. Tho' the *Syræns* by these Authorities, and divers Testimonies of the Poets, seem to be confined either to *Sicily*, or the Coasts of *Italy*; yet 'tis very certain their Name is *Hebrew*, *Sir*, *Sirum*, *Cantium*, *Cantica*, and that they were the *Phœnicians* who peopled these Islands and Sea Coasts, that left there some footsteps of their

Language.

Language, as they did also of their History and Religion.

SISTRUM; an Instrument of the Goddess *Isis*, adored by a particular sort of Worship in *Egypt*: The Form of it was Oval, like a Racket with three Sticks, which crossed the Breadth thereof, and moved freely, that so they might thereby make a Sound, which the Ancients found very melodious: One of these *Sistra* made all of Copper is to be seen in the Library of *Genesieve* at *Paris*; it was the usual Mettal they were made of, as *Apuleius* informs us, who gives a Description of it. Several Authors have spoke of this *Sistrum*, and *Jerom Bosius* among others, who has writ a Treatise on Purpose, entituled, *Isticus de Sistro*.

SISYPHUS; the Son of *Æolus*, a famous Robber, slain by *Ihesus*: The Poets feigned that he rolled up a great Mill-stone in Hell to the Top of a Mountain, from whence it presently fell down again, and oblig'd him to begin again, and so eternally perpetuated his Punishment.

SITICENES; were those who sounded upon a kind of a Trumpet that had a very sorrowful and mournful Tone, at the Burying of the ancient *Romans*.

SOCCUS and **SOCCULUS**; a sort of Shooe used by the *Greeks*, the same was also in use among the *Roman Ladies*: It was a kind of Covering for the Feet among the Ancients who came upon the Theater, to represent Comedies, and was opposed to the *Cothurnus*, which was a kind of Shooe or Busk in acting Tragedies.

SOCRATES; a Philosopher of *Athens*, who by the Oracle of *Apollo*, was called the wisest Man in *Greece*. This Philosopher applied himself very much to Morality; but being accused by divers Persons of having spoke ill concerning the Gods, he was sentenced to poison himself, which he did with Hemlock.

SOL; the Sun. *Macrobius* endeavours to shew, that all the Deities of the Poets were only the Sun under a Disguise, which being the Ruler of the other Stars, whose Influences reached unto all this lower World, it is by Consequence the Governour of the Universe. The Poets agree, that *Apollo* is the Sun: In short, *Apollo's* Name being composed of the Negative Particle, and πολλὰς *multas*, it bears the same Signification as *Sol* or *Solus*; and this *Macrobius* says, whereunto he adds, that *Plato* gave it another *Greek* Etymology, tending to the same purpose: *Plato Solem Ἀπύλλωνα, cognominatum scribit, ἀπὸ τοῦ αἵ πάλλειν τὰς ἀκτίνας, ἃ ἰατρίᾳ radiarum*. The same Author says, that as for *Apollo's* being called ἰατρεὺς, *Medicus*, a Physician; the Reason is, because the Sun is the Preserver of Health: But as 'tis sometimes also the Cause of

Diseases, it has likewise been called πῦρ, *Destroyer*, ἀπὸ τοῦ πᾶειν, *à feriendo*. They have called the Sun *Delius*, quòd illuminando omnia clara δῆλα demonstrat. The Name of φοῖβος has been given it, ἀπὸ τοῦ φοῖβαν βία, quod vi fertur: As also *Phaneta*, ἀπὸ τοῦ φαίνειν; and πύδιος, ἀπὸ τοῦ πύδεν, because of the Corruption which always proceeds from Heat, or from the Serpent *Pythion*; for the Fable says, that *Larona* being brought to Bed of *Apollo* and *Diana*, *Juno* sent a Serpent to devour them in the Cradle, but *Apollo*, as little as he was, killed her with his Arrows. Now the natural Signification of this Fable is, that the Sun and Moon being come out of the *Chios*, the Earth remaining yet moist produced Serpents, or rather thick Vapours, wherewith *Juno*, that is, the Air, would darken the Light of the Sun and Moon, but the Force of the Sun-beams did at length dissipate these Fogs.

The Sun is also the same as *Bacchus*, or *Liber*, according to *Macrobius*; he says that the Sun in their mysterious Prayers was called *Apollo*, while it continued in the upper Hemisphere, or during Day-light, and that they called it *Liber Pater*, in the Night, when it ran thro' the lower Hemisphere. *Orpheus* calls it αὐτοδιδόνος, πάντα. The Name of *Dionysius* comes from διὸς νῆς, according to *Macrobius*, quia solem mundi mentem esse dixerunt: Others deduce the Name ἀπὸ τοῦ περιεῖσθαι καὶ περιεῖσθαι, quòd circumferatur in ambitum. *Macrobius* pretends that it was to the Sun, the Oracle of *Apollo* gave the Name of ἰάω, saying he was the greatest of all the Goods: φραζέω τὸν πάντων ὑπὸν ἔμμεν ἰάω.

The said *Macrobius* endeavours also to prove that *Mars* is the same as the Sun, because 'tis the same Principle of Martial Heat and Fire that inflames Mens Hearts and animates them to fight. *Mercury* also according to the said Author is the Sun or *Apollo*, and this is the Reason why they represent *Mercury* with Wings to intimate the swift Course of the Sun.

Apollo presides over the Quire of Muses, and *Mercury* is the Father of Eloquence and polite Learning, the Sun is the Soul and Understanding of the World, and this agrees with *Mercury* whose Name is derived ἀπὸ τοῦ ἐρμηνεύειν, *ab interpretando*.

Mercury is the Messenger of the Gods, being often sent by the Cœlestial to the Infernal Deities: because the Sun by Turns passes through the Superior and the Inferior Signs: *Mercury* slew *Argus*, who had 100 Eyes to watch so that was transformed into a Cow; that is, the Sun eclipses the Light of the Stars and the Heavens by its Presence, these Stars during the Night having been as so many Eyes, to watch over

S O L

over and observe the Earth, which the *Egyptians* represented under the Symbol of a Cow. Lastly, The *Caduceus* of *Mercury* compos'd of Two Serpents tied together and kissing each other, signifies the Four Gods that preside over Mens Nativities, viz. the Sun, Moon, Love and Necessity; the Two Serpents are the Sun and Moon, the Knot is Necessity, and their kissing imports a Dove.

Again, the Sun is *Asculapius*, which imports nothing else but the wholesome Influences of the Body of the Sun, and hence it is that they have made him to be *Apollo's* Son, the Father of Physick and Health: They also place at the Feet of these Statues the Image of a Serpent that grows young by casting off her old Skin, as the Sun annually re assumes Vigor and as is were a fresh Youth in the Spring. They make *Asculapius* to preside over Divinations as well as *Apollo*, because 'tis requisite a Physician should foresee many Things to come.

Hercules was also confounded with the Sun, not *Hercules* of *Thebes*, but he of *Egypt*, who was the ancientest of all of them, and was Sun it self, to whom they owed the Victory obtained over the Giants; for 'twas this Sun that had the Power and Virtue of the Heavens, that slew those Sons of the Earth who rose up in Arms against the Gods. Farther; the Sun is the *Serapis* or *Osiris* of the ancient *Egyptians*, on whose Head they represent'd the Head of a Lion, Dog or Wolf, to denote the Three Parts of Time, viz. the Times present, past and to come: The Lion and the Wolf intimated the Time present and past, because of their Swiftnes, and the Dog by his bawnings signified the vain Hopes Men entertain concerning Futurity. Tho the Sun also is *Adonis*, who while in the fix Superior Signs of the Summer continues with *Venus*, that is, with this Hemisphere of the Earth wherein we dwell, and for the other six inferior Signs of the Winter, stays with *Proserpina*, that is, our Antipodes: The *Egyptians* also took *Apollo* and *Horus* for the Sun, from whence the Four and Twenty Hours of the Day and the Four Seasons of the Year assumed their Names.

Jupiter Ammon in like manner is taken for the setting Sun by the *Lybians*, and that is the Reason why they represent him with Rams-horns, which denote the Beams of the Sun.

It need no longer to be doubted but that the Sun is *Jupiter* himself, that 'tis the Opinion of *Homer*, when he says, that *Jupiter* went to *Oceanus* his House in *Ethiopia* to a feast, where all the Gods followed him, and that he returned to Heaven Twelve Days after: For the Ocean of the Western *Ethiopians* is the Place where the Sun sets, and whither he is followed by all the Stars, who set there also, and find Aliment to allay their Eternal Fires, without returning to the Place from whence they parted under Twel-

S O L

ve Hours, or till after they have run through the Twelve Houses or Signs of the *Zodiac*. *Macrobius* farther adds, that the *Assyrians* worshipp'd *Jupiter*, as being but the same Deity with the Sun, and they called him *Jupiter Heliopolitanus*, because he was chiefly worshipp'd in the City of *Heliopolis* in *Assyria*. Lastly, *Macrobius* says, that the *Assyrians* worshipp'd the Sun as their only and sovereign Deity, and hence it is, that they call'd his Name *Adad* that is only: *Adad* was represent'd by the Beams of the Sun, that came down from on high, whereas *Adargatis*, which was the Earth, was on the Contrary pictur'd with inverted Rays, with the Points turning upon herself, to shew, that all was done by the Influences which the Sun had on the Earth, and that the Earth received the same from the Sun.

Julian the Apostate observes, that the People of the Isle of *Cyprus* erected Altars to the Sun and *Jupiter*, pretending they were the same Deities whom the Sovereign God of the Universe constituted to govern this visible World: He adds, that *Homer* and *Hesiod* were of the same Opinion, when they made the Sun to be *Eypereon* and *Thea's* Son. For these Two Names do plainly denote a Supreme Deity: They seem to say, that *Bacchus*, *Apollo*, *Musagetes* and *Asculapius* are no other than the Emanations and different Vertues of the Sun.

The *Mithra* of the *Persians* was the Sun likewise, to whom the *Parthians* and several Eastern Nations give this Epithet, because of the Head-dress wherewith he was represent'd: He was also worshipp'd by this Name among the *Romans*, as you may see by these Verses of *Statius*.

Indignata sequi torquentem cornua Mithram.

And by several Inscriptions at *Nismes* and elsewhere.

*Deo Inviſto Mithræ L. Calphurnius
Piſo Cn. Paulinus Voluſius
D. D. S. D.*

And at *Rome* this other Inscription may be seen.

*Numini inviſto Soli Mithræ. M. Aurelius Aug. L. Euprepes una cum
ſiliis piis. D. D.*

And again,

*M. Aurelius Aug. Lib. Euprepes
Soli Inviſto Mithræ avam
ex viſo poſuit.*

These Two *Roman* Inscriptions were those upon the Two Altars, which *Marcus Aurelius Euprepes* the Emperor's Freedman had dedicated to

S O L

this God, who appeared to him in a Dream. *Mubra* was an Epithet given to the Sun and used in the East, from whence it was brought to *Rome*, and *Liliantius* says in the forecited Verses of *Stattius*, that *Apollo* was represented by the *Persians* with a Lyon's Face and a kind of *Tiara* on his Head, because the Sun is in its Vigour when he comes to the Sign *Leo*; the *Phœnicians* worshipped no other Deity than the Sun, which they called *Beelsamen*, that is, the King of the Heavens. The *Lybians* as well as the *Misijetes* sacrificed a Horse to him. The Emperor *Gallenus*, after his Expedition into the East, represented *Apollo* like a Centaur, holding his Lyre in his Right-hand, and a Globe in the other with this Inscription,

Apollini Comiti.

Probus represented him like a Charioteer, sitting on his Chariot and crowned with the Sun-beams and with this Title *Soli Invicto*. Other Emperors, such as *Constantine*, *Aurelian* and *Crispus*, set him forth under the Form of a naked Man, crowned with Sun-beams, and holding a Globe in his Right-hand, and a Whip in the Left with these Words:

Soli invicto comiti.

Lucius Plautius caused a Medal to be coined, whereon was represented the Head of *Apollo* with two Serpents kissing him: There was a Temple built him at *Rome* of a Spherical, i. e. a round Form.

SOLARIUM, a Sundial; *Vitruvius* describes several sorts of Sundials in *L. 9. C. 9.* of his *Architecture*. The Hemicycle or half Circle hollowed square-wise and cut so as to incline in the same manner as the quinox, was the Invention of *Berosus* the *Chaldean*: It's likely that *Berosus* his Dial was a Hooped *Plinthis*, like the Equinox, and that this *Plinthis* was interjected into an Hemicycle, or Concave Demicircle, at the Top of a high Place looking northwards, and that there was a Style or Pin coming out of the Middle of the Hemicycle whose Point answering to the Center of the Hemicycle represented the Center of the earth; and its Shadow falling upon the Concavity of the Hemicycle, which represented the Space between one Tropick and another, marked out not only the Declinations of the Sun, that is, the Days of the Months, but also the Hours of each Day, for that might be done by dividing the Line every Day into Twelve equal Parts; by which must be meant the Days that are between the Autumnal and Vernal Equinox; it being necessary to increase the Hemicycle for the other Days, which contain above Twelve Equinoxial Hours. The Hemispher of *Aristarchus* his Dial was Spherical and Concave, and not Oval. The *Disiua*

S O M

of *Aristarchus* of *Samos* was an Horizontal Dial, whose Edges were a little elevated in order to remedy the Inconveniency of the Style, being straight and raised up perpendicularly upon the Horizon, for these Edges thus raised up, hindered the Shadows from extending too far.

The Astrologer *Eudoxus* found out the *Aræneus* some say, *Apollonius* invented the *Plinthis* or square Dial, which was also set up in the *Flaminian Circus*: *Scopus* of *Syracuse* made that called *Prostabilitoroumena*; *Cisarianus* believes this Name was given it, because the Figures of the Cœlestial Signs were represented thereon. *Pammenio* was the Inventor of the *Protopanclima*, that is, such an one as might serve for all sorts of Climates. *Theodosius* and *Andreas Patrocles* found out the *Pelecinum* which is a Dial made Ax-wise, wherein the Lines which cross one another mark out the Signs and Months; being close towards the Middle and open towards the Sides, which makes them be of the Shape of an Ax on both Sides, *Dionysiodorus* invented the *Cone*, *Apollonius* the Quiver Dial; these Two last Dials are plainly Vertical, which being long, and posited in an oblique manner represent a Quiver.

SOLARIUM, was a Piece of Ground levelled, or Place raised up and exposed to the Sun, where People walked, as *Ishodorus* and *Cyrill's Glossary* informs us.

SOLÆA, Sandals; among the Ancients it was a rich Wear or Covering for the Feet made of Gold and Silk with Leather Soles only, tied with Things on the back part of the Foot.

SOLIAR LIA; a Sacrifice consisting of a Sow, Bull and Sheep, which the Censors offered every five Years, when they performed the *Lustrum* or numbered and taxed the Citizens of *Rome*.

SOLON, one of the Seven wise Men of *Greece*, born at *Salamis*, and Law-giver to the *Athenians*. They attribute the erecting of the Court of the *Areopagites* to him: His wife *Man* said, no Man could be called happy before his Death.

SOMNUS, the God of Sleep, according to the Poets, was the Sun of *Nox* and *Erebus*. *Ovid*, *L. 11. Metamorph.* describes him thus: 'Near unto the *Cimmerians*, says he, there was a great Cave dug in a Mountain, where stupified Sleep dwelt, the Sun-beams never enlightened that Place, the same being covered with a very thick Mist: The Birds never sing there at Break of Day, neither do the Dogs disturb the Silence of the Nights by their Barkings: A profound Silence reigns continually there; at the Cave's Mouth there grows a great many Poppies and Mandrakes, Plants that create Stupidity, whose Juice the Night extracts in order to throw it into the Eyes of Men. In the Midst of the Cave there is a Bed of Ebony all of one Colour, where the God Sleep lies down

S O M

‘soft and takes his Rest; there are a great many Dreams who skip up and down round about him.

Seneca the Tragedian gives an admirable Description of Sleep, whom he represents in the same manner as *Ovid* does, to be a favourable God that gives Rest to the Mind, and puts an End to our Labours. The *Greeks*, as *Pausanias* says, sacrificed on the same Altar to Sleep and to the Mules, pretending that Sleep was the best Soul of the Mules: Sleep is a good old Man, King of a certain Palace, whose Masters were *Taraxion* and *Plutocles*; the sovereign Lord of the Fountain *Careoria*, great Master of the Temple of Imposture and Fruth, and Possessor Time out of Mind of a Sanctuary or Oracle taken away by *Antipho*; he is Death’s younger Brother, who is an old Carcase as ancient as all Ages, says *Coluthus*. *M. Tullius* pretends that Sleep is a young Man, and this he grounds upon the Inscription wherein Sleep is represented much like unto a Youth. This Sleep appeared indeed young, but according to *M. Cuper*, it was *Somnus æternalis*, because of the Torch that was thrown down which was a true Representation of a Life extinct; or by reason of this Torch being thrown down it was necessary for keeping of the Children harmless, to light one for them in Hell,

*Hic datum solis minus ut timerent,
Igne prelatato relevare noctem.*

M. Tullius insists upon it and instances in *Euclid*’s Two Sleeps, one of which was easie to be persuaded and driven away from the Soul, and the same belonged to young People, and the other was perfectly gray with Age, and appertained to old Men. But the Moral is very good, *Euclid* would hereby shew that young People were easily brought off from their idle Fancies, but that ’tis hard to bring old Men from their Opinions: *Euclid* did not pretend they were Two Deities.

SOMNIUM; a Dream. *Ovid* puts an infinite Number of Dreams under the Empire of Sleep, but he takes notice of Three who were much more potent than the rest; viz. *Morpheus*, *Icelus* or *Phobetor* and *Phantasos*: The first imitated Men, the second Animals, and the third Mountains, Rivers and other inanimate Things: All these Names were taken from the *Greek*, and they very well signify what they intimate to us: Hereby we may know that the *Greeks* were those who formed both the Names of and made Distinctions between Dreams, as well as the God of Sleep. *Lucian* tells us, Dreams were painted with Wings, because they flew away in an Instant; *Homer* mentions Two Gates through which Dreams come to us; the one made of Ivory from whence proceeded doubtful and

S O M

troublesome Dreams, the other of Horn through which clear and certain Dreams passed: *Vergil* in these Verses borrowed the Thought from *Homer*.

*Sunt gemina Somni portæ, quarum altera fertur
Cerneæ, quæ veris facilis datur exitus umbris:
Alterâ cantentî perfecta nitens el phæno,
Sed falsa ad cælum mittunt insomnia Mentes.*

Lucian describes the Island of Dreams unto us in this manner. ‘We had not failed long before we saw the Isle of Dreams, but obscurely, as Dreams are wont to be; for the seemed to remove farther off as we drew nearer to her; at last having reached the Island we entred into the Haven of Sleep, and there went ashore: The Island was encompassed with a Forest of Poppies and Mandrakes, full of Owls and Bats, for there were no other Birds upon it: It had a River whose Waters did not run but in the Night, and Two Fountains of standing Water; the Wall of the City was very high and of a changeable Colour, like the Rainbow: It had four Gates, though *Homer* makes it to have but Two, the first looked towards the Plain of Negligence, the one being made of Iron and the other of Earth through which frightful and melancholy Dreams passed; the other Two look towards the Harbour, the one being made of Horn and the other of Ivory, which is that through which we enter: Sleep is the King of the Island, and his Palace stands on the Left-hand as you go in: On his Right-hand is the Temple of *Night*, which the Goddess worshipped there, and afterwards that of the Cock: Sleep has Two Lieutenants under him, viz. *Taraxion* and *Plutocles*, who were begotten of *Fancy* and *Nothing*: In the Midst of the Place stands the Fountain of Sense, which has Two Temples by the Sides of it; the one of Falshood, and the other of Truth: There is the Oracle and Sanctuary of that God, to whom *Antipho*, the Interpreter of Dreams, is Prophet, and has obtained this Favour of Sleep: All the Inhabitants of the Island differ from one another, some are handsome and tall, others little and ugly, these appear to be rich, and clad in Gold and Purple, like Kings in a Play, and the others poor, beggerly and all in Rags. We met with several of our Acquaintance who carried us to their Houses and treated us nobly.

Prophetick Dreams were formerly as frequent as they are now rare, and so they made a Part of and were an Ornament to History, both sacred and prophane. God threatened King *Abimelech* in a Dream, and made him release *Sarah Abraham*’s Wife: It was in a Dream that *Jacob* saw the mysterious Ladder: The Angel appeared to *Jacob* in *Mesopotamia*, and told him in a

S O R

Dream that he was the God who appeared to him in *Beisbel*: *Joseph's* Dreams are well known, his Brothers Sheafs of Corn which worshipped his, and the Sun, Moon and Eleven Stars which they adored, have in a manner no need of Interpretation: The Dreams of *Pharaoh's* Two Eunuchs, and the Interpretation given them by *Joseph*, and *Pharaoh's* Two Dreams after that, which were so happily interpreted by the said *Joseph*, were the Steps by which he was advanced to the Height of Honour and Power: *Gideon* was also instructed what he should do by a Soldier's Dream: *Saul* answered *Samuel* who was conjured up by the Witch of *Endor*, that he made his Application to her, because God would neither answer him, by the Mouths of the Prophets, nor by Dreams; for they were the Two usual Ways they had to learn the Will of God under the Old Testament.

The Devil imitated these Prophetick Dreams, and made it a Piece of the wicked Superstition of the Heathens: *Nebuchodonozor* told *Daniel* the Dream he had had, and he gave him the Interpretation thereof, that he should be dethroned and be for Seven Years sent to dwell among the Beasts of the Field: There were a vast many People who made it their Business to interpret Dreams, especially in Great Mens Courts. *Virgil* represents unto us how the Oracle of *Faunus* was consulted by all the People of *Italy*, and the Answers were given them by Dreams; for the Priests after they had offered Sacrifice, spent the Night lying upon the Skins of the Victims, and there received those Prophetick Visions in a Dream.

.... Et casum ovium sub nocte silenti
Pellibus incubuit stratus, somnosque petivit,
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque Deorum
Colloquio.....

It was the Custom of the Ancients to sleep upon Skins, and the Latin Word *dormire* comes from thence, being derived from the Greek *δέρμα*, *pellis*: And when they sought for Prophetick Dreams, they affected to sleep upon the Skins of Victims: *Lucan* makes *Julia Pompey's* first Wife foretell him in a Dream all the Evils of the Civil War, wherein he should be engaged: *Pompey* despised this Dream; but it came to him thro' the Horn-gate; the Effect followed, and the Dream came to pass; but some time after when *Pompey* dream'd, that is, on the Day before the fatal Battle of *Pharsalia*, that he was admired and applauded in his Amphitheater at *Rome*; it was a Dream that came to him thro' the Ivory-Gate, and had nothing but a false Light in it. *Juvenal* speaks of the base Practices or shameful Trade drove by some *Jews*, who for Money sold such Dreams as were desired of them;

S O R

Qualiacumque voles Judæi somnia vendunt.

Macrobius gives the Reason of the Difference of these Two Gates, by which Dreams come to us: The Horn-Gate was very small, but transparent, the Ivory was not so. And so they are the true Dreams, when the Soul being disengaged from the Body pierces and penetrates thro' that Vail which hides the Sight of Truth from it; and Dreams have nothing that is real in them when this Vail is not transparent; the Soul then continues involved with the Obscurity of Matter.

SORTES; Lots; Lot is the Effect of Hazard, and as it were the Decision or Oracle of Fortune; but Lots were the Instruments made use of in order to know what this Decision would be. Lots were very often a kind of Dice, on which certain Characters were graven, or some Words for the Explication of which they had recourse to Tables made for that Purpose. The Use of Lots was various; in some Temples they threw themselves, in others they took them out of a Box, which gave occasion to this Form of Speech among the *Grecians*: *The Lot is fallen*. Sacrifices and many other Ceremonies always preceded this Dice-playing: The Priests in all appearance knew how to manage the Dice; but if they had no mind to be at that Pains, they had no more to do than to let them go, for they were always Masters of the Explication given.

The *Lacedæmonians* went one Day to consult the Lots of *Dodona* concerning some War they were engaged in: For besides, the speaking Oak-Trees, Doves, Basons, and the Oracle; there were Lots at *Dodona*: 'After all the other Ceremonies that were performed with much Veneration and Respect, there went a Monk belonging to the King of the *Molossi* into the Temple, and threw down the Lots and Urn: The Priests in a Fright told the *Lacedæmonians*, that they must not think of over-coming, but only of saving themselves: And all Authors assure us, the *Lacedæmonians* never received a more fatal Prefage. The most famous of all Lots were those of *Præneste* and *Antium*, two small Cities in *Italy*; Fortune was at *Præneste*, and the Fortunes at *Antium*: The Fortunes moved of themselves, as *Macrobius* says, and their different Motions either served for an Answer, or intimated whether they could consult the Lots or no. *Cicero*, L. 2. de *Divin.* says, they consulted the Lots of *Præneste*, with the Content of Fortune; and this gave occasion to believe, that this Fortune also knew how to move its Head, or give some other Sign of its Will.

In the East Arrows were their Lots, and still the *Turks* and *Arabs* make use of them in the same manner. *Ezekiel* says, that *Nebuchadnezzar* mixed his Arrows against *Ammon* and *Jerusalem*.

S P H

Salem, and that his Arrow went forth against *Jerusalem*: That was the pretty Way they had of resolving on which of those two Nations they should make War. In *Greece* and *Italy* they often drew the Lots from some famous Poet, as from *Homer* and *Euripides*; and that which presented itself first to view at the opening of the Book, was the Decree of Heaven: History furnishes us with a thousand Examples of this kind: We also find that about 200 Years after *Virgil's* Death, they valued his Verses so much, as to believe them to be prophetic, and to use them instead of the ancient Lots of *Præneste*: For *Alexander Severus*, who was yet but a private Man, and at a time when the Emperor *Heliogabalus* had a Kindness for him, received for Answer in the Temple of *Præneste*, that Passage out of *Virgil*, that signifies thus much; *If thou canst surmount the contrary Destinies, thou shalt be Marcellus*.

Lots continued even to the Time of Christianity; they took them out of the Scriptures, whereas the Pagans did it from their Poets, *St. Augustine*, Epist. 119. *ad Januarium*, does not seem to disapprove of this Custom, unless practised in secular Affairs. *Gregory of Tours* does himself inform us, that it was his own Practice; he spent many Days in Fasting and Prayer, then went to *St. Martin's* Tomb, where he opened what Book of Scripture he had a Mind to, and took the first Passage he saw for God's Answer; but if the said Passage was nothing to the Purpose, he opened another Book of Scripture: Others took the first thing they heard sung as they entered the Church for a Divine Lot. The Emperor *Heraclius* being solicitous about the Place he should Winter-quarter with his Army, was resolved by this kind of Lot: He caused the Army to be purified for Three Days, then he opened the Book of the Gospels, and found his Winter-Quarters assigned him in *Albania*.

SÔTERIA; a Sacrifice for Health; being the Games and Solemnities made by the People for the Health and Preservation of the Emperor, especially when he recovered of any sickness.

SPHINX; a fabulous Monster, feigned by the Poets to have been begotten by *Lyphon*, to have a Woman's Face, the Wings of a Bird, Claws of a Lion, and the rest of his Body like a Dog. He ravaged the Country very much about Mount *Sphingio*, and could never be destroyed till *Oedipus* had explained the Riddle proposed by him; from which they have since been wont to say concerning Riddles hard to be resolved, that it was *Sphinx* his Riddle, and wanted an *Oedipus*. *Diodorus* says, there were real *Sphinx's*, which were a sort of Monkeys, with long Hair, great Teats, and for the rest of their Bodies like unto the Representations made of them. *Sphinx*, says *Palephatus* in a little Treatise concerning in-

S T A

credible Stories, was *Cadmus* his first Wife, who deligning to be revenged on him, for having married another, retired with some Froops to the Mountains, where she laid Ambushes for Passengers, and put them to death: These Ambushes were Riddles, *Oedipus* escaped them, and slew *Sphinx*.

SPORTULA; a small present of Money, which with Wine and Bread was distributed at certain Feasts, or other solemn Days in the Year. These Presents often consisted of Silver Medals, and *Denarii* were used upon this Occasion: But when the Emperors or other great Men bestowed these Presents, they consisted of Gold Medals: Thus *Trebellius Pollio* speaking of the small Presents made by the Emperor *Gallienus* in his Consulship, says he gave a *Sportula* to every Senator, and one of his Gold Medals to every Roman Lady: *Senatus sportulam sedens erogavit, Matronas ad consularium suum rogavit, in demum sibi osculantibus, quaternos aureos sui nominis dedit*. It was also a Custom for those who entered upon the Office of Consul to send their Friends these Presents, of which *Symmachus* speaks thus; *Sportulam Consulatus mei, & amicitiae nostrae tibi honori tuo debeo, hanc in solito misi*.

The Name of *Sportula*, which signified small Baskets, was given those Presents because they were sent in Baskets; and herein we are confirmed by these Verses of *Corippus*, L. 4. wherein he speaks of the Consulship of *Julian* the Emperor;

Dona Calendarum, quorum est ea curæ, parabant officia, & turmis implent felicitis aulam, Convehant rusticum sportis capacibus aurum.

And for this Reason the *Greek Glossaries* in the Explication of the Word *Sportula*, say they were Presents sent in Baskets; the Consuls with these *Sportulae* bestowed also small Pocket-books made of Silver or Ivory, wherein their Names were written, and these were those that they called *Fasli*. *Sidonius*, L. 8. E. 6. speaking of the Consulship of *Asterius*, mentions the *Sportulae* and *Fasli* that were given.

STADIUM; a Furlong; it was a Space of 125 Paces, and the Word is derived from the Verb *Sto*, which signifies to stop; for 'tis said *Hercules* run over such a Space of Ground at one Breath, and stopt at the end of it: This sort of Measure was peculiar to the *Grecians*: Eight of them goes to an *Italian* Mile: There were *Stadia* of different Measures, according to the Difference of Times and Places.

STATERA; a kind of Ballance, otherwise called the *Roman* ballance. *Vitruvius*, L. 10. C. 8. describes it in this manner: The Handle which is as the Center of the Flail, being fastened, as it is, near unto the End to which the Scale is hung; the more the Weights, which run along the other farther End of the Flail, are pushed forward

S T R

ward upon the Points marked thereon, the more Power it will have to equalize a great Weight according as the Weight's distance from the Center, shall put the Flail into an *Æquilibrium*; and so the Weights which were weak when they were too near the Center, could in a Moment gain a great Power, and raise up a very heavy Burden with little trouble.

STATUÆ; Statues; the Use and Liberty given to make Statues increased the Number of Temples and Heathens: We do not know (says *Cicero*) the Gods by their faces, but because it has pleased the Painters and Statuaries to represent them so unto us: *Dos eā facie novimus quā pilores & filores voluerunt*. Statues at first were no more than shapeless Stones; but *Dadalus* was the first who left the Custom of imitating the *Egyptians*, and separated the Feet and other Parts of the Statues, which he made so as to be distinguished from the rest, and for that Reason they were called Moving Parts, as *Palephatus* says: Thus *Aristophanes* calls Statuaries *Θεοποιῆς*, *Makers of Gods*; and *Julius Pollux* names a Statuary, *Στατουρικὴν*, a Former of Gods.

The *Romans* were 170 Years before they had either Statuaries or Painters, as were the *Persians*, *Scythians*, and *Lacedæmonians* for a long time: *Constantine*, as *Eusebius* says, forbade Statues to be set up in the Temples of the Heathens, for Fear they should give them Divine Honours, which before was very common; for *Tatius* (says *Lactantius*) consecrated the Image of the Goddess *Cloacina*, whom he took out of a Gutter and gave it the Name of the Place from whence he had it: They also dedicated (continued he) and consecrated Kings Statues after their Decease, and represented them as they pleased; and *Valerius Maximus* says, the *Rhodians* gave the Statues of *Harmodius* and *Aristogto* the same Honours as they did to the Gods. The Statues, said he, being come to *Rhodes*, the Citizens received them in a Body and having placed them in an Inn, they exposed them upon sacred Beds to the View of the People.

As to the Bigness of the Ancients Statues there were four sorts of them; the greatest were the *Coleffus's* which were made only for the Gods: There were lesser ones made for Heroes; those for Kings and Princes somewhat bigger than the Life, and for other Men who for some special Desert were allowed this Honour, they were made of the Bigness of the Life.

STOLA, a long Robe in use among the *Roman Ladies*; they put a large Mantle or Cloack called *Palla*, and sometimes *Pallium*, over this Robe when they wore their ceremonious Habits.

STRENÆ, New-years Gifts; the Use of them is almost as ancient as the Building of *Rome*. *Symmachus* says, these were brought up in the

S T R

Time of *Tatius*, King of the *Sabines*, who was the first that received Vervain gathered from the consecrated Wood of the Goddess *Srenia*, for a good Augury of the New-year, much like the *Gaulish* Druids who held the *Mistletoe* in so much Veneration, that they went to gather it on New-year's Day with a Golden Bill, or else they did herein make an Allusion between the Name of the Goddess *Srenia*, in whose Wood they gathered the Vervain, and the Word *Srenuus*, which signifies *Valiant* and *Generous*; and so the Word *Srena*, which signifies a New-year's Gift, is sometimes found written *Srenua* by the Ancients, as you have it in the *Glossary* of *Philoxenus*: And so this Present was properly to be made to Persons of Valour and Merit, and to those whose Divine Minds promised them more by their Vigilancy, than the Instinct of an happy Augury. *Srenam*, says *Festus*, *vocamus quæ datur die religioso, omnis boni gratiâ*. After that Time they came to make Presents of Figs, Dates and Honey, by which they did as it were, wish nothing might befall their Friends but what was sweet and agreeable for the rest of the Year: The *Romans* afterwards rejecting their primitive Simplicity, and changing their Wooden Gods into Gold and Silver ones, began to be also more magnificent in their Presents, and on that Day to send several sorts of Things and of greater Value to one another, but more particularly Silver Medals, as finding they were very silly in the foregoing Ages, to believe that Honey was sweeter than Silver, as *Ovid* brings in *Janus* pleasantly talking of it. Wherefore *Dio* (speaking of New-years Gifts, plainly calls them *ἀργυρον*, Silver. With these Presents they sent to wish one another all manner of Prosperity and Happiness for the rest of the Year, and gave reciprocal Testimonies of Friendship to each other: And as they prevailed as much in their Religion as they did in the State, they were not wanting to enact Laws relating to them, and made that Day a Festival, dedicated and particularly consecrated to *Janus*, who was represented with Two Faces, one before and another behind, as looking upon the Year past and present: They offered Sacrifices to him on that Day, and the People in Crowds and all new clad went to Mount *Tarpeius* where *Janus* had an Altar: However though the same were a Feast and solemn one too, since it was also dedicated to *Juno*, under whose Protection the first Days of this Month were, and that on the said Day they also celebrated the Dedication of the Temples of *Jupiter* and *Æsculapius*, that stood in the Isle of the *Tiber*; yet, I say, notwithstanding, all these Considerations, the People did not remain idle, but on the Contrary every one began to do something in the Way of his Protection, that so he might not be sloathful the rest of the Year.

S T R

In short, the Custom of New-years Gifts by Degrees became so common in the Time of the Emperors, that all the People went to wish him a happy Year, and each Man carried his Present of Money according to his Ability; that being looked upon as a Mark of the Veneration and Esteem they had for their Princes; whereas now the Method is altered, and they are rather the Great ones who bestow New-years Gifts upon meaner Persons. *Augustus* received so much of it, that he was wont to buy and dedicate Gold and Silver Idols for it, as being unwilling to apply the Liberality of his Subjects to his own private Use. *Tiberius* his Successor, who did not love a Crowd, purposely absented himself on the first Day of the Year, that he might avoid the Inconveniencies of the Peoples Vints, who would have run in Shoals to wish him a happy New-year, and he disapproved of *Augustus* his receiving these Presents, for the same was not convenient, and must have put him to Charge to make his Acknowledgments to the People by other Liberalities: The People were so taken up with these Ceremonies for the first six or seven Days of the Year, that he was obliged to make an Edict, whereby they were forbid to make New-years Gifts any longer than for the first Day: *Caligula* who immediately succeeded *Tiberius* in the Empire, let the People understand by an Edict, that he would receive the New-years Gifts on the *Calends* of *January*, which had been refused by his Predecessor, and for this end he staid every Day in the Porch of his Palace, where he readily received the Money and the Presents made him by the Crowd. *Claudius* his Successor disannulled what he had done, and by an Order forbid them to come and present him with any New-years Gifts. From thence forwards the Custom continued still among the People, as *Herodian* observes, under the Emperor *Commodus*; and *Trebellius Pollio* makes mention of it in the Life of *Claudius Gothicus*, who also attained to the Imperial Dignity.

And here we might take Occasion to enquire why the *Romans* were wont to make Presents to and mutual Vows for one another, on the first Day of the Year rather than any other Time? It's the Question which *Ovid* puts to *Janus*, who answers with a Gravity becoming himself: It is, says he, because all Things are contained in their Beginnings; and it is for that Reason, adds he, they drew Auguries from the first Bird they saw. In short, the *Romans* thought there was something Divine in the Beginnings of Things: The Head was accounted a Divine Thing, because it was, as a Man may say, the Beginning of the Body. They began their Wars with Auguries, Sacrifices and publick Vows; and so the Reason why they sacrificed to *Janus* on the first Day of the Year, and would make him propitious to them, was because that he being Door-keeper

S T Y

to the Gods, they were in Hopes by this means to have obtained Admission of the others for the rest of the Year, If they made *Janus* to be their Friend at the Beginning of it: And as he presided over the Beginning of the Year, they hoped for his Favour to themselves and their Friends, if they could draw this God to espouse their Interest: They sacrificed lower and Wine to him, which undoubtedly gave Occasion to the Merriments and Debauches of that Day.

The *Grecians* amongst whom New-years Gifts were not in Use, before they received them from the *Romans*, had no particular Word to signify *Sirena*; for the Word *εὐαργισμὸς*, which is to be met with in ancient Glossaries, and which was not used by ancient Authors, signifies only a good Beginning; that of *ξένιον*, in general a Present; *θαλλὸς* in *Phloxenus* his Glossary, is rendered *Verbena*, *Sirena*, because the said Word signifies a Branch, a Plant, such as Vervain was, of which at first, as we have told you, their New-years Gifts consisted. *Athenæus* brings in *Cynulus* reproving *Ulpian* for calling a New-year's Gift *ἐπιρροή*, in all likelihood because that signifies no other than a Thing that is given above a Gratification: The Way of sending New-years Gifts to Magistrates and Emperors did not cease in the first Ages of Christianity, after the Destruction of Paganism. as you may see by these Verses of *Ceripus* already mentioned,

*Dona Calendarum, quorum est ea cura, parant
Officia, & turba implent felicitibus aulam:
Convectant rutilum /poris capicibus aurum.*

This Custom of solemnizing the first Day of the Year by Gifts and Rejoycings having passed from Paganism unto Christianity, the Councils and Fathers deciaimed against the Abuse made thereof, as you may see in *Tertullian* and the sixth Council in *Trullo*.

STYMPHALIDES AVES; Birds of an extraordinary Size, which, they said, in their Flight obscured the Light of the Sun. They fed only upon Humane Flesh, but *Hercules* by the help of *Minerva*, drove them out of *Arcadia* by the Noise of Cymbals.

STYX, a River in *Arcadia* near *Nonacris*, its Water was of so cold and killing a Nature, it was present Poison, wherewith Historians say, *Alexander* the Great was poisoned: *Pausanias* speaks at large of the *Grecian Styx*, and cites the Places in *Homer* and *Hesiod* wherein it is mentioned: The Poets made it to be a River in Hell, the solemn Oaths of the Gods were made by the Water of *Styx*: The Fable says, that *Victory* the Daughter of *Styx*, having given *Jupiter* Assistance against the Giants, he by way of Acknowledgment ordered the Gods to swear by its Water, and that if they perjured themselves, they

they should be deprived of Life and Feeling for 9000 Years: *Servius* gives us the Reason of this Fable, and says, that the Gods being possessed of all Bliss and Immortal, swore by *Six*, which is a River of Grief and Sorrow, as by a Thing that was quite contrary to them; and the Oath was taken by way of Execration. *Hesiod* in his *Theognis* says, that when one of the Gods lyed, *Jupiter* sent *Iris* to fetch some of the Water of *Six* in a Gold Cup, by which the Lyar was to swear, and if he perjured himself, he was to be for a Year without Life or Motion, but it must have been a great Year that continued several Millions of Years.

SUADA and **SUADELA**; the Goddess of Persuasion, owned by the *Romans*, and called *Pitho* by the *Grecians*.

SUETONIUS, named *Tranquillus*, wrote the Lives of the first Twelve Emperors, and was Secretary to the Emperor *Adrian*; his History reaches to the Year of our Redemption 98, and comprehends 144 Years.

SUFFRAGIUM; a Suffrage, given by the *Romans* either at the Choosing of Magistrates for the Receiving of Laws, or in Judgments: The People for a long time gave their Suffrages by Word of Mouth in Matters relating to the Commonwealth, which were taken by the Officers of the Tribes, called *Rogatores*, who afterwards acquainted the President of the Assembly with the Sentiments of their Tribes: This Method continued to the Year 615, after the Building of *Rome*, under the Consulship of *Q. Calpurnius Piso*, and *M. Popilius Lenas*; when *Gabinus*, Tribune of the People passed the first Law of Ballotting for the Choosing of Magistrates, that enjoined the People from thence forward no longer to give their Suffrages *viva voce*, but that they should throw a Ballot into a Box or Urn, whereon the Name of the Person they were minded to choose should be written. This Law they called *Tabellaria*, because their Ballots were named *Tabellæ*. *Papynus Cæbo*, who was also Tribune of the People, got another Law passed called *Papynia* in the Year 625, whereby the People were required to give their Suffrages by Ballots in enacting of Laws; And *Cassius*, Tribune of the People likewise obliged the Judges by a Law to give their Votes by Ballots in Matters of Judgments. All these Laws were very good for the Commonalty, who before durst not give their Votes freely, for fear of offending the Great ones: And this *Cicero* tells us in his Oration *pro Plancio*: *Grata est tabella que frontes aperit, hominum mentes regit, ducque eam libertatem ut quod velint fiant*: And 'tis also in the *Agrarian* Law called *Vindex libertatis*; and in the *Cornelian*, *Præcipuum justissimæ libertatis*. Now these Ballots were little pieces of Wood, or other Stuff, made very narrow, and marked with several Letters, according to the

Nature of the Business in hand: For Example, if they were about to choose a Magistrate; they wrote down the first Letters of the Candidates Names, and gave as many of them to every one as there were Competitors for the Place. In the Assemblies held for Receiving of a Law, they gave every one two, one of which was marked with these two Letters *U. R.* signifying as much as *uti rogas*, and the other only with an *A*, which denoted *Antiquo, I reject the Law*. In Matters of Judgments or Sentences to pass, they gave three of them, one marked with an *A*, and signified *Absolvo, I acquit the Persons accused*; the other with a *C. Condemno, I condemn him*; and the third with these two Letters *L. N. non liquet*, Judgment cannot pass, the Matter is not clear enough.

The Ballots were delivered at the Entry of a Bridge by the Distributors of them, who were called *Diribitores*, and the Place or Office where they were given was named *Diribitorium*: They went up to the Tribunal of the Consul, or of him who sat as President of the Assembly, *quæ cistellam deferrebat*, and threw what Ballot they thought fit into the Urn and then the *Centuria* or Tribe whose Right it was first to draw the Lots gave its Suffrage, having done, they told the Suffrages; and the Crier said with a loud Voice; *Prærogativa renunciavit talem Consulem*: If the Matter related to the Enacting of a Law; *Prærogativa legem jubet, or non accipit*: The Magistrates afterwards ordered the *Centuria* of the first Class to be called; those of the Cavalry first and the Infantry next: When there were not a sufficient Number of Suffrages for the entitling of a Person to an Office, the People might chuse whom they pleased, and this in *Latin* they called, *Non consicere legitimæ Suffragia, & non explere tribus*.

SUMMANUS, an Epithet which the Poets gave *Pluto*, being as much as to say *Summus Manium*, the Chief of the *Manes*.

SYLLA, surnamed *Lucius Cornelius*, a *Roman* General of a Patrician Race; he was chosen *Quæstor*, and had a great Quarrel with *Marius* the Consul, which proved fatal to the Commonwealth of *Rome*, for he banished divers illustrious Citizens, and filled *Rome* with blood and slaughter: He was surnamed the *Happy*. He died of the lowlie Disease.

SYLVANUS or **SILVANUS**. A God whom the Poets said did preside over Forests and Land-marks: Some made him to be the son of *Faunus*; but *Plutarch* in his Parallels will have him to have been begotten incestuously by *Valerius* on his Daughter *Valeria*. *Fenestella* says, that *Pan*, *Faunus* and *Sylvanus* were the same Deity: The *Luperci* were their Priests, and their Feasts the *Lupercalia*. See *Lupercalia*, &c.

SILVIUS POSTHUMUS, King of *Alba*, the Son of *Ascanius* and Grandson to *Æneas*; he was named *Sylvius* because he was born

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born in a Forest, and *Posthumus* by reason his Birth happened to be after his Father's Death.

SYREES. See *Sirenes*.

SYRING and SYRINGA, were Pipes or Reeds of a different Length, joined together, wherein they blew, as Tinkers and Boors do now-a-days, who are the Inheritors of the wretched Murck of the *Syris*. *Pan* was the Inventor of this Instrument, who running like a hair-brained Fellow after the Nymph *Syring*, whom he was desperately in Love with, could catch nothing but Reeds, into which he was transformed: To comfort himself for his Loss, he made Musical Instruments of those Reeds join'd together, which bore the Name of his Nymph, and were in Request with Shepherds: *Ovid* gives the Story of it in these Verses.

*Panque, cūmprensam sibi iam Syringe putaret,
Corpora pro Nymphæ calamos tenuisse palustres:
Dumque tibi suspirat, motos in arundine ventos
Effecisse sonum tenuem, similemque querenti;
Arte novâ vocisque Deum dulcedine captum,
Hoc mihi concilium secum dixisse manebit:
Atque ita disparibus calamis compagine cære
Inter se junctis nomen tenuisse puellæ.*

SYRTES, Two Gulphs in the farthest Part of *Africa*, full of quick Sands, and so called from the Word *σῆσαι*, to draw, because Ships at tract-ed to it, by the Current of these Gulphs are there swallowed up and buried. The Poets represent them to us as if they were Monsters.

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T is a Consonant, and the 19th Letter in the Alphabet, which is very like unto the *D*; and for that Reason they are often found put one for the other, as *at* for *ad*; which made *Quintilian* rally those who scrupled to write one indifferently for another, as *set* for *sed*, *haus* for *haud*. *T* among the Ancients was a Numeral Letter, that signified 160; but if a Tittle was put over it signified 160000.

TABERNA MERITORIA, *Mars's* Hospital; was a Place in *Rome* where disabled Soldiers were maintained at the Charge of the Government.

TABERNÆ TRES. *Cic. Epist. 12. ad Atticum*. The Three Taverns. It was a Place between *Rome* and *Capua*, upon the great Road called *Via Appia*, which was that that lead from *Brundisium* to *Greece*, where Travellers willingly stopped: There is mention made of it in the *Acts of the Apostles*, C. 28.

TACITA, the Tenth Muse, which *Namus*

T A L

Pompilius added to the *Nine*, and caused to be worshipped at *Rome*: The King pretended he had frequent Conversation with the Nymph *Egeria*, and the Muse *Tachia*, that he might thereby give the greater Authority to his Actions, and obtain more Esteem for his Laws: It's easie to find the Moral of these Two Fables, since the Names themselves lead us to it. By the Nymph *Egeria* Necessity is only meant, which doubtless is an ingenious Councillor and a very bold Executioner of all sorts of Designs; and the Muse *Tachia* or Silence is necessary to the Councils of a wise Prince, whose Delights ought to be kept secret.

TACITUS. See *Cornelius Tacitus*.

TACITUS, a *Roman* Emperor, chosen by the Senate; he was a wise Prince and made good Laws; He was killed by the Soldiery after he had reigned Six Months; or as others will have it, died of a Fever at *Tarsus*, in the Year of our Lord 274.

TÆDA, a Torch, *Pliny* says, they used Torches made of a kind of a Thorn, or as *Dalechamp* says, of white Thorn, at Weddings. By the Description which *Aristænetus* gives of the Marriage of *Aconius* and *Cydippe*, he says, there was Incense in their Torches, that so with their Light they might also afford a fragrant Smell. They likewise made use of Pine-branches, and other Trees which produce Pitch and Resin, which made them call the Pine and Fir from the Word *Tæda*, which signifies a Torch.

TENARUS, a Cape in *Laonia*, near unto which there was a Cave by which the Poets feigned there was a Descent into Hell: There stood here, as *Suidas* says, a Temple dedicated to *Neptune*, where the *Lacedæmonians* killed the Pilots who offered sacrifices therein: Near unto it was the Place where *Hercules* pulled the Dog *Cerberus* out of Hell.

TAGES, was the Son of *Genius*, according to *Festus*, and the Grandson of *Jupiter*, who taught the *Tusians* the Art of Divination, as *Cicero* says, *L. 2. de Div.* *Ovid* makes him to be the Son of the Earth; a Ploughman, said he, ploughing his field, and the Coulter-Iron of his Plough happening to sink deeper than ordinary into the Ground, he saw a Child come out of a Clod of Earth, which the Coulter-Iron had turned up, who was called *Tages* and who presently applied himself to teach the *Tusians* the Way to know Things to come, wherein they became so skillful, that they taught several Nations this Art, and particularly the *Romans*.

TALARIUS LUDUS; Dice-playing; Indeed, we have no proper Term whereby to express this Play in *English*; but 'tis certain, it was performed with a sort of Gold or Ivory Dice, which they shook as we do in a kind of a Box, before they threw them: There was this difference between them and ours, that whereas

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our Dice have six Squares, because they are Cubical, those had but four, for they had but two opposite sides for the six which they ought to have, and they were conically shap'd. They made use of them for Divination, as well as Playing; and they concluded on a good or evil *Augury*, according to what came up. As they usually threw four of them at a time, the best Chance was when four different Sides came up, for these Squares they called by the Name of some Animals, as the Dog, Vulture, Basilisk, &c. or of some Deity, as *Venus*, *Hercules*, &c. Some Authors have been of Opinion, that they were marked with the Forms of Animals, or the Images of those Gods, and not with Numbers or Dots as our Dice are: But if that be true, those Figures or Images must have been applied each of them to signify some particular Number; for 'tis certain, that if two of the opposite Sides signified one, and the other six; and that all of the two other opposite ones, one was accounted three, and the other four: This Game was very ancient, seeing the Lovers of *Penelope* play'd at it in the Temple of *Minerva*, for it was a Custom to play in the Temples; 'twas a Game used by old Men at *Rome*, as *Augustus* himself says, but among the *Grecians* Childrens Play, as appears by the Description of an excellent Picture of *Polixetus*, by *Apollodorus* in *Pliny*, who there makes *Cupid* play with *Ganimede*; and by *Diogenes Laertius*, who says, the *Ephefians* laughed at *Heraclitus*, because he play'd with the Children.

TALASSUS, and **TALASIO**, and **TALASSIUS**; a God whom the *Romans* made to preside over Marriages, as *Hymeneus* was with the *Greeks*: They invoked him at Weddings, that they might prove happy; and here take *Livy's* Account of the Origin of this Superstition, when the *Romans* ravish'd the Daughters of the *Sabines*, who came to *Rome* to see the Plays given there by *Romulus*, there was one very beautiful Virgin amongst them, who was designed for *Talassius*, a young *Roman*, that was mightily beloved by his Fellow-Citizens, and to the end the might not be forced out of the Hands of those who designed her for him, they be-thought themselves to cry out, *à Talassio, à Talassio*; she is for *Talassius*. In short, she was presented to him, and because it proved to be a very happy Marriage, the *Romans* called upon him at their Weddings, that so they might have as much Content in their Marriage as he had in his.

TALENTUM; a Talent; this Word with the Ancients one time signified Weights, another time a Sum of Money, and sometimes a Piece of Money; there were several sorts thereof; that which Authors speak ofteneft of is the *Attick* Talent, of which there were two sorts, the greater and the lesser; the lesser was 60

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Minæ in value, and the greater 80, that is the greater in *English* Money was worth about 233 *l. 6 s. 8 d.* or as some 133 *l.* and odd Money, and the other 165 *l.* as some 100 *l.* as others 120 *l.* and after some 180. When you had nothing added to the Word *Talentum*, then the common *Attick* or lesser Talent is meant: The *Hebrew* Talent was worth two of the *Greeks*; so that twenty *Grecian* Talents amounted only to ten of the *Hebrews*; its the same thing in respect to the *Drachma's*, and *Greek Minæ*; for two *Greek Drachma's* go to make one *Hebrew*, and two *Grecian Minæ* the same.

TAN TALUS, King of *Phrygia*, and *Jupiter's* Son, who treating the Gods with a Supper, diest his own Son *Pelops* for them, in order to try whether they could perceive it or no; there were none of them deceived but the Goddess *Ceres*, who eat some of the Shoulder; the Gods conceived such a Horror at this Cruelty, that they condemned *Tantalus* to be tormented with Hunger and Thirst in the midst of Waters, and plenty of all sorts of Fruits, in Hell, where all of them vanished as soon as ever he put forth his Hand to reach them. *Lucian* in his Dialogue of the Dead makes him speak to *Menippus* in this manner:

Menippus. *Tantalus*, why do you weep, and what Torment do you endure in this Lake where you dwell?

Tantalus. *Menippus*, I die with Thirst.

Men. Are you so lazy, that you cannot stoop to drink, or as much as take up some Water in the Hollow of your Hand?

Tant. The Water disappears when I draw near it, and when I fancy I have taken some in my Hand, it presently glides away.

Men. That is strange! But what occasion have you to drink, since you have now no Body left you; for that which was capable of Hunger and Thirst was buried in *Lydia*, and the Soul hath no need of drinking and eating.

Tant. 'Tis my Punishment, *Menippus*, that my Soul should undergo the same Change, as my Body.

Men. I believe it, since you say it, but tell me what is it you fear? Are you afraid to die of Thirst, as if there were another Death after this?

Tant. No, but that is part of my Punishment, to be thirsty and yet have no need to be so.

Men. *Tantalus*, you rave, and if you have any need to drink, 'tis of *Hellebore*, to cure you of an Evil contrary to the Madnefs of feeling Thirst, and not Water.

Tant. I do not refuse to drink, provided any be given me.

Men. *Tantalus*, be satisfied, you are not the only one of the Dead that does not drink; for all of them, who ever they be, having no Bodies, cannot drink; but all of them are not so extremely

treably thirsty as you are, so as not to be able to quench it.

TARPEIA; the Daughter of *Tarpeius*. As she was one Day upon the Walls of the Capitol, and beheld the *Sabines* going by, she was much taken with the rich Bracelets, which those People wore on their Left Arms; and this made her treat with *Tatius*, King of the *Sabines*, about delivering the Capitol up to him, upon Condition they gave her their Bracelets: *Tarpeia* gave up the Capitol, but the *Sabines* crushed her to Death with the Weight of their Shields: Some Authors impute the Surrendring of the said Place to *Spurius Tarpeius*, who was Governour, and affirm, that *Romulus* caused him to be thrown down headlong over that famous Work, which since bore his Name, and was called the *Tarpeian Rock*.

TARQUINIUS PRISCUS, before was called *Lucumon*, who with all his Family came and settled at *Rome*; and as he drew near the *Faniculum*, an Eagle fell upon him, and took away his Cap, with which he play'd for some time in the Air, and then put it upon his Head again: *Tanaquilla* his Wife, who was a *Tuscan* by Descent and well skilled in the Art of *Augury*, gave her Husband a favourable Interpretation of this Prodigy, and assured him he should be King, which came to pass accordingly; for he succeeded *Anus Martius*: He defeated the *Sabines* and *Tuscans*, the last of which submitted to him, and as a Mark of their first Homage made him a Present of a Gold Crown, and a Scepter, at the Top of which there was an Eagle in *Relievo*, an Ivory Throne, a Purple Vest wrought with Gold, and embroidered with Figures of various Colours, and 12 *Lictors*, acknowledging him for their King, and rightful Lord of the Twelve Divisions of the *Tuscans*: When he had consulted the *Augur*, *Accius Nevius*, in order to know of him whether what he thought of might be put in Execution, and the *Augur* having assured him of the fulfilling of it, took a Razor, and cut a Stone with it in two: He died when he was Eighty Years of Age by a Blow given him on the Head with an Ax, by the Heirs of *Anus Martius*.

TARQUINIUS LUCIUS; *Tarquinius* surnamed *Superbus*, the Son of *Tarquinius Priscus*, and King of *Rome*. As the Foundations of the Capitol were a digging up by his Order, they found a Man's Head there newly cut off. This Accident was taken for a Prodigy that prognosticated the City of *Rome* should one Day be the Mistress of the World; another Prodigy also happened, which was a strange Woman who came to *Tarquinius*, and presented him with Nine Volumes, which she offered to sell him for a very great Sum of Money; *Tarquinius* refusing them at that extravagant Price, the Woman burnt three of them in his Presence, and asked him if he would

take the six that remained at the same Price she had asked for the Nine: *Tarquinius* looked upon this Proposal to be ridiculous, but the Woman again burnt three of the six Volumes, and then applying her self to the King, asked him still the same Price for the three that were left, which she had done for the Nine. *Tarquinius* having consulted the Pontiffs thereupon, paid her the whole Sum. Those Books were found to be full of Predictions in Verse, which were thought to have been composed by *Sibylla Cumæa*, and were so much esteemed at *Rome*, that they created two Magistrates, whose Business alone it was to keep these Books, and to consult them as occasion required: They were called *Duumviri*: They had no recourse to these Books, but when the Affairs of the Commonwealth were very urgent, and that in order to find out a Way to expiate the Prodigies, and avert publick Calamities. *Tarquinius* was expelled *Rome*, after he had reigned 25 Years, and they set up a popular Government in the Year of the World 3545. of the *Julian* Period 4205, 509 before Christ's Nativity; after the Building of *Rome* 244 Years, in the 67 *Olympiad*.

TARTARA; by this Name Hell was called by the Ancients, and *Homer* names it *βάρβαρον*.

TAUROPOLIUM, or **TAUROPOLION**: Sacrifices of Bulls, which were offered to *Cybele*, the Mother of the Gods, to render Thanks to the Goddess of the Earth, for her teaching Men the Art to tame those Animals, and fit them for Labour: They also sacrificed black Bulls to *Neptune*, to denote the Fury of the Sea. *Strabo*, L. 14. of his *History of the World*, says, There stood a Temple of *Diana*, in the Isle of *Icaria*, named *ταυροπόλιον*; and *Livy*, L. 4. Dec. 5. calls this Temple *Tauropolium*; and the Sacrifices offered therein to *Diana Tauropolia*: In the mean time *Dionysius* in his Book *de situ orbis* says, That *Diana* was not called *Tauropolia* from the People, but from the Multitude of the Bulls in that Country, and over whom the said Goddess presided, which was the Occasion of giving her the Name of *Taurica*. *Diodorus Siculus*, L. 3. *Isth.* relates that the Queen of the *Amazons*, who trained up her Daughters to Hunting and Arms, instituted a Sacrifice called *ταυροπόλιον*. The Silver Medal of *Aulus Postumius* represents this handsomely enough; for you have *Diana* on one side with her Crescent, Bow and Quiver, and on the other a Bull sacrificed.

TAURUS; a Bull; which anciently consisted of the great Sacrifices appertaining to the Pagan Religion: Its also the second Sign in the *Zodiac*, into which the Sun enters on the 21st of *April*: It consists of 14 Stars: Those who have writ of fabulous Astronomy, say, that this Sign is the Bull that carried *Europa* from *Phœnicia* in-

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to *Candia*: Others will have it to be *Io*, whom *Jupiter* chang'd into a Cow, and afterwards placed in the Heavens among the Stars. There are divers Mountains of this Name, and among the rest, one in *Asia*, that is extraordinary large and high, they gave it several Names, because 'tis composed of many other Mountains; and the *Greeks* call it altogether by the Name of *Ceraunius*.

TAYGETE; the Daughter of *Atlas* and *Pleione*, and one of the *Pietades*, by whom *Jupiter* had *Laelamon*, who was the Founder of the City *Lacedæmon*. There was a Mountain of this Name in *Laconia*, near *Sparta*, consecrated to *Castor* and *Pollux*, at the Foot of which they were born, as *Homer* says.

TIGEA; a City of *Arcadia*; *Statius* says, that *Pan* and *Mercury*, who were much honoured here, from hence took the Name of *Tegæus*.

TELAMONES; the *Romans* called by this Name that which the *Greeks* named *Atlas*, which were the Figures of Men supporting the Out-jettings of Cornishes in Architecture: An Author who lived in these last Ages, thinks that the Word *Temon*, which in Greek is τῆνον, a Wretch that bears Misfortune with Patience, does not disagree with those Statues which in Architecture sustain the Cornishes of Buildings.

TELCHINES, the Sons of *Minerva* and *Sol*, or of *Saturn* and *Aliepe*: There are some Authors who say, they were very wicked Persons, who bewitched People with their Looks only, and made it rain and hail when they pleased; wherefore *Ovid* says, *Jupiter* turned them into Rocks because of their Wickedness: Some there are who confound them with the *Curetes* and *Corybantes*. See *Corybantes*.

TELLUS, the Earth, the *Romans* worshipped the Earth under the Name of *Tellus* and *Tellumo*, of whom *Tellus* was the Female and the other the Male; and so there was both a God and Goddess of them: *St. Augustine* recites *Varro's* Words hereupon; *Una eadem terra habes geminam vim, & masculinam, quod semina producat; & femininam, quod recipiat acque nutriat unde a vi femininâ dicta est Tellus, & a vi masculinâ Tellumo*: The same Earth hath a double Virtue, viz. a Masculine for the Production of Seeds, and a Feminine for the receiving and nourishing of them: From this last it came to be named *Tellus*, and from the other *Tellumo*.

TEMPE; a very pleasant and delightful Place in *Thessaly* watered by the River *Peneus*: The Agreeableness of this Place has been the Occasion of giving the Name of *Tempe* to all Houles of Pleasure.

TEMPLUM, a Temple; there was no Nation so barbarous as not to acknowledge and worship some Deity; but there have been many People who would not build any Temples to

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the Gods whom they adored, for fear of confining them within too narrow Limits: Thus the *Persians* who worshipped the Sun believed they should wrong his Power to go about to enclose him within the Walls of a Temple, who had the whole world for his habitation: And therefore when they ravaged the Territories of *Greece*, their *Magi* persuaded *Xerxes* to destroy all the Temples he met with, for they seemed to confine the Divine Majesty to Bounds, who had the Heaven and the Earth for his Habitation. *Nicæphor*, says *Cicero*, *leg. secun. Migos Perfarum, quibus auctoribus Xerxes inflammasse templa Græcæ dicitur, quod parietibus includunt Deos, quibus omnia deberent esse patetia & libera, quorumque hic mundus omnis templum esset & domus*. *Zeno* and all the *Stoicks* would have no Temples built to the God, *Diogenes* says, this World served them for a Temple; the *Babylonians* went up to Mountains when they were about worshipping of *Jupiter*; the *Sicyonians* would never build a Temple to their Goddess *Corona*, nor the *Athenians* erect a Statue to *Clemency*, because they said, she ought to dwell in the Hearts of Men, and not in Places not capable to contain her, as *Statius* says;

*Nulla autem effigies, nulli commissa metallo
Forma Deæ, mentes habitare ac pectora gaudet.*

The Ancient *Germans* worshipped the Gods in Woods only, as did also a great many other Nations.

There are some Authors who attribute the Original of Temples to *Janus*, others to *Faunus* some to *Jupiter* King of *Crete*, and many to *Merope* or *Eacus* *Jupiter's* son: There are some who will have the *Egyptians* or *Arcadians* to have built Temples to the Gods. *Apollonius* *Tyaneus* says, that *Deucalion* was the first who founded Cities and erected Temples for the Gods: *Virruvius* says, that the Architect *Pythis* was the first who built a Temple at *Pyrene*; but *Herodotus* and *Strabo* are for the *Egyptians* having been the People who first built Temples and Altars to the Gods, and appointed Sacrifices. *Livy* informs us, that *Romulus* was the first who built a Temple at *Rome* to *Jupiter* *Feretrius*.

Temples were built after a different Manner: There was one sort of Temples called *Antes* or *Parastates*, because there were no Pillars or Pediment, but only square Pilasters, called *Antes* by the Ancients: *Virruvius* gives us a Model thereof, which was a Temple of Fortune, the Particulars of which are not known. The second kind of Temple was called *Prostilus*, because it had no Pillars but in the Front, such was the Temple of *Ceres* *Eleusina* begun by *Ictinus* and finish'd by *Phidias*. The story which is in *Bas-relievo* in the visible end of the Front, is recounted by *Pausanias*, who says, that near the Temple of *Ceres* *Eleusina*

T E M

Elusina there were Two great Stones one on the Top of the other, from between which the Priests went every Year to take a Writing, wherein was contained the Ceremonies that were to be performed at their Sacrifices during the Year; and because the Ancients were wont to represent the particular Methods they used in offering Sacrifices in the Front of their Temples, and that the same in Respect to the Sacrifices offered in the Temple could not be done, because they varied every Year, it was thought fit to give this Account here, which shews one of the main Particulars relating to these Ceremonies, which was to take a Writing from between those Stones wherein the Method was prescribed that ought to be observed at the Sacrifices offered during this Year. The third sort of Temple they called *Amphiprostylus*, that is a double *Prostylos* having Columns behind as well as before, such as the Temple of Concord was. The Fourth was called *Periptere*, because it had Pillars round it, and of this kind was a Temple built to Honour and Vertue by *Mutius* the Architect. The fifth sort of Temple they named *Pseudodipterus*, that is, a false *Dipterus*; because it had not those Two Rows of Pillars which the *Dipterus* has, and of this sort was the Temple of *Diana* in the City of *Magnesia* built by *Hermogenes Alabandinus* the first and most famous Architect among the Ancients, who was the Inventor of this kind of Temple. The sixth they called *Dipterus*, because it had Two Rows of Pillars round it, and of this sort was the Temple of *Diana* at *Ephesus* built by *Cresiphon* and *Metagenes*: *Pliny* says, they went to the Top of the Temple by a Pair of Stairs made of Vine-wood which was all of one Piece and made of one Vine only. The seventh was a Temple called *Hypæthrum*, it was open at Top and exposed to the Injuries of the Air, of which sort was the Temple of *Jupiter Olympius* built at *Athens* by *Colossius*, a Roman Architect: *Pausanias* says, the Altar was raised, and there were several Steps to go up to it.

The Temples of the Gods ought to be so contrived, that provided nothing were in the Way, the Image which was in the Temple should look towards the West, that so those who were to offer Sacrifice, might turn towards the East and the Image; and that in making their Prayers they might see all at once, both the Temple and that part of the Heavens lying to the East, and that the Images seemed to rise with the Sun, to look upon those who prayed unto them at the offering of Sacrifices: The Temples of the Ancients were either round or square, the round consisted of two sorts, viz. the round *Peripteros*, and the *Monopteros*; the square were also twofold, one had no Pillars, or if any they were enclosed within the Walls of the Porch; the others had Columns without side. There were Four

T E M

Temples, says *Vitruvius*, in *Greece* built of Marble and enriched with such fine Ornaments that they rendered their Names famous who built them. The Design of these Four Temples was so well contrived, that the same was even admired in the Council of the Gods. The first of these was the Temple of *Diana* begun by *Cresiphon* a Native of *Crete* and his Son *Metagenes*, at *Ephesus* of the *Ionick* Order, and which *Demetrius Diana's* Slave and *Paninus* the *Ephesian* finished: The second was that which the same *Paninus* and *Daphneus* the *Milæsi* built to *Apollo* in the City *Mileus*, and which was also built according to the *Ionick* Order. The third was the Temple of *Ceres* and *Proserpina* at *Eleusis*, which *Idmus* built according to the *Dorick* Order of a Prodigious Bigness, without any Pillars on the Out-side, that so there might be the more room for Sacrifices, and to which *Philo* afterwards on the Time that *Demetrius Phalereus* commanded at *Athens*, made a *Prostylos* by setting Pillars before it, to render the Building more Majestick, and also make more room for those who were not yet admitted to the Mysteries appertaining to the Sacrifices of those Goddesses. The fourth was the Temple of *Jupiter Olympius* begun by *Colossius* at *Athens*, of the *Corinthian* Order, very large and magnificent: *Pausanias* says it had Pillars within, that made a *Peristylus*; he also mentions a Ceremony represented on the Front thereof, which was, that the Priests every Year on the 15th of *February* besmeared the Altar of *Jupiter Olympius* with Stuff made of *Ashes*, brought from the *Prytanæum*, and the Water of the River of *Alpheus* mixed together.

The Romans built several Temples at *Rome*, and in other Parts of the *Roman* Empire to their Gods, since *Numa's* Time; before, says *Tertullian*, the Romans worshipped their Gods without any Temples and Images, and practised their Religion without Ceremonies: They had Three Temples at *Rome* in Honour of *Janus*; the first was built by *Romulus* after he had made Peace with the *Sabines*, wherein he put *Janus* his Statue with two Faces, intimating that the *Romans* and *Sabines* were united into one People, and that the two Kings *Romulus* and *Tatius* made but one Head to govern them. This Temple had but two Gates, which were only open in time of War, and shut in time of Peace. Into this Temple the Consuls, after the Declaring War, went accompanied with the Senate and Soldiery, and opened the Gates thereof; here also they took Possession of their Office, and for that Reason it was said they opened the Year. *Janus* his second Temple was built by *Cn. Duilius* in the Pear Market, after the first *Punic* War; but being half ruined by time, it was rebuilt by the Emperor *Iberius*, as *Tacitus* says, *L. 2. Annal.* The third under the Name of *Janus Quadrifrons*, or with four Faces, was built in the Ox-Market,

T E M

in a little Valley called the *Velabrum*, between Mount *Palatine* and the Capitol, and the Occasion of it was : The *Romans*, says *Servius*, at first represented *Janus* with two Faces, but after the Taking of *Faleria* in *Tuscany*, having met with a Statue of *Janus* that had four Faces, they were desirous to have one like it at *Rome*, and to honour him the more, they built him a Temple with four Faces, each having 12 Niches in it, with a great Gate, which denoted the four Seasons of the Year, and the 12 Months : *Varro* says there were Twelve Altars dedicated to *Janus*, each of which represented a Month of the Year. But besides these Three Temples, there was also a Chappel, known by the Name of *Aedes Jani Curiatii*, dedicated to *Janus* by that *Horatius*, who defeated the three *Curatii* : There is also mention made of *Janus Septimianus*, tho' it was believed to have been an open Building for all comers and goers, built by *Septimius Severus*.

TEMPLUM SATURNI; the Temple of *Saturn*. The first Temple built to *Saturn* was that erected by *Janus*, King of the *Sabines*, at the Capitol, after the Peace made between him and *Romulus*; the second was consecrated by *Tullus Hostilius*, after he had triumphed 3 times over the *Sabines*, and twice over the *Albans* : He dedicated it and instituted the *Saturnalia*. The third was dedicated by the Consuls *A. Sempronius Atratinus*, and *M. Minutius* : Tho' others lay it was *Tarquinius Superbus* that built it, and that according to the Advice of *Valerius Publicola*, he made it the Place wherein the publick Treasure was kept : It was in this Temple Foreign Embassadors were first received by the publick Treasurers, who set down their Names in the Registers of the Treasury, and defray'd their Expenses : There it was they kept the Minutes of Marriage-Contracts, and all Acts made by Parents; as also the Names of all the Citizens of *Rome*, writ upon Ivory-books : Those also who had obtained their freedom went thither to hang up their Chains, and consecrate them, according to the Testimony of *Marial* :

*Hæc cum geminâ compede dedicat catenas,
Saturne, tibi Zoilus annulos priores.*

TEMPLUM CYBELES; the Temple of *Cybele*, the Mother of the Gods. The *Romans* had no knowledge of this Deity till towards the Year 548, in the Consulship of *Cornelius Scipio*, surnamed *Africanus* and *P. Licinus*, when a Shower of Stones fell during the second *Punic* War. They had recourse to the Books of the *Sibylls*, and found that in order to drive the *Carthaginians* out of *Italy*, they must bring the Mother of the Gods from *Pesuntia* to *Rome*; wherefore they presently dispatched Ambassadors to King *Atalma*, who delivered the Goddess

T E M

to them, that was represented by a thick shapeless rough Stone. *M. Valerius*, one of the Deputies, being come to *Terracina* with this Stone, sent Advice to the Senate of it, and told them it was necessary, together with the Ladies, to send the richest Man in all the City to receive her. The Senate pitched upon *P. Cornelius Scipio Nasica*, who with the *Roman* Ladies went to receive her to the Port of *Ostia*, and brought her to *Rome*, where they placed her in the Temple of Victory, upon Mount *Palatine* : Next Year *M. Livius* and *Claudius* the Censors built a Temple on purpose for her, and *M. Junius Brutus* dedicated the same 10 Years after.

TEMPLUM IOVIS; *Jupiter's* Temple; the most famous was that of *Jupiter Optimus*, built at the Capitol, who from the Capitol was surnamed *Capitolinus*, as may be seen by a Medal of *Aurelia Quirina*, a Vestal Virgin, where *Jupiter* is represented sitting in the middle of his Temple, that was of a Square Form; he holds his Thunderbolt in one Hand and his Scepter in the other, with this Title, *Jupiter Optimus Maximus Capitolinus*. This Temple was first devoted by *Tarquinius Priscus*, and afterwards built by *Tarquinius Superbus*. Upon the Frontispiece of it were the Trophies of Arms and Triumphant Chariots represented. Historians lay *Tarquinius Superbus* expended in the Building of this Temple above 3000 l Sterl. Here the Statue of that God was set up of massy Gold 10 Foot high, with several Vessels of Emeralds, and other precious Stones : The *Sibylls* Books were kept in this Temple. They built him also other Temples under various Names, as that of *Jupiter Vindex*, which *L. Papyrius Cursor* vowed to build him in a fight against the *Samnites*; and which *Fabius* built after the Defeat of that People : That of *Vic-Jovis*, or *Jupiter Tonans*, which *Augustus* caused to be built on *Mons Capitolinus*, and that of *Jupiter Uitor*, or *Vindex*, which *M. Agrippa* dedicated to him.

TEMPLUM JUNONIS; the Temple of *Juno*, which *Camilla* dedicated upon Mount *Aventine* after the taking of *Veii*.

TEMPLUM APOLLINIS; *Apollo's* Temple; that doubtless was the chiefeft and most famous of all, which was built by *Augustus* upon Mount *Palatine*, after his Victory over *Antony* and *Cleopatra*, at *Astium* : In this Temple he erected a fine and spacious *Portico* for a *Greek* and *Latin* Library; the Daughters of *Danaus* were placed according to their Order in this *Portico*, and over against them the Statues of *Egyptus* his Sons a Horse-back; in the Court before the Temple were Four brazen Cows, which were made by *Myron*; and by *Propertius* are called *Armenia Myronia*, The Flock of *Myron*, which represented the Daughters of *Prætus*, King of *Argos*, who were transformed into Cows for preferring themselves before *Juno*. The Gates

T E M

Gates of this Temple were made of Ivory, upon one of which might be seen the *Gauls*, who fell off the Capitol; and on the other the Fourteen Children of *Niobe*, the Daughter of *Tantalus*, who died miserably for the Pride of their Mother, who had incurred the Displeasure of *Latona* and *Apollo*. Upon the top of the Temple the Sun appear'd fitting in a Chariot of massy Gold, that gave so lively and bright a Light, that Men could not bear the Splendor of it. *Propertius* gives a Description of this Temple, *L. 2. Eleg. 31.* where he speaks of *Cynthia*: In this Temple there was a Brass Candlestick of wonderful Workmanship: It resembled a Tree and its Branches, to which there hung lighted Lamps instead of Fruit; to these Branches the Poets fastned their Works, after they had got them approved by the Publick.

TEMPLUM DIANÆ; the Temple of *Diana*; the first Temple built her at *Rome* was upon Mount *Aventine*; in the Reign of *Servius Tullius*, by whole Perswasion the *Romans* and the *Latins* erected her a Temple at a common Charge, and there met every Year to offer Sacrifice in the Name of all the People, and to terminate all their Differences; and to the End they might have an eternal Monument of this Confederacy, they grav'd the Conditions of this Alliance upon a Pillar of Brass, with the Names of all the Cities comprized therein, and of the Deputies that had signed them. This Temple was adorned with Cows-horns, the Reason whereof *Plutarch* and *Livy* relate untous. They say, that a certain *Sabine*, whose Name was *Auro Coraius*, having an extraordinary beautiful Cow, an Augur told him, if he offer'd the said Cow to *Diana* in her Temple upon Mount *Aventine*, he should never want, and that his City should bring all *Italy* under Subjection: *Auro* upon this Occasion coming to *Rome*, one of his Servants acquainted King *Servius* with the Augur's Prediction, who consulting the Pontiff *Cornelius* thereupon, *Auro* was ordered to go and wash himself in the *Tiber*, before he sacrificed the Cow, and in the mean time King *Servius* offered the same in Sacrifice, and affixed her Horns to the Walls of the Temple. *Augustus* built her a Temple in *Sicily* after the Defeating of *Sextus Pompeius*, and the Recovery of *Sicily*; on the Frontispiece of the said Temple he caus'd three Legs to be grav'd, as a Symbol of *Trinacria* or *Sicily*, with this Inscription, *Imperator Caesar*. *Syrabo*, *L. 14.* of his Description of the World, says there was a Temple of *Diana* named *Ταυροπόλιον*, in the Isle of *Icaria*: And *Livy*, *L. 4. Dec. 5.* calls the said Temple *Tauropolium*, and the Sacrifices offered there *Tauropolia*; however, *Dionysius* in his Book de *Situ Orbis*, says, that *Diana* was not named *Tauropola* from the People, but from the Bulls, which were very numerous in that Country.

T E M

TEMPLUM MINERVÆ; the Temple of *Minerva*: The *Rhodians* were the first People that built Temples to *Minerva* for having taught them the Art to make *Colossus's*; but having not prepared Fire for a Sacrifice they made to her, she in Spight withdrew to *Athens*, where she was worshipp'd under the Name of *παρθένος*, that is, a *Virgin*. They built a very magnificent Temple for her, and got her Statue to be made by *Phidias*, all of Gold and Ivory 39 feet high: They grav'd upon her Buskins the Fight between the *Centaurs* and *Lapithæ*, round her Shield was represent'd the Battel fought by the *Amazons* against the *Athenians*, and on the inside the Battel of the *Gians* with the Gods: She had also several Temples and Chappels at *Rome*, but the most famous was that which stood upon Mount *Aventine*, mentioned by *Ovid*, *L. 6. Fast.*

TEMPLUM MERCURII, the Temple of *Mercury*, the *Greeks* and the *Romans* had *Mercury* in great Veneration, and the *Germans* worshipp'd him as the Sovereign of the Gods, as we are inform'd by *Tacitus*, to whom they offered Humane Sacrifices; *Deorum maximum Mercurium colunt, cui humanis quoque hostiis litare fas habent.* The *Grecians* erect'd Statues to him, which they plac'd before their Houses, as the *Romans* set them in the Cross-ways and great Roads: These Statues they call'd *Hermæ*, which had neither Arms nor Legs, and were only a great shapeless Lump of Matter, except the Head.

TEMPLUM MARTIS; the Temple of *Mars*; *Augustus* built a Temple to *Mars* upon *Mons Capitolinus*, inscrib'd *Marti Ultori*, to *Mars the Avenger*; he had vow'd to do it in the *Philippick War*, to revenge his Father's Death, according to *Ovid*.

*Templa feres, Emevitore vocaberis Ulor:
Voverat, & fuso latus ab hoste redit.*

Dio, *L. 50.* of his *Roman History*, says, that *Augustus* built to *Mars* the Avenger a Temple on the Capitol, where their Ensigns and other Military Cognizances were put up; and the Senate order'd that the Chariot wherein *Caesar* had triumphed should be put into the Temple, in Commemoration of his Victories.

TEMPLUM VENERIS; the Temple of *Venus*; *Caesar Augustus* built a Temple to *Venus Genetrix*, which stood in the publick Place that *Julius Caesar* made in *Rome*.

TEMPLUM VESTÆ, the Temple of *Vesta*; the *Romans* built it round as supposing her to be the Earth: Men were forbid to go into this Temple, and the Goddess was serv'd by the Vestal Virgins: The *Palladium* brought by *Aeneas* from *Troy* was deposited here, and when the Temple was burnt, the Vestals sav'd the *Palladium*, by conveying it through the Empt of the *Via sacra*, and carrying it into the Emperor's

T E M

ror's Palace, the Figure of this was to be seen on the Reverse of the Medals of *Vespasian* and *Julia Pia*, which was only a small Statue of *Pallas* holding her Spear in one Hand and her Shield in the other.

TEMPLUM CERERIS ELUSINÆ; the Temple of *Ceres Elusina* of the *Dorick* Order, which was begun by *Istinus* and finished by *Philo*, who made it a *Prostylus*, having added Pillars in the Front thereof.

TEMPLUM VIRTUTIS & HONORIS; the Temple of Virtue and Honour built by the Architect *Mutius* by *Marius* his Order, this Temple might have been reckoned of the Number of the most excellent Buildings, had it been made of Marble, and that the Magnificence of the Matter had been answerable to the Greatness of the Design. *St. Augustine* speaks of this Temple, and lets us know that the first Part of it was dedicated to Virtue, and the other to Honour, as a Foundation of good Morality, which *Virtutius* also intimates by something particularly related by him, which *St. Augustine* does not mention, and that is, that the Temple had no *Posticum* or Back-door as most of the rest had; for that does intimate, that we must not only pass through Virtue to attain to Honour, but that Honour is also obliged to re-pass through Virtue, that is, to persevere therein, and acquire more of it.

TEMPLUM FORTUNÆ EQUÆSTRIS, was built by *Sylla* at *Preneſte*, where the Figure of the Goddess was gilt: the Pavement of the said Temple consisted of Mosaick or inlaid Work.

TEMPLUM HERCULIS the Temple of *Hercules* built near the *Circus Magnus*.

TEMPLUM CASTORIS & POLLUCIS, the Temple of *Castor* and *Pollux* that stood in the *Circus Flaminius*.

TEMPLUM SOLIS, the Temple of the sun, which the *Phœnicians* in their Language called *Heliogabalus*: He was worshipped at *Rome* by *Antoninus* from him surnamed *Heliogabalus*, who built him a Temple on Mount *Palatine*, whither, as *Lampridius* says, he would not only have removed the Sacrifices of the *Romans* but also of the *Jews*.

TEMPLUM LIBERTATIS; the Temple of Liberty, which *Clodius* built upon Mount *Aventine*, enriched with Brass-pillars and beautified with several curious Statues made by the best Statuaries.

TEMPLUM FOELICITATIS, the Temple of Happiness, to whom the *Romans* built a Temple and an Altar, and got the Statue of that Goddess to be made by *Archiasilas* surnamed *Plates* or Statuary, that cost *Lucullus* Sixty great Sesterces.

TEMPLUM CONCORDIÆ; the Temple of Concord, dedicated by *Tiberius* ac-

T E R

ording to the Order he received from his Mother *Livia*, *Augustus* his Wife.

TEMPLUM PIETATIS, the Temple of Piety dedicated by *Anitius* in the Place called *Locus Romanus*, where that Woman who nourished her Father in Prison with the Milk of her Breasts, lived.

TEMPLUM ÆSCULAPII, the Temple of *Æsculapius*, the God of Physick; He was at first worshipped at *Epidaurus* a City of *Slavonia*, where he had a magnificent Temple built him, and a Statue made of Gold and Ivory by *Trasmeles* the *Parian*: They built him a Temple at *Rome* in a little Island formed by the *Tiber* after his Image had been brought thither from *Epidaurus* under the Form of a Serpent.

The Temples of the Tutelary Gods, says *Virtutius*, as well as those of *Jupiter*, *Juno* and *Minerva*, were situated in a high Place, that so from thence they might see the Walls of the City, those of *Mercury*, *Isis* and *Serapis* were in the Market-place, those of *Apollo* and *Bacchus* near the Theater; that of *Hercules* in the *Circus*, if there be no Place particularly set aside to perform their Exercises in, nor any Amphitheater; that of *Mars* in the Field without the City, as well as that of *Venus* which ought to be near the Gates: The Reason hereof might be found in the Writings of the *Tuscan Aruspices*, who would have the Temples of *Venus*, *Vulcan* and *Mars* to stand without the City, to the end that they might deprive young People and the Mothers of Families of many Opportunities to debauch themselves, by the Romoteness of *Venus* Temple, and free Houses from the Danger of Fires by drawing out of the City (in offering Sacrifices to *Vulcan*) all the evil Effects, that Deity might cause, who presided over Fire, and also by placing *Mars* his Temple without the Walls, prevent Murders and Quarrels among the Citizens, and secure them against the Attempts of their Enemies. The Temple of *Ceres* should also be built without the City in a remote Place, and whither they were not obliged to go but when they offered Sacrifice, because that Place ought to be used with much Respect and great Purity of Manners. In the mean time we do not find these Precepts of the *Tuscan Aruspices* were observed at *Rome*, for the Temple of *Mars* the Avenger stood in that called *Augustus* his Place, and that of *Venus* in the Place of *Julius-Cæsar*: Nay, there were several Temples of the mischievous Deities within the City, as those of *Febris*, *Vulcan*, *Mala Fortuna* and *Idleness*.

TERMINALIA, the Feast of Land-marks; *Numa* set Bounds to Estates, to prevent Men from encroaching upon their Neighbours Land, and for this end he instituted yearly Sacrifices upon these Land-marks, that so Religion might be conjoined with Justice, and that every

every Year they might refresh their Memories in the Knowledge of the said Land-marks, which were accounted as so many Gods, they having no other Representations of the God *Terminus*. They sacrificed Wheat-cakes with the first Fruits of the Field to him, but no Animal, for they would not have the Stones blooded, because the Land-marks ought to be settled by a mutual Agreement, and not by Force with the Effusion of Blood: However, this Appointment of *Numa* did not continue always, as to the Point of unbloody Sacrifices, for we find by *Ovid* and *Horace* that they sacrificed Swine and Lambs to the God *Terminus*,

*Spargitur & caeso communis Terminus agno,
Nec queritur latens cum sibi porca datur.*

Ovid.

TERMINUS, a God consisting of square Stones, to which the Ancients sometimes added a Head, which they perfumed, and whereon they set Crowns, which they wrapped up in Linnen, and were made use of to distinguish the Bounds of Fields and every Man's Estate: *Terminus* on the Revers of a Silver Medal of *Augustus* is represented over a Thunder-bolt to exprets the Device of that Emperor, *Festina lente*: *Terminus* which should not be removed from his Place not illy denoting *Swiftness*, but a Thunder-bolt on the Contrary *Swiftness*, with which it ought to be joined. *Numa Pompilius* dedicated a Temple to him upon *Mons Tarpeius*, which was open at Top. His Feasts which were celebrated in February were called *Terminalia*. It was forbidden both by the Greek and Roman Laws to take away these Land-marks, as also by the Law of *Moses* in *Deuteronomy*; *Thou shalt not remove thy Neighbour's Land-mark*.

TERPSICORE, one of the 9 Muses, to whom they attribute the Invention of Dancing and Balls.

TERRA, the Earth, a Sublunary Globe looked upon by the Philosophers to be a simple, cold and dry Element; modern Astrologers maintain that the Earth moves round the Sun: *Alexander* sent *Diogenetus* and *Bero* to measure the Earth; the Romans also sent *Zenodorus*, *Theodorus* and *Polichinus* upon the same Account by the Authority of *Julius Caesar*. *Pliny* makes an *Encomium* upon the Earth, where he says, that we have with Reason given it the Name of Mother, and that God has bestowed it upon us for our Palace, as Heaven is his. The Pagans called it the Mother of the Gods, because they meant those Gods who had been Men, and they worshipped it under the Name of *Rhea*, *Cybele*, *Ceres*, *Aerigatis*, *Isis*, *Tellus*, *Ops*, *Vesta* and *Proserpina*: The Temple of *Vesta* at Rome was of a round Form, to denote the Rotundity of the Earth: The Earth was also worshipped under the Name of *Maita*, which signified a Nurse or Mo-

ther. The *Germans*, says *Tacitus*, worshipped the Earth as our Common Mother, and called her *Herthe*, they believed she walked up and down the World, and intermeddled with the Affairs of Men; they had also a Forest consecrated to her in one of the Isles of the Ocean, where she had a covered Chariot, that none durst draw nigh to but her Sacrificer: He took notice of the Time when she went into it, and very respectfully accompanied her Chariot which was drawn by two Heifers: where ever she came her Arrival was celebrated with Festivals and publick Rejoicings: It was not then lawful for them to wage War, every Man locked up his Arms, and Peace and Rest reigned every-where: Then the Sacrificer brought her back to her Temple, wearied with the Conversation of Men, after which the Chariot-Covering and even the God-dess her self, if we must believe them, plunged down into a Lake, where she was washed by the Slaves, whom they presently drowned.

TESTAMENTUM, a Testament or Will, was a solemn and authentick Act, whereby a Man at his Death exprest his Will concerning the Disposal of his Estate: The Laws which gave Men Power to make Wills, and to extend the same even beyond their Lives, thought these Wills ought to be exprest with Care, and for that end several Essential Solemnities accompanied them to make them valid. That of the Twelve Tables, was the most ancient Law we hear mentioned among the Romans, and the first that introduced the conferring of this power upon the Father of the Family, that is, upon him that was the Master and Possessor of his Priviledges, and not in the Power of another, from whence it follows that the Children of the Family who were under the Authority of their Fathers, could not make a Will; but herein Soldiers were excepted, tho' the Sons of a Family, the Imperial Constitutions impowered them to dispose by Will the Goods obtained in War, which were called *Bona castrensis* aut *quasi castrensis*, and over which the Father had no Power. Slaves could not make a Will, because they had nothing of their own which they could dispose of, nay, they could not do it with the Consent of their Masters: All such as were condemned to die or to the Gallies, could make no Will after their Condemnation, because they were Slaves by way of Punishment, but even their Wills that preceded were not valid, for they, by being condemned to undergo a Capital Punishment, ceased to be Citizens: It was the same thing in respect to those who were condemned to perpetual Banishment and to Strangers, for the one lost the Right of Citizens, and the other had never got it of the Emperor. Those who were given for Hostages could make no Will, at leastwise unless the same were made before their Captivity, Children could not make a Will before they

T H E

became of Age, that is, Boys must be full Fourteen and Girls Twelve.

TETHYS, the Daughter of *Cæum* and *Vesta*, and *Saturn's* Sister, she was *Neptune's* Wife, and the Mother of all the Nymphs and Rivers according to *Hesiod* in his *Theogoniu*. See under *Tethis*.

THALIA; one of the Nine Muses whom the Poets made to be the Inventress of Geometry and Agriculture.

THAMUS, a Pilot whose Ship one Evening sailing near unto certain Islands in the *Egean* Sea, they were suddenly becalmed, when a Voice was heard which came from the Islands, and called *Thamus*; he suffered himself to be called twice without answering, but answered the third time: Then the Voice commanded him, that when he arrived at such a Place, to cry that the Great *Pan* was dead: All the Men in the Ship were much frightened therewith; they consulted whether *Thamus* ought to obey the Voice, but *Thamus* concluded that if when they were come to the Place appointed they had Wind enough to pass by, he should say nothing, but if they were there becalmed, he must pursue the Order he had received: They were surprized with a Calm in the said Place, when presently he cried out aloud that Great *Pan* was dead; he had scarce done speaking, when they heard Groans and Complaints round about them, as if a great many People were surprized at and afflicted with this News: All the People in the Ship were Witnesses of what happened; the Noise whereof in a short time reached as far as *Rome*; and the Emperor *Tiberius* being desirous to see *Thamus* himself, appointed a Meeting of all those learned in Pagan Theology, that he might know of them who this Great *Pan* was, and they concluded he was *Mercury* and *Penelope's* Son. Thus it is *Cleombrotus* relates this History in a Dialogue where *Plutarch* treats of Oracles; and he says, he had it of *Epithetes* his Grammar Master, who was in *Thamus* his Ship when the Thing happened. We may say this Great *Pan* who died in *Tiberius* his Reign was Christ, whose Death caused a general Grief and Conternation among the *Demons*, who could not now as formerly exercise their Tyranny over Men.

THAUMATRION, a Greek Word signifying a Reward to be conferred on him who had shew'd some wonderful Thing to the People: It was a Gift consisting of *Denarii*, which they were to pay who were present to see it; and this was like unto the Prize called *Niceterium* at the *Olympick* and *Circensian* Games, and to the *Brabeia*, a Prize among the Ancients, given to those that acted on their Theaters, Dancers, Pantomimes or Jumpers.

THEATRUM; the Theater, the *Romans* extended it farther than the Sence we take it in; for hereby we mean no more than a Stage,

T H E

whereon Actors appear and act, whereas the Ancients by it meant the whole Circumference of the Place within which the Actors and Spectators were contained: Their ancient Theaters were only built of Wood, and served but once, just as the Stages or Scaffoldings we now erect upon some extraordinary Occasions. *M. Valerius Messala* and *Cassius Longinus* when Censors took the Freedom so far as to begin a Stone Theater upon Mount *Palatine*, near the She-wolf's Picture that suckled *Romulus* and *Remus*, but *Scipio Nasica* did so vigorously oppose it, that their Design miscarried.

L. Mummius after he had destroyed *Corinth*, carried to *Rome* the Vessels appertaining to a famous Theater there, and they were made use of at the Plays acted at his Triumph, some will have him to have been the first Author of Wooden Theaters at *Rome*. *M. Scæurus*, says *Solinus*, undertook to build a very costly Theater, enriched with extraordinary Ornaments: It had 360 Pillars in Three Rows one upon another, whereof the first was Marble, the second Christal, and the third was of gilt Pillars; there were 3000 Brass Statues between the Pillars. *Curio* built a Kind of a suspended and folding Theater, which might be divided into two at Pleasure. *Pompey* built a Stone Theater with so solid a Foundation, that it seemed to have been built to last for ever. There was a kind of an Aqueduct made here, to convey Water into all the Rows of the Theater, either to cool the Place, or to quench the Thirst of the Spectators. *Julius Cæsar* crected one of stone near the Capitol, and *Marcellus* built another at the farther End of a Piece of Ground called *Argiletum* at the End of the *Tuscan*-Street by the Foot of the Capitol in the second Division of the City. It was consecrated by *Augustus*. There were no less than four Theaters in *Campus Flaminius* only; *Trajan* built a pompous and magnificent one, which was ruined by *Adrian*.

The principal Parts of the Ancients Theaters were the Scene or Building which separated between the *Proscenium* and *Postscenium*, or Place whither the Actors withdrew, and where they had their Paintings, Tapisstry-works, Curtains designed for Machines and Musick. The Scene took its original from the Simplicity of the first Actors, who contented themselves with the Shade of Trees, to divert the Spectators with and so the meaneest at first consisted of no other than Trees set together and well matched Greens: They made them sometimes of plain Linnen Cloth, or shapeless Boards, till Mens Luxury caused them to be adorned with the best Paintings, and made use of the richest Hangings to set them out. *C. Pulcher* was the first who adorned the Scene with Paintings, for till his Time they rested satisfied with Diversity of Columns and Statues without any other Ornament:

ment: *Antony* to appear extraordinary adorned the Scene with Silver: One *Petereus* gilt it, *Catulus* covered it with Ebony, and *Nero* to entertain *Tiridates* gilt the whole Theater. As for the Curtains, Hangings, &c. the one served only to distinguish and adorn the Scene, the other were for the Convenience of the Spectators: Those of the Scene represented somewhat of the Fable that was acted: They had a kind of *Verjatile* Scene, which was a suspended Triangle, and such as could easily turn about, and on whole Curtains some things were painted, that had a relation either to the Subject of the Fable, or Chorus, or Interludes. The Sails served instead of Coverings, and they made use of the same for the Convenience of the Spectators only, wherewith they were shaded from the Heat of the Sun. *Catulus* was the first Inventor of this Convenience; for he caused the whole Theater and Amphitheater to be covered with Sails, extended with Lines tied to the Masts of Ships, or pieces of Trees fastned in the Walls. *Lentulus Spinther* made them of such fine Linnen as was never before known: *Nero* not only dyed them Purple, but also added Gold Stars thereunto, in the midst whereof he was painted in a Chariot, all of it wrought with Needle-work, with so much Art and Judgment, that he appeared like an *Apollo* in a Serene Heaven, who moderating his Beams torn'd a Day in respect to its Light, which was agreeable to a fine Night. The Machines were very ingenious; with them they drew Heroes up to Heaven, made the Gods descend upon Earth, and represented Hell, Palaces and Prisons: They used both Vocal and Instrumental Musick.

The Scene in the Theater of the Ancients generally comprehended all that belonged to the Actors: It consisted of four Parts, viz. *Proscenium*, *Scena*, *Postscenium* and *Hyposcenium*. The *Proscenium* was a raised Place where the Actors play'd; and is that which we call the Theater or Stage; and this *Proscenium* consisted of two Parts in the *Grecian* Theaters, the one was the *Proscenium* purely so called where the Actors acted, the other was the *Logeion* or *Thymek*, or *Bomos*, where the Chorus came to rehearse, and the *Pantomimes* acted their Parts. It was called *Bomos* and *Ara*, because of its square Form that was like an Altar: *Scena* was the front of the Building, by which the *Proscenium* was separated from the *Postscenium*, which was the Attiring-place behind the Stage, whither the Actors withdrew and dressed themselves. The *Hyposcenium*, according to *Pollux*, was before the *Proscenium*, and reached from the lowest part of the *Orchestra*, to the Level of the *Proscenium*: This Author says it was adorned with Pillars and Statues, which shews that the said *Hyposcenium* could be no where but in the *Greek* Theaters, where the *Proscenium* was raised 12 foot high, for that

of the *Romans* was too low to admit of Pillars: The *Orchestra* among the *Grecians* made a part of the Scene; but in the *Roman* Theaters none of the Actors went down to the *Orchestra*, which was taken up with Seats for the Senators. The Doors of the Theaters called *Hospitalia*, were those by which they made strange Actors enter, that is, those who were to appear to be of another Scene than the common one, wherein they entered by a Door that was in the middle, or else it was the Place whereby they entred into the Scene, as from another Place than that where the principal Actors were. *Pollux* says, that one of these Doors which was the Left, was the Door of a Prison: *Lipsius* will not allow that they fate any where else but upon the gradual Seats of the Theater, and explaining these Verses of *Calpurnius*, who mentions Chairs for Women to sit on,

*Venimus ad sedes ubi pulla sordida veste
Inter femineas spectabat turba cathedras,*

He thinks they ought not to be taken for Chairs placed upon the Steps of the Theater, but such as were set above them, on the top of the Theater, between the Pillars of the *Portico*, which crowned the Theater; which he proves by *Suetonius*, who says, that *Augustus* made a Law that forbade Women to sit upon the raised Seats of the Theater, and were allowed to place themselves no where but above among the common People. *Propertius* also intimates the same thing, when he says in order to express the Prohibition of his Mistress, that he should not look upon her, when she was at the Play,

Colla cave infestas ad summum obliqua Theatrum.

But for all this *Vitruvius* informs us, that in *Augustus* his Time, and so on, they laid some thing upon the Seats of the Theater, whether the same were Pillows, or somewhat else to sit on.

T H E BÆ; *Thebes*; there were several Cities of this Name, the Chief of which was that in *Beotia*, built by *Cadmus*, and famous for the birth of *Bacchus*, and Death of *Oedipus*; they will have it to have been thus named from the *Syriac* *Theba*, which signifies an Ox, because this Animal conducted *Cadmus* thither: *Varro* assures us, that *Thebes* is a *Beotia* Word, signifying *Locks*, and that the same was still used in his time among the *Sabines*, who were descended from a *Greek* Colony: But *Pausanias* says, this Name was given it by a Daughter of *Asopus*, whose Name was *Theba*. In the mean time all these Opinions are ill grounded since the Word *Thebes* is *Phœnician*, and signifies *Dirty*, and this Name was given it, because it was really a dirty City. *Dicaearchus* speaks thus of it; *Thebes* is very inconvenient in Winter, because of the Rivers

T H E

wherewith 'tis watered, the Winds that blow upon it, and Snow and Dirt wherewith 'tis filed.

THEMIS; a Goddess of the Ancients, whom *Clemens Alexandrinus* does not distinguish much from *Ceres*, in the fearful Account he gives of her obscene Mysteries: But *Diodorus Siculus* in the Relation he gives us of the Theology of the *Cretians*, represents her quite otherwise, for he makes her to be Sister to the *Titans*, and Mistress of Oracles, Laws and Sacred Ceremonies: *Themis vaticinandi artem, sacrorum ritus, & leges Deum cultui servientes princeps informavit, & quæ ad bonam jurisdictionem ac pacis studia pertinent, edocuit.* — *Quin & ipsum Apollinem, quando responsum editurus est, & μυστέρεσσιν, Themidis munus obire dicimus: quod Themis nimirum inventrix oraculorum extiterit.* This Portraiture seems to represent unto us a Moral Deity, rather like *Vertue*, *Justice* and *Wisdom* than an Historical Goddess; and hereof the Readers may be farther convinced, if they do but take the Pains to examine *Hesiod's* Verses upon the same *Themis*; *Postea duxit Jupiter splendidam Themin, &c.* Its no more than an Allegory of *Justice*, which produced *Laws*, *Rules*, *Rights*, *Peace*, and at last fixed *Mens Fortunes*, punishing their Vices, and rewarding their Vertues.

The Word *Themis* in all probability comes from the Hebrew *Ibam*, *perfectum & integrum esse*. It might also come from the famous *Thummim*, which was one of those precious and mysterious Stones wore by the *Mosaic High-Priest*, whose Lustre served the *Israelites* for Oracles when they consulted God, as *Josephus* has explained the Scripture, and Tradition of the Synagogue. *Ovid* speaking of the Time of *Deucalion's* Deluge, says, *Themis* then pronounced Oracles:

Fatidicamque Themin, quæ tunc oracula tenebat.

Lucian speaking of the same Subject, says,

Cum regna Themis Tripodasque teneret.

The Poets will have the *Earth* to have been the first that delivered Oracles, then *Themis*, and lastly *Apollo*: *Ammianus Marcellinus* gives us another Etymology of the Word *Themis*, deducing it from the Greek *Τελείμνη*: The Marriage of *Jupiter* and *Themis* according to this Author was nothing but the Divine Wisdom and Prescience which lie in the same Bed, and reign upon the same Throne as he. *Plutarch* in his *Roman Questions* says, that *Carmen* was named *Themis*, and adds she was surnamed *Carmen* quasi *carens mente*, because the Divine Spirit or Prophetic took place of Man's Spirit.

THERAPHIM, an Idol; when *Jacob* with his Family withdrew in order to return to his Father *Isaac* in *Palestine*, *Rachel* privately stole

T H E

her Father *Laban's* Idols; *Rachel furata est Idola patri sui*: The Hebrew Text has *Theraphim* instead of *Idola*. *Laban* pursued *Jacob*, and complained of his being robbed of his Gods: *Cur furatus es Deos meos? Est Elohai*: Its not without Reason that the vulgar Translation, and the *Septuagint* have taken *Theraphim* for *Laban's* Idols, which *Rachel* hid in the Baggage and sat upon them. When *Mibal* saved *David* when he was pursued, she put the *Theraphims* in his room in the Bed, to amuse those who looked for him: *Hosea* says, the Children of *Israel* were during a long Captivity without Altar, Sacrifices, *Ephod*, and *Theraphims*. We find in *Ezekiel* the King of *Babylon* consulted his *Theraphims* which were his Idols, that he might know of them what was to come: And this made *St. Augustine* believe that *Rachel* stole her Father *Laban's* *Theraphims* for no other end than to learn of them the Way *Jacob* should take in his flight.

THESEUS; the Son of *Egeus*, King of *Athens*, who was Cotemporary with *Hercules*, and related to him, and so was the frequent Companion of his Adventures and great Courage: He set upon one named *Sciron*, who took Delight to drown all Passengers he met with in the Sea, he revenged the Cruelties of *Procrustes*, who miserably quartered the Bodies of those that fell into his Hands: He vanquished the *Marisborean* Bull, and *Caledonian* Boar; but his most illustrious Exploit was the killing of the *Minotaur*, who was shut up in the Labyrinth of *Crete*: As he went with *Peribous* to Hell to fetch back *Proserpina*, he was there detained by *Pluto*, and could not get out but by the Favour of *Hercules*: He retired into the Island of *Seyros*, where he was slain by King *Lycomedes*.

THESMOPHORIA; Feasts instituted in Honour of the Goddess *Ceres*, otherwise called *Cerealia*. See *Cerealia*.

THETIS, a Sea-Goddess, the Daughter of *Chiron*, or rather according to *Homer*, of *Nereus* and *Doria*, who was beloved of *Jupiter*, but being informed by *Prometheus*, that if he enjoy'd her, he should get a Child that should dispossess him of the Kingdom of Heaven, he gave over the Intreague: And this we are informed of by *Lucian*, in a Dialogue between *Prometheus* and *Jupiter*:

Prometheus. If I tell you whither you are going, will you believe me?

Jupiter. Why not?

Prom. You go to lie with a *Nereid*.

Jup. Suppose it should be so?

Prom. You will get a Child who shall dethrone you, as you have done your Father, at leastwise the Destinies threaten it; and therefore you will do well not to go.

Jup. I'll believe you for once.

Jupiter gave *Thetis* to *Pelaus*; and this Wedding was celebrated by the Golden Apple, which

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T I B

Disford threw into the Hall, and fell as on purpose at the Feet of *Venus*, *Pallas* and *Juno*; and about which was written, *It is for the most beautiful*. The Word *Tethys* comes from *τιθη*, *Nutrix*, because it nourishes all Sublunary Bodies, and even the Stars themselves with its Moisture. Some took *Tethys* for the Earth, because the Ocean embraces it, as if she were his Wife: Now if *Tethys* be taken for the Earth, the Name might be as well deduced as that of the *Titans* from the *Phœnicians* or Hebrew Word *Tit*, *Lutum*: But yet 'tis much more common to take *Tethys* for the Sea it self: There was another *Thetis*, to whom *Tethys* was Grand-mother, for *Doris* who married *Nereus*, and had *Thetis* by her, was the Daughter of *Oceanus* and *Tethys*; and so *Tethys* was the Grand-mother of *Thetis*, who married *Peleus*, and bare *Achilles* to him.

T H Y E S T E S; the Son of *Pelops* and *Hippodamia*, Father of *Egistus*, and *Arcus* his Brother, who made him eat the Children he got on his Sister-in-Law. In *Seneca's* Tragedies you have the Sun disappearing and obscured with Darkness, when *Arcus* tore *Thyestes* his Brother's Children in pieces and made him eat them; and *Thyestes* on his part, who had committed a Crime no otherwise than thro' a Surprise and Ignorance, by having to do with his own Daughter, without knowing her to be so, conceived such an Horror for the Fact, that he pray'd *Jupiter* to dart all his Thunderbolts at his Head.

*Faculare flammas, lumen ereprum polo
Fulminibus exple.*

T H Y M E L E, a certain noted Dancer, whom *Domitian* took Delight in: Some Songs made in Honour of *Bacchus* were called *Thymelia* from his Name: And all the Persons belonging to the Stage, who danced and sung in the Interludes were also called *Thymelici*, and the Place where they performed their Parts *Thymele*.

T I B E R I U S, a Roman Emperor, Son to the Empress *Livia*, who was adopted and made Partner in the Empire and Tribunical Power by *Augustus*: By his Medals we find he was fat and tall and had also large Eyes: *Suetonius* observes somewhat very extraordinary in Respect to this Prince's, yes, that he could see as well in the Dark when he awoke, as at Noon-day, which shews there was a great deal of Fire and Sautilty in his Nature: The same Author says, that besides this he had a fixed Look, and extended his Neck so as he walked, and was sometimes so thoughtful, that 'twas a hard Matter to get a Word from him: *Augustus* taking Notice of his Air and Deportment, took him to be arrogant, though he endeavoured to excuse him, saying, it was rather a Defect of Nature than of the Mind; he had a small Chin that was a

T I T

a little turned up which was a Sign of Cruelty, and indeed he was cruel, for he put his Wife *Julia* to Death, and slew *Scampronius*: *Tiberius* was smothered with the Bed-cloaths at the Age of 78. He was very famous as long as he continued a private Man, or commanded under *Augustus*, having the Art to conceal his Vices and discover his Virtues.

T I B I A, a Pipe, used among the Ancients in their Comedies: The Title of their ancient Comedies ran thus, *Egerunt L. Ambivius Turpio L. Attilius Prænestinus: Modos fecit Flaccus tibis, paribus dextris & sinistris*: This Comedy was acted by the Company of *L. Ambivius Turpio* and *L. Attilius Prænestinus*: *Flaccus* invented the Musick, wherein he made use of equal Pipes on the Right and Left: There is nothing about which the Ancients differed so much as about the Pipes which they called Right and Left, equal and unequal: The Pipers always play'd upon two Pipes at once in their Comedies: That which they touched with the Right-hand was called the Right for that Reason, and that with the Left must consequently be termed the Left. The first had but a few Holes and made the Base, the other had more and a clearer and sharper Sound: Now when the Musicians play'd upon these two Instruments of a different Sound, they said the Part was play'd *Tibin imparibus*, with unequal Pipes, or *Tibin dextru & sinistru*, with Right and Left ones; and when they play'd with two Pipes of the same Sound, with two Rights or two Lefts, they said, that Part was play'd with *Tibin paribus dextru*, with equal Right-pipes, if they used the Base; or *Tibin paribus sinistru*, with equal Left pipes, if they used the Treble. *Donatus* says, if the Subject was grave and serious, they only made use of equal Right-pipes which they also called *Lydian* Pipes, and made a Base; but that when it was a merry Subject; they used no other than the Left-pipes, which were named *Lyrian* Pipes or *Sarrana*, that performed the Treble, and consequently were fitter for the Occasion: Lastly, when the Subject was an Intermixture of Things merry and serious, they used the unequal Pipes, that is the Right and the Left; which were called *Phygian* Pipes.

T I T E S I A S, the Gods took him to be a Judge of their Differences, and *Juno* took his Sight from him, but *Jupiter* in way of Recompence gave him the Gift of Prophecie, he had been both a Man and a Woman, and said, the woman's Pleasure was greater than that of a Man's. he having tried both of them.

T I S I P H O N E, one of the three Furies of Hell, and a Revenger of Murders, as her Name imports.

T I T A N, the Son of *Calum* and *Vesta*, and *Saturn's* Brother, whose Right it was to succeed his Father, but he quitted it in Favour of *Saturn* upon

T R A

upon Condition he should put all his Male Children to Death; but *Rhea* his Mother privately convey'd *Jupiter* away, which coming to be known by *Titan*, he made War upon *Saturn*, but *Jupiter* set him free. See *Gigantes*.

TITANES, the *Titans* were the Sons of *Uranus* and *Titaea*, who gave them her Name, and who her self was called the *Earth*: This Name comes from the Earth or Mud called *Tit* by the *Hebrews*. See *Gigantes*.

TITHONUS, the Son of *Laomedon*, whom *Aurora* stole away for his Beauty, and by whom she had *Memnon*: *Jupiter* at *Aurora's* Request made him immortal: He forgot to ask of him that he might not grow old, therefore when he became very aged, and took no more Pleasure in worldly Things, he was transformed into a Grasshopper.

TITUS, a *Roman* Emperor and *Vespasian's* Son; he proved quite contrary to other Prince's who grew more wicked when they became Emperors, than they appeared before to be in a private State; for he grew better, and by his wife *Conduct* effaced all the evil Impressions that had been entertained of him so far that he was stiled *The Delight of Mankind*; being of a sweet Disposition, liberal and benignant to every Body, which made him utter these excellent Words to his Domesticks, who put him in mind he should not promise more than he could perform, *No Man, said he, ought to return with Dissatisfaction from his Prince.*

TITYUS, the Son of *Jupiter* and *Terra*; this Giant was killed by *Apollo*, or as others will have it, Thunder-struck, for endeavouring to enjoy *Lusina*, the Poets teigned he was racked in Hell, and that a Vulture tore his Heart without killing him.

TOGA, It was a great Woollen Mantle, without any Sleeves, very large, and used both by Men and Women; but in Process of time none wore them but Ioud Women hence that of *Horace*,

In matronâ, processu togata:

If you commit Sin with a Woman of Quality or a Courtizan: The *Toga* was of divers Colours, and admitted of various Ornaments: There was that called *Toga domestica*, wore within Doors, *Toga forensis*, abroad, *Toga militaris*, used by Soldiers, and tucked up after the *Gabinian* Fashion; and *Toga picta* or *triumphalis*, wherewith the Victorious triumphed, with imbrodered Palms, that which had no Ornaments was called *Toga pura*.

TRAGŒDIA, a Tragedy; a Drammatic Poem which upon the Theater represents some signal Action performed by illustrious Persons, and has often a fatal End. *Suidas* says, that *Thespis* was the first Author of Tragedy,

T R I

who began by making his Actors ride in a Chariot, painting their Faces with Wine-lees in order to disguise them, for Masks were not yet invented: *Horace de arte Poetica* gives us all these Particulars,

*Ignotum Tragicæ genus invenisse Camæna
Dicitur, & plautis vexisse poemata Ithespis
Qui canerent, agerentque perundis fecibus ora.*

Eschylus was the first who invented Masks and Habits to disguise the Actors, and in short, 'twas he that advanced the magnificent and noble Character of Tragedy to the highest Pitch.

*Post hanc personæ pallaque respersor honestæ
Æschylus, & modicis instruit pulpita tignis,
Et docuit magnumque loqui, nitique coturno.*

Diogenes Laertius in *Plato's* Life, and *Aristotle* in his *Art Poetica* say, that at first there was but one Person in a Tragedy, who alone made the *Chorus*; *Thespis* added a Comedian thereto, in order to give the *Chorus* Leisure to take Breath: *Eschylus* added a second, and *Sophocles* a third, and so Tragedy came to its Perfection; he that won the Prize in a Tragedy received a He-goat which he was to sacrifice to *Bacchus*, from whence came the Name of Tragedy, *τῷ γῶγῳ*, *Hircus*, signifying a He goat.

TRAJANUS, *Trajan*; a *Spaniard* by Birth, and the first Emperor of a Stranger that mounted the Throne of *Rome*: His Head was like a Mallet, broad at Top and with very considerable Eminences before and behind, his Forehead broad, and Neck thick, which was an infallible Sign of a prudent, vigorous Man and one that was steady in his Designs rather than of a lively and brisk Wit; and so indeed he performed great Things, having extended the Bounds of the *Roman* Empire much beyond any of his Predecessors; *Armenia* and *Mesopotamia* being fallen under the Yoke of the *Roman* Power: He had a Fit of an Apoplexy, which turned into a Palsie in some Part of his Body, but he died of a Droplie, aged 64, when he had reigned full 20 Years, and most justly acquired the Title of an excellent Prince.

TRIBUNI PLEBIS, Tribunes of the People, being Magistrates taken from among the People and chosen of the People themselves, to withstand whatever the Senate might attempt against their Liberty and Sovereignty, in so much that no other Power could do any thing if they opposed it: The Occasion of creating them was this. The People finding themselves oppressed by the great Ones, by the Instigation of *Scinius* withdrew to a Mountain Three Miles off from *Rome*, which afterwards was called *Mons Sacer*, and would not return to *Rome* but by the Persuasion of *Menenius Agrippa*, and being allowed

T R I

two Tribunes to protect them against the Oppressions of the great Ones, and this happened in the Year 266, and the two Tribunes were *Sicinius Bellutus* and *L. Junius*. The Law for creating them was called *Sacred*, and the same declared the Tribunes to be sacred and inviolable Persons, who must not be injured upon Pain of Death, and the Mountain whither the People had retired was called *Mons Sacer*, because of the Oath which the Deputies of the Senate made to the People for allowing this Magistracy to them: These two Tribunes took in three more, and their Number increased to ten.

They had a Right to withstand the Deliberations of the Senate, and the Orders of the very Consuls; there being nothing to be concluded on without their Consent, which they expressed by putting a *N* under the Order, and if the same did not please them, they hindered it to be put in Execution by subscribing the Word *Veto* without giving any Reason for it: They wore a Purple Robe, and they were the only Persons whose Office did not cease upon the nominating of a Dictator: They could banish or imprison such as they thought criminal: They summoned a Consul and a Dictator to be tried before the People, when they were out of their Offices, and they could not tarry above one Day out of the City: The Doors of their Houses were open Night and Day, that so the People might have Recourse to them at all times; they had no Curule Chair, nor a Seat at first in the Senate; but their seats were at the Door, where they examined the deliberations of that Body: They had no Lictors to walk before them, but only one Usher: By the *Atinian* Law they were admitted into the Senate, and had a Right to give their Advice there; but their Authority was much lessened by the *Cornelian* Law, in point of publishing of Laws and haranging the People, and the same also suppressed Appeals to the People; but afterwards the Consul *Q. Aurelius Cotta* and *L. Octavius* in the Year of Rome 678 admitted them to the Exercise of the highest Offices in the Republick, and allowed them the Honour of having the *Lictors* carried before them, and the same was confirmed to them by *Pompey*. The Office of Tribune became yet more considerable and illustrious under the Emperors, who took the Quality of Tribunes upon themselves; *Augustus* began it and held the Power of Tribune for 57 Years; A Quality, says *Jacius*, that was invented for preserving of the Sovereign Authority above the other Magistrates, without taking that of King or Dictator upon them. *Tiberius* also held this Office for Five Years, and so did all the succeeding Emperors to *Constantine* the Great: It's true, they annually created Tribunes of the People, but this was only nominal, the Emperors carried all the Power from them. *Ulpian* places the Tribunes among those who ad-

T R I

ministred Justice at *Rome*, as they sat upon little Benches in *Subsellis*.

TRIBUNUS MILITUM, a Military Tribune, was an Officer who commanded in Chief over a Body of Soldiers, being the Master of a *Roman* Legion.

TRIBUNUS COHORTIUM PRÆTORIANARUM; the Tribune of the *Prætorian* Cohorts, much like our Captains of the Guard, whose Business it was to guard the Emperor.

TRIBUNI CELERUM, The Captains of the Guards.

TRIBUNI ÆRÆ II, Tribunes of the Treasury; they were Officers taken from among the People, who kept the Money design'd for the Use of the War, in order to distribute the same, as Occasion required, to the *Quæstors* of the Army; They chose the richest Persons they could into this Office, for 'twas an Employment where a great deal of Money was to be managed.

TRIBUS, a Tribe; a certain Number of the People of *Rome*, which were distributed into several Divisions: *Romulus* divided his People into three Tribes or Regiments, whose Colonels were called Tribunes, but different both from the Tribunes of the People and Military Tribunes: These three first Tribes were thus called; viz. the first *Ramenſium*, from *Romulus*, *Tatiensium*, from *Tatius*, and *Lucerum*, for which we can give no Reason: *Livy* confesses he was ignorant of it, *Varro* says, they were so called from the *Lucumones* or *Idæans* who assisted *Romulus* against *Tatius*: Each Tribe was divided into ten *Curie* or Parishes: *Servius Tullius*, the sixth King of *Rome*, finding its Inhabitants much increased added more Tribes to the rest, and assigned them several Parts of the City to live in: He therefore divided all the Inhabitants of the City into Four Tribes, for that reason called *Tribus Urbana*, to whom he gave particular Names according to the Divisions they lived in, viz. *Suburana*, *Palatina*, *Esquilina* and *Collina*. The first inhabited Mount *Cælius* and the Vallies round about to the Eastward; the second almost all the old City, viz. the Mounts *Palatine* and *Capitoline*, with that Part called *Forum Romanum*; the third the whole Mountain called *Esquilie*, and the fourth all the *Quirinal* and *Viminal*.

He divided the Inhabitants of the Country into Fifteen Tribes which by one general Name were called *Tribus Rusticæ*, of which this is the List, viz. *Romulia*, *Lemania*, *Pupinia*, *Galeria*, *Polia*, *Volturna*, *Claudia*, *Æmilia*, *Cornelia*, *Fabia*, *Horatia*, *Menenia*, *Papiria*, *Sergia*, *Veturia*, whose Names were either taken from the Places of their Abode, or from those who were the Authors of them. *Sigonius* informs us, there were two more added, viz. *Crustumina* and *Verulanina* in the Year of Rome 258; and in 356 Four

TRI

Four others were also added, viz. *Stellatina*, *Tormentina*, *Sabatina*, *Anienfis* or *Narniensis*; neither did they end with this Number, for in the Year 421 there were two new ones appointed, called *Matia* and *Scapita*; in the Year 435 those called *Ufentina* and *Falerina*; in 454 *Anienfis* and *Terentina*, and lastly, in the Year 512 *Velina* and *Quirina*, inſomuch that there were 35 added at ſeveral Times and upon ſeveral Occaſions which continued ſo till the War called *Bellum Sociale*, when there were ten more added in order to pacify them: But they were ſometime afterward incorporated into the old ones by the Cenſors, *L. Martius Philippus* and *M. Perpenna*.

Here follows the Reaſon of the Names given to the 35 Tribes, as taken out of *Gruchius* and *Vigener*: *Suburana*, which was the firſt Tribe of the City and took in Mount *Caelius* and the adjacent Vallies, and was ſo named, according to *Varro*, *Quod ſub terreo muro Carcerum eſſet*. 2. *Eſquilina*, which comprehended the *Eſquilie*, from whence it took its Name. 3. *Collina* the *Quirinal* and *Viminal* that were two little Hills. 4. *Palatina* that took in the Mounts *Palatine* and *Capitoline*, with that called *Leus Romanus*. 5. *Romula* or *Femilia*, which was the firſt of the Country Tribes and contained all the ancient Territory of *Romulus*, from whom it had its Name, or becauſe it was near *Rome*. 6. *Lemonia* ſo called from the Village *Lemonius* by which they paſſed through the Gate *Capena* along the great Road called *Via Latina*. 7. *Papiria*, from the *Papirian* Territory beyond the *Tiber* in the Country of the *Lutins*. 8. 9. 10. *Galeria*, *Politia* and *Vulſinia*, the Original of theſe three Tribes is not known. 11. *Claudia*, from *Appius Claudius*, who retired to *Rome* from the Country of the *Sabines*. 12. *Amilia*, from one *Amilius* from whom many illuſtrious Families deſcended. *Cornelia*, from the Family of the *Cornelii*. 14. *Fabia* from *Fabius*. 15. *Horatia*, from the Family of the *Horatii*. 16. *Menenia*, from *Menenius*. 17. *Papiria*, from *Papirius* of whom *Livy* ſpeaks in his firſt Decad. 18. *Sergia*, from *Sergius*. 19. *Veturia*, from the *Veturian* Family. 20. *Criſtullina*, from a City of the *Sabines* called *Criſtullinum*. 21. *Uentenna*, took in part of the Territory of the *Uentines* in *Uſcany*. 22. *Stellatina*, from the Territory of *Stellata* in *Uſcany*. 23. *Tormentina*, from the Territory of *Tormentum*. 24. *Sabatina*, from a Lake of the ſame Name in *Uſcany*. *Anienſis* or *Narnienſis*, from the River *Anio* that runs by *Florence*. 26. *Pomptina*, from a Territory ſo called three Leagues from *Terracina*, Seven or Eight Miles from *Rome* on the Road to *Naples*. 27. *Peplia*, whole Original is not known. 28. *Matia*, from a Caſtle named *Matium*. 29. *Scapita*, from the City of *Scapita*. 30. *Ufentina* or *Uſentina*, from the River *Ufens* in the Country of the *Præternates*,

TRI

between *Terracina* and the Sea. 31. *Falerina*, from the City *Falerii* belonging to the *Falſti*. 32. *Anienſis* from the River *Anio*. 33. *Terentina*, from a Place called *Terentum* in *Campus Martius*. 34. *Velina*, from the Lake *Velina* in the Country of the *Sabines*. 35. *Quirina* from *Cures* a City of the *Sabines*.

TRIPTOLEMUS, the Son of *Eluſus*, or *Cælus* King of *Eluſis*, who, according to *Pauſanias*, was the firſt that brought the Invention of Tillage into *Greece*. *Ceres* took an Affection to *Triptolemus* while he was yet but a Child, taking care in the Day-time to feed him with Divine Milk, and by Night to hide him under the Fire, which made him grow mightily: She alſo gave him a Chariot drawn by a Couple of Dragons, that ſo he might go into all Parts of the Earth to ſettle the Art of Agriculture: He was the firſt that inſtituted the Feaſt called *Theſmophoria* at *Athens* in Honour of *Ceres*, by way of Acknowledgment for the Kindneſs ſhe had ſhewed him.

TRIQUETRA, *Sicily*, ſo called by the *Romans*, as the *Grecians* named it *Trinacria*; becauſe the Iſland is of a Triangular Form, whoſe three Promontories form three Points or Capes.

TRISMEGIſTUS. See *Mercurius*.

TRITON, the Son of *Neptune* and *Amphitrite*, or according to others, of *Oceanus* and *Tethys*. The Poets made him to be the Trumpeter of *Neptune*, under the Form of a Man down to his Navel, with Arms like a Dolphin's Tail, and his Fore-feet like the Fore-feet of a Horſe, and carrying a hollow Shell in his Hand which he put in his Mouth; he was carried by grey Horſes.

TRIUMPHALIS CURRUS. See *Triumphus*.

As to the Chariots of the Gods, the Poets tell us, that that of *Jupiter* was drawn by Horſes and Eagles, of *Neptune* by Sea-horſes; of *Pluto* by black ones; of *Mars* by Horſes; of the Sun by Horſes vomiting Fire; of *Bacchus* by Lynxes and Tigres; of *Juno* by Peacocks; of *Thetis* by Dolphins; of *Venus* by Swans; of *Diana* by Deer; of *Ceres* by Dragons; of *Cybele* by Lyons; of the Moon by Horſes full of Stars; of *Aurora* by Roſe-coloured Horſes, &c.

TRIUMPHATOR. See *Triumphus*.

TRIUMPHUS, a Triumph; 'twas doubtleſs the moſt magnificent Show the *Romans* had; there were two ſorts of it, the firſt which was the leſſer, was ſimply called *Ovatio*, whereas the greater was known only by that great and pompous Name of Triumph. The Origin of theſe two Names is more intricate than the Knowledge thereof is neceſſary; the *Ovatio* ſeems to be of *Roman* Original, if we regard *Plutarch* herein, for the Name was given it becauſe they only ſacrificed white Sheep upon this Occaſion, whereas at the Triumph they offered white Oxen.

The

T R I

The Etymology of the greater Triumph is contained in its Name, which is *Greek*, and was given to *Bacchus*, because he was the first that invented this way of rewarding Vertue by these Festivals and publick Magnificence: But there are more solid Reasons to be given for the Differences between these two Triumphs; for the Ovation consisted of very little Pomp: The Conqueror wore his usual Cloaths, and walked a Foot at the Head of his Troops, without any other Mark of his Success, than the Acclamations of the People, some Myrtle-Crowns, and part of his Army to march before him with Musick playing, and they offered nothing but white Sheep in Sacrifice to the Gods upon this Occasion: The Ovation was decreed to those that had waged an ill-grounded War, or such as was not very honourable; and those that fought against Pyrates, Slaves or pittifull Enemies were rewarded with this lesser Triumph, or the *Ovatio*; but the Triumph was allowed to those who had performed Martial or Brave Actions: For when a Victory was won, the Conqueror dispatch'd Couriers with Letters containing the Particulars of the Fight, and the Success thereof: The Senate at first met in *Bellona's* Temple, which stood without the City; *Augustus* afterwards chose that of *Mars* for this Occasion. The Senate being met, the General and Officers Letters were read, and these Letters were wrapped up in Lawrel-Leaves; but when the *Roman* Army was worsted, they made use of a Feather instead of a Lawrel, to notify, that they must be diligent. They presently sent to the Conqueror the Title of Imperator, with Orders for his return, and to bring his victorious Troops back to *Rome*, there to triumph. When he was come near *Rome*, the General and chief Officers took an Oath without the City, that the Victory was true; after which they appointed the Day of Triumph: The Senate went in a Body to meet the Conqueror without the City-Gate, by which the Triumpher was to enter, and which was called *Porta Capena* or *Triumphalis*: There after the Complements were over, the Senate marched in order and accompanied the Conqueror to the Capitol: He was clad in a Purple Robe full of Gold Stars, or embroidered Cyphers, which set forth his glorious Actions: This Robe was called *Toga picta*, a painted Robe, or *Tunica palmata*, and sometimes by the single Name of *Trabea*: His Shoes were a kind of Buskins embroidered and beset with Pearls; upon his Head he wore a Crown which at first was of Lawrel, but afterwards a Golden one; in one Hand he carried a Lawrel branch, and in the other a Scepter or Truncheon, which was made of Ivory, with an Eagle at top: Before he set out he made his Prayers in these Words: *Di, numi & Imperio quorum nata & audita est res Romana, tandem placati propitiique servate. O ye*

T R I

Gods, under whose Protection and Conduct the Republick of Rome had its Beginnings, and so great an Increase, be at length pleased with it, and favourably protect it.

When this Prayer was over he went into a Triumphal Chariot, that was adorned with Ivory and Gold Plates, and that they might continually intermix something that was Warlike with a Ceremony that was purely Civil, they sprinkled Drops of Blood upon the Gold of the Chariot, and even upon the Spectators; this Chariot was usually drawn by two white Horses, but sometimes by extraordinary Animals, as by Elephants, as *Pompey's* was when he triumphed over *Africa*; by Lion, as *Mark Antony's* was; by Tigers, as *Helio-gabalus* did: *Aurelian* made use of Deer, *Nero* of *Hermoprodite* Mares, and *Sesostris* was drawn by the Kings whom he had conquered: The Triumpher was alone in his Chariot, only he had his Children before him, or at his Feet; for we read in *Cicero*, that Triumpher's Children were mounted upon the Chariot-Horses; and *Iberus* and *Marcellus* had the Honour, one of them to ride upon the Left-Horse, and the other upon the Right, that drew *Augustus* his Triumphant Chariot after the Battle of *Actium*. *Pliny* to this Pomp of a Chariot adds a kind of a Deity called *Lajinus*, out of an Opinion they had, that this God was very powerful against the Stings and Perplexities of Envy. Most Authors say, that the publick Executioner was behind the Conqueror, to remind him from time to time that these Honours were transitory, and would not secure him from the Severity of the Laws.

Those who went foremost of all at this Solemnity, were the Trumpeters, Fluters and Haut-boys, with Crowns on their Heads; then several Chariots, wherein were Plans of the Cities which the Conqueror had taken, done in *Relievo*, and made of several sorts of Thing. *Scipio's* Triumph was adorned with a 137 Representations of Countries or Cities which he had reduced under the Power of the *Roman* Empire; then came several Chariots laden with the Spoils of the Enemy, their Horses, Arms, Riches, Tents, Machines, and generally all other Warlike Pomp and Ensigns of Honour.

If they triumphed for a Naval Victory, they carried along the Masts of Ships, Sail-yards, and the most considerable Things belonging to a Vessel: *Lucullus* carried 110 of them to be carried in Pomp, and a Gold Statue of *Mithridates* six Foot high, with a Shield, enriched with precious Stones. *Pompey* the Great at his Triumph had *Thurnaxes* his Statue that was made of Silver, another which he had got made of himself, enriched with Pearl, 3 little Gold Idols, some Myrtle ones, and 33 Crowns adorned with precious Stones: The Silver Coin taken from the Enemy made part of the Solemnity, it was carried

T R I

ried in Waggon, with a Specification in writing, of the Sums contained therein. *Scipio Africanus* brought 400000 Pound Weight of Silver Money from *Carthage*, and Gold Vessels to the Weight of 200000 Pound. *Paulus Aemilius* took so great a Booty of Gold and Silver in *Macedonia*, as was enough to defray the Charges of the Republick: All these Waggon were followed by another, wherein was the Statue of *Hercules* adorned with his Club and Lion's Skin: Next came the Kings, Princes and Captains that had been vanquished, laden with Chains: It was not the least illustrious part of *Pompey's* Triumph, to have *Igranes* and *Ariflobulus* to attend it, who were powerful Kings in the East, the one of *Armenia* and the other of *Judea*: The Captives were followed by Buffoons and Mimicks, who insulted over them in their Misfortunes, with a thousand Buffooneries: Next to them came the Officers of the victorious Troops, richly clad with Crowns on their Heads: Lastly, The triumphant Chariot appear'd, before which, as it pass'd, they all along strewed Flowers, the Consort of Mufick play'd on in Praife of the Triumpher, amidst the Acclamations of the People, who often repeated these Words: *Io triumpha, Io triumpha*: The Senate came next after the Chariot, the Senators being clad in white Robes, and were followed by those Citizens who had been set at Liberty, or ransomed. *Flaminius* had a thousand ransomed Persons to follow his Chariot, who had their Heads shaved, and on which they wore a kind of a Bonnet, to let People know that they were freed from Slavery: The Sacrificers with their Officers closed up this numerous Company, each of them being in his Ministerial Dress, with their Vessels, and other Instruments appertaining to the Sacrifice, and bringing a white Ox along, which was to be offered as the chief Victim. This whole Company of Conquerors and Conquered proceeded in this Order thro' the Triumphal-Gate by the covered Market place, and along the *Via Sacra* to the Capitol; where they offered the Victims appointed for this End, and by a thousand Sacrifices gave *Jupiter* Thanks for the good Success of the Republick.

In the mean time all the Temples of the City were open, and all the Altars laden with Offerings and Incense; all the Streets were full of the People of *Rome* and Strangers: They celebrated Games and Combats in the publick Places, and Rejoycings appear'd every-where; but what was most horrible and cruel amidst so much Jollity, was the massacring of the Conquered, whom, when they came to the End of the Market-place, they carried back and lead into Prison, where they were strangled; for 'twas a Point and Myftery of the Superstition of these Great Men, not to dare to touch the Victim to

T R O

be offered, before they had taken a full Revenge on their Enemies. When the Victims were offered, the Triumpher drew near unto the Altars, and pray'd thus:

Most great and good Jupiter, and thou Queen Juno, with all the other Gods, who guard this holy Place, I give you Thanks with all my Heart, that you have vouchsafed to this very Day and Hour, to preserve and increase the Republick by my means, I earnestly pray you to be always favourable unto it, and continually to keep, aggrandize and protect it.

Gratias tibi, Jupiter optime, Maxime, tibi que Junoni Regine, & ceteris tuius cultodibus habitatoribusque Aegis Diva, lubens lausque Ago; re Romana in hanc diem & horam, per manus quod voluistis meas, servata benegestaque; eandem & servate, ut facitis, fovete, protegies propitiam, supplex oro.

These Vows being put up aloud, the Conqueror made *Jupiter* a Present of a Crown with the Spoils of the Enemy, especially those that were called *optima spolia*, which the General himself had taken with his own Hand from the Enemy: There were but Three, among so great a Number of *Roman* Conquerors, who took these Spoils called *optima spolia*, and presented them to *Jupiter Feretrius*: The first was *Romulus* who conquered *Acon*, King of the *Ceninenfians*; the Second, *Cosius*, that slew King *Tolomnius*; and *Marcellus* was the Third, after the Victory he won from *Vindomarus*: When all these holy Duties were performed to the several Deities, the Triumpher treated the People, as most Authors bear Witness, in the Capitol under the *Portico's*, and sometimes in *Hercules's* his temple. *Alexander ab Alexandro* says, *Casar* made a publick feast, wherein 22000 Tables were spread and furnished with all imaginable Plenty, and all in good Order. The Triumpher was allowed to wear his Triumphal Crowns and Robes in the publick Assemblies; they also erected Triumphal Arches, Statues, and all other Monuments for him, whereby the Memory of his Victories and Triumph might be perpetuated.

TROCHUS; it was properly a Circle of five or Six Feet in Diameter, adorned every where on the Inside with Iron Rings; the Children rolled it along with an Iron Rod that had a Wooden Handle to it: The *Grecians* called this Rod *παρὰβος*, and the *Romans* *Radius*: There was Strength and Skill required to roll this Circle well, and the Rings by the Noise they made gave the People Notice to give way and retire.

TROPHONIUS, had a Cave in *Lebadia* a Country of *Boeotia*, where he delivered Oracles; but he died there of Hunger; an evil *Gemma* possessed himself of this Cave, and there also pronounced Oracles; he did so frighten those who came to consult him, by horrible Apparitions,

T Y M

tions, that they could never laugh after, whence came the Proverb concerning mournful and melancholy Persons, *that they had consulted the Oracle of Trophonius*. They shewed a thousand apish Tricks as they entered into his Cave, which they did, covered with a Linnen Cloth, holding a Cake in one Hand, as *Lucian* tells us in his Dialogue of the Dead.

TUBAL-CAIN, the Son of *Lamech*, and one of *Cain's* Descendants, whom the Scripture makes to be the Master and Father of Smiths, and all those that worked in Iron and Steel: He was the *Vulcan* of the Pagans.

TULLUS HOSTILIUS, *Numa's* Successor, and the third King of *Rome*, who made War upon the *Albans*, which was ended by the Victory of the three *Horatii* over the three *Curatii*, he died in the Fire that burnt his Palace, and was kindled by chance, or by his Domestick Enemies. Some will have it, that he was killed with Thunder; the Reason whereof *Pliny* says, was because *Tullus* had neglected some Ceremonies instituted by *Numa*, and so for that Impiety was Thunder-struck by *Numa*.

TUNICA, an under Garment formerly wore by the Ancients, both at *Rome* and the *East*: It was put under the *Toga*, and that worn by the Women was to be long and with Sleeves; whereas the Men wore it before a little below the Knee, and behind as low as the middle of the Leg; for to have it any longer was esteemed effeminate, and shorter, looked like a Soldier.

TYCHE, a Sea-Nymph, Daughter of *Oceanus* and *Tethys*: This was the Name of Fortune, perhaps given it upon account of the Dangers and Hazards of the Seas, over which she more particularly presides.

TYMPANA; 'twas a thin piece of Skin or Leather extended upon a Wooden or Iron Circle, which was beat with the Hand. Some Authors say this Word comes from *τυττειν*, which in *Greek* signifies to strike: But *Vossius* in his Etymology of the *Latin* Tongue, derives it from a *Hebrew* Word, that signifies a Drum, which is not ill grounded, since the Invention of these Drums came from *Syria*, as *Juvenal* observes,

*Jam pridem Syrus in Tyberim defluxit Orontes,
Et linguam & mores & cum tibicine choras
Obliquas, nec non gentilia tympana secum
Vexit.*

They were much in use at the Dances and Feasts of *Bacchus* and *Cybele*, as appears by these Verses of *Catullus*,

*Cyboles Phrygia ad memora Deae,
Ubi cymbalum sonat, ubi tympana reboant.*

V E L

Herodian speaking of *Heliogabalus*, says he often had a Fiolick to make Persons play upon Flutes, and beat Drums in his Presence, as if he were celebrating the *Bacchanalia*.

TYPHON; one of the *Gvants* that fought against the Gods, and was burned alive under the Mountains. *Apollonius* in his *Argonauticon*, says, that *Typhon* was defeated near Mount *Nysa*, and afterwards thrown down Headlong into the Waters of the Lake *Serbonis*, which is between *Egypt* and *Palestine*. *Plutarch* in the Life of *Mark Antony*, tells us, the *Egyptians* said that the Vapours of the Lake *Serbonis* were caused by the Breath of *Typhon*. *Homer* makes his Death to have happened in *Arimu*, that is, according to *Strabo*, in *Syria*, which the Scriptures and prophane Authors call *Aramea* from *Aram*.

V.

U Is the 20th Letter in the Alphabet, and fifth Vowel: There is also a Consonant *V* which is thus distinguished by Grammarians, *V*. *U* is often changed into *O*, as in this Word *vult* put for *vult*. The *V* is also a Numeral Letter, signifying five; and when it has a Tittle above it, five thousand.

VACUNA; this Goddess was worshipped by Plough-men, and her Feast celebrated in Winter.

VADARI ALIQUEM; 'tis a Law-Term, signifying to oblige a Person to give Security, that promises he shall on a certain Day appear in Court: If he fails, his Surety has *adionem vadimontu deserti* against him, i. e. an Action for leaving his bail.

VATICANUS, the *Vatican*, one of the small Hills of *Rome*, near the *Tiber*, adjoining to the *Janiculum*, where the Pope's Palace is, it was thus called from the Responses and Oracles, called in *Latin* *Vaticinia*, which the *Romans* received here, according to *Varro*. There was also a Deity so named in the same Place, who was believed to be the Author of the first Speech of Children, which was *Va*; from whence comes the Word *Vatican*, and among the *Latins* *Vagire*, to cry like an Infant.

VE-JOVIS, a hurtful Deity, to whom the *Romans* erected Temples, and offered Sacrifices, that he might do them no Mischief: He was pictured with a Bow and Arrow in his Hand ready to let it fly.

VELABRUM; was a Place full of Tradesmens Shops, and especially of Oil-men; it was divided into two parts by the Fish-Market, and stood near to the *Tuscan* Division.

VEN

VENILIA; a Nymph, and the Mother of *Faunus*; she was also reputed to be *Neptune's* Wife, otherwise called *Salacia*. *Venilia*, says *Varro*, is the Water that washes the Shoar, and *Salacia*, that which returns into the Bottom of the Sea.

VENTUS, the Wind, is nothing else but a Flux of Air agitated by an unequal and violent Motion; which is done, says *Vitruvius*, when the Heat working upon the Moisture, by its Action produces a great Quantity of new Air, that violently drives on the other: Those who were the Worshippers of the Wind in all likelihood believed they worshipped the Air in the Agitation thereof; from whence it is the *Persians* worshipped the Stars and Earth, Water, Fire and Winds. *Herodorus* tells us, that the *Grecians* being in a Consternation, because of *Xerxes* his formidable Army, that came to fall upon them, the Oracle of *Delphos* commanded them to offer Sacrifice to the Winds, from whom they were to expect their greatest Relief. *Aeneas* sacrificed to the Winds; *Pecudem Zephyris felicitibus albam*. *Augustus* erected a Temple for the Wind *Circius* of the *Gauls*, because they were incommoded therewith, and had their Houses blow'd down by it. The Poets made *Aeolus* to be King of the Winds; and *Servius* says, they were Nine Islands in the *Sicilian* Sea, of which *Aeolus*, according to *Varro*, was King; from whence they feigned he had the Winds under his Dominion, because he foretold the Storms that should happen by observing the Vapours and Steams that arose from those Islands, and especially from that called after *Vulcan's* Name: *Ut Varro dixit, Rex fuit insularum, ex quarum nebulis, & fumo Vulcanie insulae, praedicens ventura flabra ventorum, ab imperitis visus est ventos sua potestate retinere*. *Pliny* says, that *Strongylus* was one of those burnt and smoking Islands; and that the Inhabitants from the Fumes thereof predisted what Winds should follow three Days before; and that for this Reason they feigned *Aeolus* was Master of the Winds: *Ejus fumo, quinam flaturi sint venti in triduum praedicere incolae traduntur: unde ventos Aeolo paruisse existimatum*. Nevertheless 'tis certain, the Worshipping of the Winds is ancienter than *Aeolus* his Reign, whom they pretend to have lived in the Time of the *Trojan* War. The *Persians*, who, according to *Strabo* and *Herodorus*, worshipped the Winds, never heard of the King of these little Islands, and 'twas not to him they address their Worship: As much may be said in respect to the *Scythians*, of whom *Lucian* in his *Toxaris*, says, that they swore by the Wind and Sword, *per ventum & acinacem*. When *Solomon* in his Proverbs, says, there were Men so mad as to adore the Winds; he little thought of *Aeolus* in the Matter. All those Eastern Idolaters worshipped the Winds before the Fable of *Aeolus* was invented: And

VEN

so we have Reason to believe, that as the Worshipping of the Winds as well as that of other parts of Nature, passed from the East to the West, so the *Grecians*, *Sicilians*, and *Italians* took occasion from the Nature of those Islands, to make them to be the Kingdom of the Winds, because they often found Whirl-winds, Vapours, Winds and Fire to proceed from thence.

Strabo relates unto us the Observations of *Polybius* upon the Isle of *Lipara*, which is the greatest of *Aeolus* his Seven Islands, viz. that when the South Wind blew, it was covered with so thick a Cloud, that those who were but a little way off, could not see *Sicily*; but when the North Wind blew, the Island sent forth purer Flames, and made a greater Noise and Concusson; and this gave occasion to say, that the King of these Islands was King of the Winds. *Hesiod* openly declares for the Doctrine of Physiology, when he gives us the Genealogy of the Winds, and makes them to be the Children of *Astraeus* and *Aurora*; for this is plainly to make those Winds to proceed from the Stars and *Aurora*, or the *Horizon*, or rather from the Stars and Vapours that are always in the *Horizon* in a very great quantity, in order to form *Aurora* and the Winds therein. We know 'tis the Opinion of Naturalists and Astrologers that the Stars have a great Influence in the Generation of the Winds: He says a little farther, that except those three Winds that are useful to Mankind, all the rest were the Children of *Typhon*, the famous Giant, whom victorious *Jupiter* Thunder-struck, and buried under the Mountains, thro' which he groaned, sigh'd and vomited up Flames, Winds and Tempests. This Poet therefore distinguishes between two sorts of Winds, the one which are moderate and useful, the other violent and dangerous; the first are the Children of the Stars and *Aurora*, and the last those Winds which proceed from the Caverns of Mountains, or Burning-Islands, from whence come Fires, Whirl-winds and Storms; and this gave occasion to the Fiction, that they were Giants who breathed out these Winds from those Mountains where they continually burned.

Pausanias says, there was no Deity at *Megastopolis* in *Greece*, more honoured than the Wind *Boreas*, for they had been powerfully assisted by him in the Enterprize made upon them by the *Lacedaemonians*: They sacrificed a Horse with perfumes to the Winds, to the End that his Ashes might be dispersed abroad, says *Festus*: *Lacedaemonii in monte Taygeto equum Ventis immolant; ibidemque adolent, ut eorum flatu cinis ejus per fines deferatur*. And whereas *Homer* says, that the Wind *Boreas* was transformed into a Horse, which covered very fine Mares, that foaled twelve Colts, whose Lightness and Swiftness was so wonderful, that they could run over the

Blades

V E N

Blades of Corn without bending them, and upon the Waves without sinking; there was no other reason for it, but that People really believed, there were some Mares that conceived by the Wind. *Virgil* tells that as a true Story concerning *Zephyrus*, which *Homer* relates of *Boreas* for a fable. *Vossius* also refers to the Winds the Fight of the *Titans* with *Jupiter*, which he pretends to be no more than the War of the Winds in the Air, for which he cites *Hesiod*, who places *Gyges*, *Briareus* and *Cottus* in the Number of the Winds, who were also *Titans*.

The Winds according to some Mens Opinion, are no more than Four in Number, viz. *Solanus*, which blows from the South-East; *Auster* from the South; *Favonius* from the South-West; and *Septentrio* from the North. But those who have been more curious Enquirers into the Nature of Winds, have made them to be eight, and especially *Andronicus Cyrrhestes*, who for this End built a Marble Tower at *Athens*, of an *Octogone* Figure, which on every side had the Picture of one of the Winds, over-against that Quarter from which they were wont to blow; and at the Top of the Tower which ended pyramidically, he placed a Brass *Triton* with a Rod in his Hand; and the Machine was so contrived, that the *Triton* turning about, and always being opposite to the Wind that blew, with its Rod shewed in what Corner it then was. The other Four Winds are *Eurus*, between *Solanus* and *Auster* to the Winter-East; *Africus* between *Auster* and *Favonius* to the Winter-West; *Caurus* or *Corus* between *Favonius* and *Septentrio*; and *Aquilo* between *Septentrio* and *Solanus*: We call them South-East, South-West, North-West and North-East.

V E N U S, the Goddess of Beauty, that was always accompanied by the Graces. *Cicero*, L. 3. de *Nat. Deor.* shews there were four several *Venus*'s: The first, the Daughter of *Cælum*; the second she, that sprung from the Foam of the Sea and *Cupid*'s Mother; the third, was *Jupiter* and *Dione*'s Daughter, who was married to *Vulcan*, and on whom *Mars* begot *Amoros*; the fourth *Jyr*, called *Astarte*, who was married to *Adonis*. The first and fourth were in all likelihood the same as the *Venus* of *Assyria*, which was called *Urania* or *Cælestis*, as being the Daughter of Heaven, whose Worship passed from *Assyria* or *Babylon* into *Syria*. *Sanchuniathon* makes *Astarte* to be the Daughter of *Cælum*, and *Saturn*'s Wife, and the Mother of Seven Daughters called *Titanides*. *Lucian* speaks of *Venus* that was worshipped at *Biblos* in *Phœnicia*, and of *Adonis* with whom he was in Love, and whose Death she bewailed after he had been killed by a wild Boar. *Herodotus* makes the Temple of *Venus Urania* to be in the City of *Ascalon* in *Phœnicia*, which was the Ancientest of all the

V E N

Temples of this Goddess; the Temples of *Venus* in *Cyprus*, and at *Cythera* or *Cerigo* were much in request; but they were built by the *Phœnicians* according to the Model of that at *Ascalon*. The Worship of *Venus* passed to *Arabia*; from whence 'tis that *Herodotus* himself says, the *Arabians* worshipped but two Deities, viz. *Dionysus* and *Urania*: The *Persians*, in Imitation of the *Assyrians*, did also worship *Venus Urania*, and called her *Mitra*. There were the Cities of *Paphos*, *Amathus*, and *Urania* in the Isle of *Cyprus*, and all these were famous for the Worship of *Venus*; and as 'twas but a short Passage from *Phœnicia* to *Cyprus*, the Worship of this Goddess was easily carried thither; and as *Venus* was transported thither by Sea, they feigned she was produced of the Foam of the Sea; so *Horace* calls her *Marina Venus*. *Iacius* speaking of the Temple of *Venus* at *Paphos*, uses the following Words, that clearly shew that the Forming of *Venus* of the Foam of the Sea, was nothing else but that she was brought thither by Sea: *Fama recentior vadit, à Cinyra sacratum Templum, Deamque ipsam conceptam mari hic appositam*. This Historian, L. 2. *Jist.* speaks also of that Temple in this manner: The Ancients, says he, made King *Acrias* to be the Founder of it, altho' some were of Opinion, it was the Name of the Goddess; but modern Authors will have the Temple to have been built by *Cinyra*, when *Venus* coming by Sea landed in that Country; he adds, that he sent for the Prophet *Thamyris* into *Cilicia*, and agreed that their Descendants should divide the Priesthood between them: But those of *Thamyris* his Race did afterwards resign it to the King's Posterity, as a Point of Prerogative yielded to the Royal Family, insomuch that no other were consulted there but the Successors of *Cinyra*. All sorts of Victims were allowed of, provided they were of the Male kind, but the He-goat was accounted the best; they shed none of the Blood upon the Altar; for they offered nothing there but Prayers and pure Fire, which no Rain could put out, tho' the same were open to the Air: The Goddess was represented in the Form of a Globe, ending pyramidically, without any other resemblance, and the Reason is not known.

Pausanias acknowledges that *Venus* of *Cythera* came also from *Phœnicia*: He elsewhere describes her bearing Arms: *Helichius* says as much, and in another place speaks of a Temple of *Venus*, into which none but the *Sacristan* ever entered, (and the same Person was forbid to marry) and a Virgin that exercised the Priesthood here for one Year only. This Author takes notice of several Places in *Greece*, where *Venus Urania* was worshipped, and wherein there was nothing practised like those Effeminacies and Impurities, which were attributed to the Common *Venus*; since we find, besides the Name of *Urania* or

V E N

Cælestis, that her Priestesses were Virgins, and that she herself was represented armed. *Pausanias* in another place distinguishes between *Venus Urania*, whose Statue was made of Gold or Ivory by *Phidias*, and *Venus Popularis*, *πρόδημος*, that was made of Brass; he hath not forgot that place in *Arcadia*, where there were three Statues set up for *Venus*, one for *Cælestis*, the other for *Popularis*, and the third without any Surname, which distinguished it from the rest. *Xenophon* makes a Distinction between *Venus Cælestis* and *Popularis*, and attributes to the first a Love of Knowledge and Virtue, as he does to the other the Love of Corporeal Pleasures. This Name of *Venus Cælestis* comes either from her being represented upon a Lion's Back, and ascending up to Heaven, or from her being the Daughter of Heaven; from whence the *Greeks* called her *Urania*, or because the ancient and true *Urania* was very different from that which they called the Common one, and inspired Men with nothing but pure and chaste Love, which raised up the Heart to Heaven. *Apuleius* also in his *Apolo*gy bears the same Testimony, wherein he shews, that that *Venus Cælestis*, which is distinguished from the Common *Venus*, allows us to love no other Beauty than that which can revive the Idea and Love of Heavenly Beauties in our Souls. *Plutarch* speaks of *Venus* at *Rome*, surnamed *Libitina*, in whose Temple they sold all things belonging to Burials: He likewise adds, that those of *Delphos*, had also their *Venus Sepulchralis*, where they conjured up the Dead by Magick Spells. *Cicero* the Poet calls *Venus* a God, *Pollentemque Deum Venerem*, as well as *Virgil*, in *An. 2.*

*Discedo, ac ducente Deo summam inter & hostes
Expedior.*

Some Criticks who have not perhaps made this Observation, would correct this place, and put *Dea* instead of *Deo*, contrary to the Authority of the Manuscripts. *Levinus* speaking of this Deity, says; having worshipped *Venus*, whether Female or Male, which is the same as the Moon. *Aristophanes* calls her *ἀρροστρεῖα* in the Neuter Gender, and *Hesychius* *ἀρροστρεῖα*, as *Salmatius* has corrected it. *Theophrastus*, says he, assures us, that *Aphrodites* or *Venus* is an Hermophrodite; and that her Statue with a Beard on like a Man was to be seen in the Island of *Cyprus*, near *Amathusi*. *Venus Victrix* was represented sometimes carrying Victory in her Right Hand, and a Scepter in her Left, and leaning her Arm upon a great Shield; and another time with a Murrion or Steel-piece in her Hand instead of Victory, and the Apple which *Paris* adjudged to her as the Reward of her Beauty, which she got from *Pallas* and *Juno*: The Poets make her Chariot

V E R

to be drawn by Swans and two flying *Cupids*: They represented her like a beautiful Goddess sitting in a Chariot drawn by two Swans and as many Doves, crowned with Myrtle, and having a burning Torch in her Bosom. *Pausanias* also speaks of a Statue of *Venus* made of Ivory and Gold by *Phidias*, with one Foot upon a Tortoise, and likewise another of *Venus*, riding upon a He-Goat, and made by *Scopas*; the *Venus* of *Praxiteles* at *Cnidus* was made of white Marble, and half opened her Lips as if she smiled. *Venus* the Mother of Love, and the Goddess of Pleasures would by no means comply to make *Vulcan* her Husband, but as he could not compass his Delign in Heaven, and that he was weary with her Coineis, *Jupiter* advised him to give her some Poppy in her Drink, which put her unto such a Love-fit, that without thinking any more of the Persons that so entirely loved her, she took up with what fell in her Way, and make that sorry Smith her Husband,

*Cum primum cupido Venus est deducta marito,
Hoc bibit; ex illo tempore nuptia sunt.*

But she reassumed her disdainful Carriage again when her Love-fit was over, and she always lived at Variance with her wretched Cripple. *Augustus Cæsar* dedicated the Temple of *Venus Genetrix* to *Julius Cæsar*, whose Statue was made by *Archelaus*.

VERBENA *Vervein*; an Herb used by the Pagans at their Sacrifices, and which they thought to have something that was Divine in it: The *Romans* in the Beginning of the Year made a Present of this Herb to their Friends.

VERGILIÆ, Constellations whose Appearance denote the Approach of the Spring: They were the Daughters of *Atlas*, according to the Poets, and by the *Greeks* were called *Pleiades*, but the *Romans* named them *Vergiliæ*.

VERITAS, Truth, of whom the Ancients made a Deity and called her the Daughter of *Saturn* and *Time*, and the Mother of Virtue; they painted her like a handsome and modest Woman clad very plain, but shining with Splendor and Majesty.

VERTICORDIA, a Surname given to *Venus*, who diverted the Minds of Men from impure and unlawful Love.

VERTUMNUS, a God of Change and Gardens; he was also an Emblem of the Year: This God was worshipped under a Thousand Forms, for which reason *Horace* says, *Vertumnus natus iniquis*, as if there were as many different *Vertumnus's*, as there were different Forms by which this Deity was represented: He was in Love with *Pomona*; the *Greeks* called him *Proteus*.

VERUS, a *Roman* Emperor that reigned with *Marcus Aurelius*, and who by his Beard af-

fected

V E S

feſted to appear like a Philoſopher, though he had no Inclination nor Diſpoſition to Learning: He was much addicted to the Vices of Drunkenneſs, Gaming and Women: So that what was moſt remarkable in his Phyſiognomy was, that he reſembled the Portraits made of the *Satyrs* by the Ancients, who were ſaid to be very lecherous. Authors ſay, he had a ruby and Copper Face by which they readily concluded he loved Wine, which he drunk to that exceſs, that at his Return from *Syria*, he appointed an Apartment in his Palace, which he called the Emperor's Tavern: He died of an Apoplexy at the Age of 42.

V. SPATIAN, a *Roman* Emperor that ſucceeded *Vitellius*, the Lineaments of this Emperor's Face, as *Suetonius* has deſcribed them, are very well expreſt on his Medal; for he had the Mien of a coſtly Perſon, he was a valiant and good-natured Prince, and was guilty of no other Vice but Covetouſneſs, which he ſhewed by the Taxes he laid upon his Subjects: In the mean time he was very liberal to poor Senators, learned Men and ruined Cities: He was much addicted to Raillery and continued it to his dying Day, for being upon the Point of Expiring, he ſaid to thoſe that were about him, *I perceive I begin to become a God*, and thereby ridiculed the Cuſtom of the *Romans* deifying their Emperors after their Deceals.

VESPER, the Evening-Star,

V. SPERUG; the Planet *Venus* when it appears in the Evening.

VESTA, a Heathen Goddeſs; *Laſtanius* relates the Words of *Ennius* or *Euhemerus*, who makes *Vesta* to be the Wife of *Uranus*, the Father of *Saturn*, the fiſt that reigned in the World, and after having ſpoke of the Conteſt between *Titan* the eldeſt Son of *Uranus* and *Saturn* the younger about the Kingdom, he ſays, that their Mother *Vesta* adviſed *Saturn* not to quit the Sovereignty: This Genealogy is very like unto that of *Sambuniaton*, ſaying that he calls the Earth the Wife of *Uranus*, which we know has been confounded with *Vesta*. *Vesta* paſſed from *Phenicia* into *Greece*, where *Diodorus Siculus* ſays, they made her to be the Daughter of *Saturn* and *Rhea*, and the fiſt Inventreſs of Architecture. Nevertheleſs it's not to be doubted, but *Vesta* was every-where elſe rather taken for a Goddeſs of Nature, under whoſe Name they worſhipped the Earth and Fire, than an hiſtorical Goddeſs. *Ovid* ſays, that *Vesta* being the Daughter of *Saturn* and *Rhea*, as well as *Juno* and *Ceres*, theſe laſt two were married, but *Vesta* continued a Virgin and barren, as the Fire is pure and barren: The ſame Poet adds, that the perpetual fire was the only Representation they had of *Vesta*, the true Representation of Fire being not to be given; that formerly it was a Cuſtom to keep a fire

V E S

at the Entry of their Houſes which from thence retained the Name of *Vestibulum*.

VESTALES, Veſtal Virgins, either ſo called from *Vesta* the Foundreſs of them, or becauſe they were conſecrated to the Service of the Goddeſs *Vesta*. They hold, that this Order and the Ceremonies they uſed came from *Troy*, *Aeneas* having carried that ſacred Fire into *Italy*, which repreſented *Vesta*, with the Image of *Pallas* and the Houſhold Gods. *Aſcanius* the Son of *Aeneas*, and the other Kings his Succeſſors highly honoured the Veſtal Virgin, becauſe *Rhea Silvia* who was a King's Grand-daughter took upon her the ſolemn Profeſſion of a Veſtal.

Livy will have *Numa* to have been the Inſtitutor of this Order at *Rome* and that he built a Temple there for the Goddeſs *Vesta*, with a Houſe for the Virgins conſecrated to her Service: The Divinity of *Vesta* was taken for the ſacred Fire that was kept in her Temple or for the Earth which conceals a Fire within it's Bowels; and for this Reaſon that Temple was round as the Earth is, and the ſacred fire kindled within it, to repreſent that which is hid in it's Bowels: They had no Representation of *Vesta* there, becauſe the Fire has none.

*Nec tu aliud Veſtam quam vivam intellige
flamam.....*

*Igitur inextinctus templo relatur in illo,
Eſſigiem nullam Veſta nec ignis habent.*

Numa inſtituted no more than four Veſtals, called in Hiſtory *Geganis* or *Gegania*, *Berenis*, *Camilia* or *Gamilia*, and *Tapeia*. *Servius Tullus* added two more, if we believe *Plutarch*, and thus made the Number ſix, which continued during the whole *Roman* Empire, according to the Teſtimony of *Plutarch* and *Dionyſius* of *Halicarnasſus*; nevertheleſs, *St. Ambroſe* makes them to be Seven and *Alexander Neapolitanus* Twenty, but without any good Authority for it.

They were to be Virgins, and for that Reaſon they were received into the Order at the Age of Six Years, and their Parents were then to be living, and not of a ſervile Condition. The *Papian* Law required that upon the Death of a Veſtal they ſhould take Twenty Virgins, whom beſide the People they conducted to the Pontiff's Preſence, who of the Twenty took one by Lot, and ordering her to kneel, ſaid theſe Words over her: *Sacerdotalem Veſtalem, quæ ſacraſciat, quæ uſſi & ſacerdotalem Veſtalem ſacere pro populo Romano Quiritibus, uti quod optima lege fiat, ita te Amata capio*. This Ceremony was called *Capio Virginis*, and *Capere Veſtalem*; they afterwards ſhaved their Heads and hung the Hair to a certain Tree, which the *Greeks* and *Romans* called *Lotos*, the *Lote* tree, as *Pliny* ſays; *Antiquior illa lotos quæ capillata dicitur, quoniam*

V E S

*niam virginum Vestalium ad eam capillus defer-
tur.* They assigned them a particular habit,
that consisted of a Head-dress called *Infula*,
which sat close to their Heads, and from whence
hung some Hair-laces called *Vitta*; they wore
another white Vest uppermost with a Purple
Border to it, they had a Surplice or Rochet of
white Linnen, called *Suparum linseum*, and over
that a great Purple Mantle with a long Train
to it, which they tucked up when they sacri-
ficed.

They were consecrated to the Service of this
Goddess for 30 Years, after which time they were
free to go out and be married; but if other-
wise, they continued in the House and without
any other Business, than to be assistant only in
point of Advice to the other Vestals: Their
chief Functions were to sacrifice to *Vesta*, to keep
the sacred Fire in her Temple and not suffer it
to go out; but if through their Neglect that
Misfortune happened, they were whipped by the
Pontifex maximus, and the Fire was kindled a-
gain by the Help of Burning-glasses and Sun-
beams and no otherwise: This Order was very
rich as well upon the Account of the Allowances
which the Kings and Emperors, and especially
Augustus, made them for their Maintenance, as
also other Gifts and Legacies left them by Will.

When they went abroad, there was an Usher
with a Bundle of Rods walked before them;
they had the Privilege to be carried in a Cha-
riot through the City and as far as the Capitol,
and if they happened to meet with the Consuls
or some great Magistrate, they turned aside,
or else were obliged to kiss the Bundle of Rods
that were carried before them. Wills and the
most secret Acts were usually committed to their
Custody, as *Julius Caesar* did, according to
Suetonius: *Testamentum factum ab eo depositum-
que apud sex virgines Vestales*; and the Articles
of the Treaty made between the *Trium-virs* were
likewise put into the Hands of these Virgins,
as *Dio* says. They had a particular Place al-
ligned them at the Games and Shews made in
Rome; they were privileged to be buried in
the City, and they swore by no other than the
Goddess *Vesta*.

When a Vestal was convicted of Uchastity,
the Pontiff ordered her to be brought before
him, prohibited her to exercise her Functions,
to go among the other Vestals, and to make her
Slaves free, for they were to be examined in
order to prove the Crime: When the Crime
was proved, she was condemned to be buried a-
live in a Pit dug for that purpose without *Porta
Collina* in a Place called *Campus Sceleratus*: Exe-
cution Day being come, the Pontiff degraded
and stripped her of her Habit, which she kissed
weeping, as *Fabius Pictus* says,

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Ultima virgineis tum flens dedit oscula vittis.

She was carried upon a Bier or in a Litter en-
closed on all Sides, and crossing the great Place,
when they came to the Place of Execution, they
took the Criminal out of the Litter, and then
the Pontiff pray'd to the Gods with his Head
covered, and afterwards withdrew; which done,
they made her go down into the Pit, wherein
they had put a lighted Lamp, a little Water
and Milk, and then covered the Pit with Earth,
and so buried her alive. As for the Person
that deflowred a Vestal Virgin, he was whip-
ped to Death, as *Cato* tells us, *Vir qui eam ince-
stravisset, verberibus necaretur.*

VESUVIUS or **VESSEVUS**, a Moun-
tain in *Campania* near *Naples*, of a very fruitful
Soil, yet from whose Top proceed Flames of
Fire. *Pliny* the younger says, that *Plinius se-
cundus* being desirous to find out the Cause
thereof was swallowed up and stifled by the
Flames.

VIAE, Streets and Roads: They reckoned
there were 424 Streets in *Rome* in all the Divi-
sions of the City, whereof there were but 31
that were considerable, which all began at a
gilt Pillar, for that reason called *Milliarium au-
reum*, that was set up at the Entrance into the
great Place below the Temple of *Saturn*, and
lead to as many Gates and so made the like
Number of great Roads, that passed through all
Italy. These great Streets were called *Vie re-
gie, militares & publicae*, of which the three most
famous were *Appia*, the Road of *Appius*, which
was made and paved by him, *Flaminia* that of
Flaminius, made by a Consul of that Name,
and reach'd from *Porta Flamentana* near *Campus
Martius* as far as *Rimini* upon the *Adriatick* Sea,
and *Via Aemilia*, *Aemilius* his Road.

VICTORIA, Victory, a Deity adored by
the Ancients, and made by *Varro* to be the
Daughter of *Caelum* and *Terra*, for whom the
Romans built a Temple during their War with
the *Samnites* in the Consulship of *L. Posthumius*
and *M. Atilius Regulus*, and dedicated to her a
Temple of *Jupiter Optimus*, after the Overthrow
at *Cannae*, according to *Livy*: *L. Sylla* instituted
Games in Honour of her. The *Athenians* also
built her Statue without Wings that so she
might not fly away from their City, in the same
manner as the *Lacedaemonians* represented *Mars*
with Chains, that so he might continue with
them, according to *Pausanias*. She was usually
represented like a young Goddess winged, and
standing upon a Globe, with a Laurel Crown
in one Hand and a Palm in the other: *Domitian*
represented her with a Horn of Plenty, to inti-
mate that Victory brought Plenty of all Things
with it. On the Reverse of the Silver Medal of
L. Hoffilius, Victory is represented with a *Calu-
ceus*,

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ceus, which was *Mercurie's* Rod of Peace, in one Hand and a Trophy of the Enemies Spoils in the other. Victory is represented upon the Reverse of a Gold Medal of *Augustus*, with her Feet upon a Globe, and extended Wings as if she flew, a Laurel Crown in her Right-Hand and a *Labarum* or Emperor's Banner in the Left: She is also represented sitting upon the Spoils of the Enemy, with a Trophy let before her, and carrying a Crown with these Words *Victoria Augusti*.

VINDICTA, the Rod or Switch wherewith the Prætor touched a Slave's Head when he was enfranchised.

VIRBIUS, surnamed *Hippolytus*, the Son of *Theseus*, whom *Æsculapius* at *Diana's* Request raised from the Dead, and was surnamed so, as being born twice.

VIRGA, the Rod of *Moses*, which, according to the *Rabbins*, God made between the two Vespers of the Sabbath, that is, on the Evening of the sixth Day of the Creation of the World, and on which the Holy, Great and Glorious Name of God, called *Tetragrammaton* was inscribed after a wonderful Manner; and therefore 'tis said in the *Zoar* upon *Exodus*, that the Miracles were graven and the most holy Name of God inscribed upon it. *Gastinus* writes a great deal concerning this Rod, and he relates some Things remarkable out of a Jewish Book entitled *Gale resaita*, i. e. *Revelans arcana*. It's to be observed, according to the Sentiments of the *Jews*, that this Rod by reason of the particular and divine Virtue it had to work Miracles, was never given to any other but *Moses*; that *Josuah* himself, though his Disciple and most worthy Successor, never made use of it, but only of a Lance and Javelin: It's true, when other sacred Things as *Aaron's* Rod, the Pot of *Manna*, and Vessel of sacred Incense were laid up in the Ark by *Josuah*, we could never learn what became of *Moses* his Rod; and we do not find either in the holy Scriptures, or Books of the *Rabbins* any mention made of it: And *Abarinel* infers from *Moses* his going up to the Mount *Abarim* to die there, that he took Gods Rod in his Hand, and that it was buried with the Body of that Prophet in the same Grave, God being unwilling that any other Man should make use of it after him; for as there never was a Man in *Israel* like unto *Moses*, either in respect to the Height of Prophetic or Signs and Wonders done by him, so no other but himself made use of that Rod for working all those Miracles: As *Moses* was the Conductor of the People of God into the promised Land, the Pagans also ascribe unto *Mercury* the Charge of conducting Souls into Hell: They likewise endue him with a Rod twisted round with Serpents, called *Caluceus*, in Imitation of *Moses* his Rod that was changed into a Serpent, and was so famous amongst them, that what-

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ever miraculous and strange Thing was performed by him, it was attributed to that Rod. *Virgil* describes the Vertue of that Rod in his *Æneids*.

*Ium virgum capit, hac animas ille evocat orco
Pallentes, alias sub vestigia tartara misit,
Dæmōnos, adimitque, & lumina morte resignat:
Illiæ pectus agit ventos, & turbida transit
Nubila :*

He therefore used his Rod as well when he fetch'd Souls from Hell as when he carried them thither: By the Help of this Rod he made the one sleep, and awaked the other, and made whom he would to die: He expelled the Winds, and passed through the Clouds.

VIRGILIUS, *Virgil*, the Prince of the Latin Poets, born at *Andes* near the City of *Mantua*, and named *Publius Maro*. The *Romans* admired him for the Excellency of his Works, and honoured him as much as the Emperor himself; and his Modesty acquired him the Name of *Parthenius*: He has left us his *Bucolics*, four Books of *Georgicks*, and Twelve of his *Æneids*, wherein he has imitated the *Iliads* and *Odysseys* of *Homer*: The Emperor *Augustus* hindered this last Piece to be burnt, as *Virgil* had ordered it by his Will.

VIRGUS, Vertue, a Goddess among the *Romans*, whose Temple was joined to that of Honour, so that you must first pass through the Temple of Honour to it.

VISCERATIONES, a Gift consisting of the Entrails of Animals conferred upon the People at the burying of great Men in *Rome*.

VITA, Life; *Homer* seems to allude to the long Lives of Men in the first Ages of the World, when he says, that *Nestor* was cotemporary with the Men of the Two preceding Ages, and having survived them, did also then live with those of the third Age, and he told them, that the former People with whom he had conversed were a great deal stronger than those born afterwards; so that they were not afraid to encounter wild Beasts: *Hesiod* gives us a compleat Description of the Terrestrial Happiness of those People that lived in the first Age; but he has not given an Account of the Duration of their Lives, which he makes to end in a sweet Sleep, *Moriebantur enim somno obrui*; but he clearly intimates that this Life must have been very long, when he says, that those of the succeeding Age, who came far short of the other, were a Hundred Years in a State of Infancy: We cannot truly determine how many Years an Age consisted of; by what is said concerning *Nestor* that he lived Three, some believe an Age was Thirty Years, others with more Reason take it to be an Hundred. *Ovid* was of this Opinion, when he made *Nestor* say,

Vixi annos bis centum, nunc tertia vivitur ætas.

The same Poet in another place feigned that *Sybilla Cumæa* was 700 Years old, when *Æneas* came to consult her, and that she was to live 300 Years longer,

*Nam iam mihi secula septem
Alia vides; superest, numeros ut pulveris aquem,
Tercentum menses, tercentum misia vivere.*

It was a Request she had made and obtained, that she should live as many Years as she held Grains of Sand in her Hand. We do not know from whence *Orid* had this Fable, but he allows her above 1000 Years to live. In the *Argonauticon* attributed to *Orpheus* we have an Account given of a People called *Macrobi* that comes near unto that of our Age of Innocence and Terrestrial Paradise: The Length of their Lives from which they derive their Names is no less than 1000 Years,

*Omniq; ex parte beatos
Macrobios, facilem qui vitam in longa trahentes
Secula, milienos implent fluctibus annos.*

Horace attributes the shortening of Men's Lives only to *Prometheus* his stealing Fire from Heaven, and the Vengeance of God that has poured an Infinity of Evil upon us,

*Post ignem ætheræa domo
Subdultum, mactis, & nova febrim
Teris inubuit cobors;
Semotique prius tarda necessitas
Lethi corripuit gradum.*

Silius Italicus tells us of an ancient King of Spain called *Argantonius* who lived 300 Years: *Licodotus* speaks of the *Æthiopians* of *Africa* who were called *Macrobi*, and says, they commonly lived 120 Years, and 'twas believed the Length of their Lives proceeded from the Water they drank, which was lighter than Wood it self: *Lucian* gives the Title of *Macrobi*, that is, of *Long livers*, to one of his Dialogues: He does not only make an Enumeration of particular Persons, but also of Nations famous for their being long-lived; he says, it was reported that some People in the Country of *Seres*, that is *China*, lived 300 Years.

Diodorus Siculus relates the Account given by the *Egyptians* of their Gods, or rather Kings, some of whom had reigned 300 Years, and others 112, but 'tis believed their Years were lunar, and no more than a Month: Others are of Opinion that they confounded their History with *Astronomy*, and attributed to their Kings the Names of the Stars, and the Length of their Revolutions, and so that they are rather *Astrono-*

mical Computations which they have made, than the Dynasties and historical Successions of their Kings. *Eusebius* relates a Passage out of *Josaphus*, which shews, that prophane Authors have in their Writings acknowledged and bore Testimony to the Truth of the Length of Mens Lives in the first Ages: *Josaphus* says, that the first Men were permitted to live thus so extraordinarily long, not only upon the Account of their Piety, but out of a Necessity that the Earth should be peopled in a short time, and Arts invented, especially *Astronomy*, which required the Observations of several Ages to make it perfect. These Two Reasons discover the Falsity of their Opinion, who thought that the Years which made up the first Mens long Lives, consisted of no more than One Month or at the most Three; but the most convincing Proof of any is, that the Year of the Deluge is so well circumscribed in the Book of *Genesis*, that the 12 Months and 365 Days are there express'd.

Neither would *Moses* in Five or Six Chapters successively have given such different Significations to this Term Year: *St. Augustine* has very vigorously pushed on this Argument concerning the Year of the Deluge. *Lactantius* tells us, that *Varro* was so confident that Men in ancient Days lived even to be a Thouſand Years old, that in order to facilitate the Understanding of a Truth that was so universally received, he instanced in the lunar Years that consisted of one Month only, in which time the Moon ran thro' the Twelve Signs of the *Zodiac*.

VITELLIVS, a Roman Emperor that succeeded *Ordo*: *Johannes Baptista Porta* in his Treatise of Physiognomy, observes, he had an Owl's Face: His thick short Neck, reddish Complexion and a great Belly, as *Suetonius* describes him, threatned him with an Apoplexy, if a violent Death had not shortened his Life as well as his continual Debaucheries: Of the most sumptuous Feasts, where with he was treated, that which his Brother *Lucius* made for him is taken Notice of, where there were 2000 Fishes and 7000 Fowls served to the Table: He made one Feast wherein he was not so profuse, but more dainty, and wherein one Course consisted of the Livers of a sort of rare Fishes called *Scari*, Pheasants and Peacocks Brains, the Tongues of *Phanicopteri*, which are very rare Birds, and the Rows of Lamprey's: All these Dainties were brought from the *Carpathian* Sea, Straights of *Gibraltar* and other remote Parts of the World. In short, his whole Reign was but one continued Debauch and Profuseness, which made *Vibius Crispus* say, who had the good Fortune to fall sick at that Time, and so to avoid those Excesses, that had it not been for his Illness he must infallibly have burst. *Vitellius* was slain by the Soldiers who advanced *Vespasian* to the Throne, and after he had been dragged through the Streets of *Rome* with

with a Rope about his Neck and his Body run through in several Parts, he was with his Brother and Son thrown into the *Tiber*, having reigned but Eight Months.

V I I R U M ; Glafs. The Invention of Glafs is very ancient, and 'tis long ago since they have made very fine Things of it, nevertheless, the Art of making Glafs for Windows did not come in use till a long time after, and the same may be looked upon as an Invention of latter Ages: Indeed *Marcus Scaurus* in *Pompey's* Time made part of the Scene of that stately Theater, which was built at *Rome* for the Peoples Diversion, of Glafs; but in the mean time they had then no Glafs Windows to their Houses, and it any great Men and of the richest sort had a mind to have any close Rooms in their Houses, and to which the Light might come, they closed up the Passage with Transparent Stones such as *Agate*, *Alabaster*, and *Murble* finely polished; but when they came afterwards to know the Use of Glafs for that Purpose, they used it instead of these sorts of Stones.

U L Y S S E S ; Prince of *Ithaca*, and the Son of *Laertes* and *Anticlea*; he had *Penelope* to Wife, whom he loved so entirely, that to the end he might not leave her and not be obliged to go to the *Trojan* War, he pretended himself mad, and tied his Plough the wrong way to Two Animals of a different Kind, with which he ploughed; but *Palamedes* making a Shew as if he went about to kill his Son, or rather laying him in the Furrow, that so the Coulter of the Plough might kill him, as 'twas drawn along, *Ulysses* that knew the Danger stout, and in so doing discovered he was not really what he pretended to be: He was a very wise and cunning Prince, and performed a great many brave Actions both in point of Valour and Prudence at the Siege of *Troy*: After the taking of the City, he embarked in order to return home; but he wandered up and down a long time through *Neptune's* Hatred to him, that he might be revenged on him for the Death of his Son *Polyphemus*. *Homer* in the ninth Book of his *Odyssey* makes him begin the Story of his Voyage, and Misfortunes, saying, that *Jupiter* at his leaving of *Troy*, cast him upon the Country of the *Cicones*, which he pillaged; but those People getting together, slew several of his Men. He went afterwards to the Country of the *Lotophagi*, who gave him a very kind Reception; but after some of his People had eaten of the Herb called *Lotus*, which was the Food of the Natives, they wholly lost the Remembrance of, and Love they had for their Country, insomuch that they were oblig'd to carry them away by force, and tie them fast off they went aboard. From thence he went to the Isle of *Cyprus*, where *Polyphemus* in Contempt of *Jupiter's* and other Gods, who were the Protectors of Hospitality,

devoured two of his Companions; but *Ulysses* was revenged on him by putting out his only eye with a Firebrand, after he had made him drunk: He landed at the Isle of *Aolus*, King of the Winds, who presented him with a *Zephyrus* put up in an He-goat's Skin: His Companions thinking it to be some hid Gold, opened the Skin while *Ulysses* was asleep, and the Wind drove him back to the Island from whence he came. *Aolus* would not receive him a second time, and this made him sail away and land in the Country of the *Leſſigons*; where near unto a Mountain they found the Daughters of King *Antiphates*, who were come thither to draw Water; the Cruelty of that King and People having forced them to flee away hastily. Lastly, After they had lost Eleven of their Ships they arrived at an Island where *Circe* was Queen, who was the Daughter of the Sun, and a cunning Sorceress: She presently changed his Companions, whom he had sent to view the Country, into Swine: *Mercury* prevented him from running the same Danger, and gave him the Herb called *Moly*, as a sure Preservative against *Circe's* Enchantments, and told him at the same time, that when *Circe* struck him with her Rod, he should draw his Sword and threaten to kill her, till such time as she made an Offer of her Friendship and Bed unto him, and swear by the great Oath of the Gods, to do him no manner of hurt. *Ulysses* punctually followed *Mercury's* Advice, and *Circe* restored his Companions to him in their former Shape: She foretold him his Descent into Hell, and order'd what Sacrifice he should first offer to *Pluto*, *Proserpina*, and the Prophet *Tueſta*. *Circe* also foretold him the Accidents he ought to avoid, as the *Sirens*, and the Rocks *Seyla* and *Carybdis*, which he had much ado to escape, by being tied to the Mast of his Ship, and stopping his Ears. *Seyla* swallowed six of his Companions: He landed in *Sicily*, which with her Flocks was consecrated to the Sun; but while he was asleep, his Companions killed some of those Oxen: This Sacrilege was revenged with a dreadful Tempest, which drove *Ulysses* and his Company to the Isle of *Ogygia*, where the Nymph *Calypso* received and entertained him seven Years, and promised to make him immortal, if he would consent to tarry with her. But *Jupiter* deputed *Mercury* to go and command *Calypso* to let *Ulysses* depart, who having been detained only by force, went on board: *Neptune* rose a great Storm, and dash'd his Ship to pieces, but *Juno* the Goddess of the Sea saved him from Shipwreck, gave him a Scarf which could keep him from being drowned, and *Minerva* sent a favourable Wind which carried him to the Country of the *Phaeaces* to *Alcinus*, who sent him home to *Ithaca*. When he was come to his Palace in the Habit of a poor Traveller, he was known by his Dogs; but the Great Men of *Ithaca*

V O T

who eat *Ulysses* his Bread, and courted his Wife, having conspired the Death of his Son *Telemachus*, used *Ulysses* very scornfully. *Penelope* entertained him without knowing him, then commanded his Feet to be washed, and that he should be put to Bed: Old *Euryclea* in washing his Feet, found he was *Ulysses* by the Scar of a Wound which he had received in Hunting a wild Boar, but he would not allow her to discover him: *Penelope* having promised to marry that Person who could bend *Ulysses* his Bow, all the Great Men endeavoured to do it in vain, but *Ulysses* himself did it, they being unworthy of it: He afterwards made himself known to his Son, and the Shepherd *Eumæus*, and by *Minerva's* Help kill'd all his Wife's Suitors with Arrows, beginning with *Antinoüs*.

UMBILICUS, the Middle of a Thing: The Navel is the Middle of a Man; *Ad umbilicum ducere opus*, in *Horace*, signifies to finish a Thing; for the *Romans* writing their Works upon Parchment, or the Barks of Trees long-ways, they rolled them up when all was writ, and closed them with little Studs or Bosses made of Horn or Ivory, in the Form of a Navel, to keep them tight.

VOLUMEN; the winding and folding of a Serpent; it was likewise a Volume, or Book; for the ancient *Romans* before Paper was invented, wrote at first upon Table-Books covered over with Wax; and when they had put the finishing Stroak to their Works, they neatly laid them long-ways upon Parchments, or Barks of Trees, and afterwards rolled them up; from whence *Evolvere librum* signifies to read a Book, because the Volume must be unrolled to read it.

VOLUPIA, the Goddess of Pleasure, to whom the *Romans* built a Temple, and represented her like a young handsome Woman, prettily dress'd, and treading upon Vertue.

VOGA, Vows made by the *Romans* every Year after the *Calends* of *January* for the Eternity of their Empire, and Health of the Emperor and Citizens; and this was called *Nuncupare vota*. We find by the Emperors' Moneys that there were Vows called *Quinquennalia*, *Decennalia*, *Vicennalia*, *Tricennalia*, and *Quadriscennalia*: The Magistrates ordered these Vows to be graven upon Brass Plates and Marble, which denoted the Number of Years they pray'd for, as 5, 10, 20, 30, and 40 Years: We find these Words on *Maxentius* and *Decentius's* Money, *Voti Quinquennalibus*, *multis Decennalibus*. By the Medals of *Antoninus Pius* and *Marcus Aurelius*, we find Vows made for twenty Years, *Vota suscepta Vicennalia*; which are thus inscribed:

U R N

V O T.
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When these Vows were accomplished, they erected Altars, kindled Fires, and offered Sacrifices, and feasted in the Streets and publick Places.

URANIA, which signifies as much as *Cælestial*, was one of the Nine Muses; she presided over Astronomy.

URN, an Urn, was a Vase made of different Matter, and made use of to draw out of it the Names of those who were first to engage at the publick Plays, or to throw in the Notes, and give their Votes in the Assemblies held at *Rome* and Courts of Judicature; as also to keep the Ashes of Mens Bodies after they had been burn'd, according to ancient Custom: The Ancients placed these Urns either under the Stones on which their Epitaphs were cut, or under particular Monuments, or else they kept them in their Houles. *Trajan* would have his Ashes laid up in a Golden Urn, and put upon that noble Pillar of his that is still standing. That of King *Demetrius* was also made of Gold, as *Plutarch* says; and the Great *Marcellus*, who took *Syracuse*, had a Silver Urn. *Spartian* says, the Ashes of the Emperor *Severus* were carried to *Rome* in a Golden Urn: But *Dio*, who is of better Authority, says, it was only made of *Porphyry*; and *Licetian* assures us, it was Alabastrer. Glass-Urns are a little more common. *Marcus Varro* would have his Ashes put up in an Earthen Vessel, with Myrtle, Olive and Poplar Leaves, being that which *Pliny* calls the *Pythagorean* fashion, because they were the meanest and most ordinary of any: Earthen Urns that were used by the Vulgar were commonly larger, for as there was less Care taken to reduce them entirely to Ashes, the Bones which were half burnt took up also more room, or else they many times served for the Ashes of the whole Family, at leastwise, for those of Husband and Wife, as we are inform'd by the first Verse of this Antique Inscription:

Urna brevius geminum quamvis tenet ista Cadaver.

As to the Shape of the Urns, the Earthen ones were made very near like to our common Earthen Pots, saving that they were taller and straighter about the Neck: There were several of them whose Foot was sharp at the End, some that had Handles and others none: They have no Fashion nor base *Relievo*, saving that there are some that have the Figures of Men or Animals upon them.

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U S T

But for those made of Brasi or other Mettals, as they were designed for Persons of Quality; there were few of them which had not some sort of Sculpture and bafe *Relievo* round them, as we find by several Authors who have given us the Forms of them. There were some *Egyptian* Urns made of baked Earth, full of Hieroglyphicks and Mummy, which is remarkable enough, since the *Egyptians* being accustomed to embalm the Bodies whole, the Urns were not big enough to hold them. Among the greater Number of those that were to be seen at *Rome*, some were round, others square, some great, others small, some again all over plain, and others done in bafe *Relievo*: Some were to be met with that had Epitaphs on them, while others bare only the Names of the Persons to whom they belonged; but there were no other Characters upon some besides the two Letters *D. M.* or the Name of the Potter only that made them upon the Handle, or at the Bottom.

The Ancients had a Way to preserve their Urns, and to hinder the Ashes from mixing with the Earth; in the first place they often placed the Urn on the Top of those small Square Pillars on which their Epitaphs were inscribed, and which upon the account of the Shape of them we call *Cippi* or Grave-stones. They also put them up in Stone or Marble Coffins: The following Inscriptions indicate both the said Customs,

*Te lapis obtestor, leviter super ossa quiesce:
Et nostro cineri ne gravus esse velis.*

In the next place, Persons of Quality had their Burying-Vaults, where they laid up the Ashes of their Ancestors; and there was one like this formerly found at *Nismes*, with a rich inlaid Pavement, with Niches round about in the Wall, in each of which gilded Glass Urns full of Ashes were set in order. The Urn also was of use to cast the Lots of *Præseste*, and this is noted by *Horace*, *Divina mota anus Urna*; The Priestess having stirred the incanted Urn. *Horace* in that place speaks of the Divination used by the Urn and Lots which was practised thus: They put a great many Letters and whole Words into an Urn, which they stirred together, and when those Letters were well mixed, they turned them; and that which Change effected in the place of those Letters, made the Divination: This is that which they called the Lots of *Præseste*, because they were found in that place: This sort of Divination in *Cicero's* Time was little regarded, there being none but the common People that made any account of it: It had been much in vogue among the *Grecians*.

USTRINA, or **USTRINUM**; the Place at *Rome* where they burnt the Bodies of the Dead: It was commonly *Campus Martius*, or

U S T

some other place in the Suburbs, and sometimes in the City for Persons of Quality. The common People were burnt upon Mount *Esquiline*. For this Purpose they erected a Heap of Wood, which they called a Pile, filled on the inside with dry and combustible Matter, and with Cypress and Pine branches without. They were not sparing of the rarest Perfumes upon this Occasion, which they threw lavishly upon the Pile. *Plutarch* tells us, that they burnt 210 Handfuls at the Funeral Obsequies of *Sylla* the Dictator: But at the Funerals of meaner Citizens they contented themselves with Pitch, as appears by this Antique Inscription:

D. M.

*P. Atilio Ruso & Atilia
Beronica*

Uxor. Vixer. A. XXXIII. sed

Pub. Mens. X. Ante Natus

Est & Eudem

Hora Fungor. Esu Ambo Mortui

Sunt. Ille Acu, Ista Lanificio

Vitam Agebant. Nec ex

Eorum Bonis

Plus Inventum est quam quod

Sufficeret ad Emendam Pyram &

Picem quibus Corpora Cremarentur,

Et Præficia Conducta, & Urna Emptra.

When the Wood-pile was thus ordered and made ready, the Relations and Children of the Deceased helped to lay the Body upon the Pile, whence that Latin Expression in *Horace* in one of his *Satyrs*, *Omnes composui*, that is, *I have buried all my Relations*; then the Person who closed the Eyes of the Deceased at his Departure, opened them that he might look up to Heaven as the Place of his abode; those whose Business it was to burn the Bodies, and were called *Ustarii*, finished the rest of the Ceremony, by adorning the Deceased with rich Purple Tapitry, and conferring on him the Emblems of his Dignity. Then the next of Kin taking a Torch in his Hand, and turning his Head aside, to intimate he did that Office with Regret, he set the Pile on Fire at the mournful sound of Trumpets and Hautboys: Then the Relations and Friends of the Deceased offered Sacrifices, cut the Throats of Animals, and served the *Manes* with several Messes to appeale them, praying to the Winds to blow through the Pile to set it more on fire and consume it, according to the Custom of the *Grecians*. When the Flame decreased and that the Body seemed to have been burnt, the Relations gave their last Farewell to the Deceased in these Words; *Salve eternum & vale eternum*.

ternum, nos eo ordine, quo Natura dederit, te sequemur.

USURACENTESIMIS, Usury; Interest at One *per Cent.* They paid Interest by the Month, and not by the Year, as we do; and so this implies the Hundredth Part of the Sum every Month, and consequently Twelve *per Cent. per Ann.* This sort of Usury was looked upon as exorbitant; and therefore the Law of the Twelve Tables, confirmed long after by the Tribunes, regulated Usury to One *per Cent. per Ann.* and this was called *Unciarium fenus*, nay, and the same was regulated one Time at one Half less. *Tacitus*, L. 5. *Ann.* speaks of Usurers thus; 'For, says he, they had publicly acted contrary to the Law which *Cæsar* had enacted, for regulating the Interest of Money and Matters relating to the Estates that were possessed in Italy; and the Advantage of particular Persons made the Publick Good to be neglected: Usury doubtless is one of the oldest Evils of the Republick, and the most usual Cause of Seditions, and that is the Reason why so many Laws have been made to restrain it, even in a Time when Mens Manners were not so corrupt; for first it was forbid by the Laws of the Twelve Tables to lend Money at an higher Interest than the Eighth *Denarius*, whereas before, all kinds of Interests were allowed of: Afterwards it was at the Desire of the Tribunes reduced to Sixteen *Denarii*, and some time after forbidden altogether: The People afterwards made several Orders for the prevention of the Cheats practised in this Respect, but notwithstanding any Regulations that they could make, the Covetousness of Men always found out new Ways to elude them.

VULCANUS, *Vulcan*, whom they commonly make to be the Son of *Juno*, of whom she conceived without the Help of *Jupiter* her Husband, she threw him down from Heaven, and he fell into the Isle of *Lemnos*, where he had broke his Neck, says *Lucian*, had not the Inhabitants of the Country received him in their Arms as he tumbled through the Air, and prevented him from running the fate of *Atlixax*; however, this could not prevent his having his Leg broke, which made him always go lame. The same *Lucian* says in his Dialogue of the Gods, where he introduces *Jupiter* and *Vulcan* speaking, that after the latter had cleft the other's Head with an Ax, there came an *Amazon* forth, who was *Pallas*, armed with a Lance and Shield, and he as his Reward for so happily delivering him desired he might have her to Wife: *Jupiter* agreed to it, but he could not persuade her to marry him, because she was resolved to live a Virgin all her Life-time: So he married *Venus* who proved false to his Bed, prostituting herself to God *Mars*, which being suspected by *Vulcan* he watched an Opportunity to surprize

them, for which end he beset his Bed with invisible Nets and then went to his Forge; The Gallant laying hold on the Opportunity of the Husband's Absence went to enjoy his Mistress, but the Sun discovered them and informed *Vulcan* of it, who took them both in the Fact, and wrapped them up in his Nets. Then he called all the Gods to be Witnesses of his Disgrace: They made him to be the Smith of the Gods, and gave him the Islands of *Iesbos* and *Lipara* for his forging Places, in the Company of the *Cyclops*. The Poets tell us, that *Vulcan* had once a Contest with *Neptune* and *Minerva* about the Excellency of their Arts; *Neptune* as his Master-piece made a Bull, *Minerva* a House, and *Vulcan*, a Man; when they came before *Momus* whom they chose for Judge, he blamed *Vulcan* because he had not made a Window in the Man's Heart, to see if his Words agreed with his Thoughts.

So much concerning the Fable of *Vulcan*, now we come to the History, and so *Vulcan* is found to be the first in the Dynasties of the *Egyptian* Kings, who were Gods, as they have been transmitted down to us by *Synellus*: He is also called the Father of the Gods in the proud Inscriptions of the Kings of *Egypt*, *Et Vulcanus Deorum pater*. *Herodotus* speaks of a magnificent Temple of *Vulcan's*, whose Porch on the North-side was built by *Mariu* King of *Egypt*, and *Ramsinitus* erected that to the West: It is said, it was King *Menes* who built that stately and magnificent Temple of *Vulcan's* at *Thebes*, from whom the Priests reckoned 360 Kings in *Egypt*; he speaks in another Place of a Colossus of *Vulcan's* which was 75 Foot high, and stood before his Temple. *Sanckunianon* does also place *Vulcan* among the *Phœncian* Gods, and calls him *Chryfor* and gives him a far greater Extent of Power than that attributed to *Vulcan* by the *Greeks*: *Diodorus Siculus* also assures us, the *Egyptian* Priests reckoned *Vulcan* among the Kings of *Egypt*, and said, he was the first of them all; lastly, they attributed the Invention of Fire to him, for a Thunder-bolt happening to fall upon a Tree and setting it on Fire, he brought more Wood to it, and so preserved the Use of Fire. They attributed the Lightning to *Vulcan*, which gave Men occasion to say, he made *Jupiter's* Thunder-bolts, so they did those fiery Irruptions in Mountains which vomit out Flames, because they supposed that the *Cyclops* or Smiths wrought there according to *Vulcan's* Directions; or lastly, they attributed to him the Fire made use of for all Arts and especially for Smithing; for *Vulcan* being the *Tubal-cain* of the Pagans, he presided over all those Arts that concerned the Working of Metals.

The Poets made *Vulcan* to be the Son of *Juno* alone, however, *Homer* gives him also *Jupiter* for his Father: Now *Jupiter* who is the Celestial Fire might very well give Being to the Terrestrial,

restrial, and *Juno* who is the Air, might also all alone work that Agitation in the Clouds, that forms Thunder. Lastly, if *Juno* be the Earth, it's also not to be doubted but that she alone forces out of her Bosom, those Fires which some Mountains send forth, and which they call *Vulcanos*: *Servius* says something like this: *In Lemninsulam decidit Vulcanus, à Junone propter deformitatem dejectus, quam aerem esse constat, ex quo fulmina procreantur. Ideo autem Vulcanus de Jemore Junonis fingitur natus, quod fulmina de imo aere nascuntur.* One might in my Opinion, says Father *Thomasin*, from hence draw a Proof that could give some Weight to the Physiological Meaning of Fables, and shew that Fable upon some Occasions has been invented only for the vailing of natural Truths, and thereby giving them a new Grace; wherefore after they had made *Juno* to be the Sister and only Wife of *Jupiter*, and Queen of all the World, why should she have no other Son but *Vulcan* only; or when *Vulcan* is made to be her Son, why should he have such and such Functions and Qualifications? But the Thunder-bolts being, as it were, Productions of the Air, which is *Juno*, or of the Air which is *Jupiter*, and of *Juno* that is the Earth, the Fable must have been accommodated to the Nature of those Things; and the Reason why they should say, that *Vulcan* at his Birth was thrown down from Heaven to the Earth, and made a Cripple by the Fall, was because the Thunder never falls directly: *Servius* adds, that the Reason why the Poets say, that *Vulcan* fell in the Isle of *Lesbos*, was because it thundered often in that Island: Lastly, the same Author says, that as to their Poets Fiction in respect to *Vulcan's* marrying of *Venus*, 'twas because the getting of Children proceeded from Heat only: And this is confirmed by *St. Augustine*, L. 7. de Civ. Dei. C. 16.

Now we are to speak of the Fable of *Mars* and *Venus* being taken in Adultery, and wrapped up in invisible Nets by *Vulcan*, who at the Intercession of *Nephtune* set them free, according to *Hommer* in his *Odysses*. *Varro* gives us the Etymology of the Word *Vulcan*, *ab ignis majori vi ac violentia Vulcanus dictus*: The Greek Name Ἡφαίστος comes from ἥσθαι ἄπρεσθαι, succendi. *Izetzes* will have it to have been the Name of an Egyptian, that found out the Use of Fire in *Noah's* Time, and afterwards invented the Art of Smithing; the Greeks having attributed to him what they had learned of the Egyptians. *Bochart* derives the Name of *Vulcan* from the Hebrew Words *Afesto*, *Pater ignis*; and that with great likelihood of Truth, since *Vulcan* is reckoned to be of the Number of those who made up the ancient Dynasties of the Gods or Kings of Egypt: The Egyptians according to *Elian* consecrated Lions to him: And *Servius* says, it was a Custom after

the Gaining of a Victory, to gather the Arms of the Enemy together, and to make a Sacrifice of them to *Vulcan* in the Field of Battle.

X.

X Is a double Letter in the Latin Tongue, and the 21th in the Alphabet, being equivalent to *cs*, as *Dux* put for *Ducis*, whence *ducis* in the Genitive; and so it is with *gs*, as *Rex* for *Regis*, whence *com* & *Regni* in the Genitive Case. The *X* is sometime put with the *C*, as *vixit*, *juncxit*, and sometimes with the *S*, as *Cappadoxs*. *St. Isidore* says, it was not in use before *Augustus* his Time; and *Vidormus* athrims, *Nigidius* would never make use of it.

XAIPE, a Greek Word used in Epitaphs, signifying as much as *Salve*, *Good-morrow*.

XANTHUS, a River of *Troy*: *Lucian* in a Dialogue of the Sea-Gods introduces this River speaking to the Sea thus:

Xanthus. Mother of Rivers, receive me into thy Bosom to quench the Flame that devours me.

Sea. Poor *Xanthus*, who has abused thee in this manner,

Xant. Vulcan, because I defended the poor *Trojans* from the Fury of *Achilles*, who slew them upon my Banks; for the Multitude of the dead Bodies having cauled me to overflow, I could not swallow them, wherewith *Vulcan* growing angry, he vomited so many Flames upon me, as dried up all the Plants growing upon my Banks, and killed all my Fish; and I had much ado to escape in the Condition you see me.

Sea. But why would you meddle with *Achilles*?

Xant. Would you have me betray the People that revered me?

Sea. And would you on your part have *Vulcan* forsake the Son of a Goddess he is in Love with?

XENIA, Presents made by the Greeks to their Guests for the Renewal of Friendship and a Token of Hospitality; for such of the *Grecians* as were rich and magnificent, had Apartments to spare furnished with all Conveniences, wherein they received those who came from afar to lodge with them: The Custom was, that when they had treated them the first Day only, they afterwards every Day sent them some Presents of such Things as were brought them from the Country, as Pullets, Eggs, Herbs and Fruits; and hence it was, that the Painters, who represented those Things which every one sent to their Guests, called them *Xenia*, and that we

give

ZEN

Give the Name of *Xenodochium* to an Hospital that entertains Pilgrims and Strangers.

XPHΣΤΟΣ, *Best*; it was also used in ancient Epitaphs, in respect to the Dead.

XYSTOS; it was a large and spacious Portico among the *Greeks*, wherein the Wrestlers practised in Winter-time.

XYSTUS; it signified among the *Romans* an open Walking-place, where People entertained one another.

Y.

Y Is the 22th Letter in the Alphabet and the Sixth Vowel, used in Words derived from the *Greek*; 'tis the *Upsilon* of the *Grecians*, which is one of the Three Vowels that they call common. We make use of the Letter Y very often in the End of Words in the *English* Tongue, though we have lost the Sound of it and pronounce it always like an I; and have also passed the same Pronunciation into the *Latin*, which in some measure must be allowed of because of Custom, though it would by no means be received into the *Greek* Tongue, where the *Upsilon* should always be pronounced like our Vowel U, according to the Opinion both of ancient and modern Grammarians.

Z.

Z Is the 23d and last Letter in the Alphabet, and a double one among the *Latins*, as well as the Z of the *Greeks*: Its Pronunciation is much more soft than the X, which makes *Quintilian* call it *mollissimum* and *suavissimum*: Nevertheless, this Pronunciation was not always the same as it is this Day, to which we allow it but Half that of an S. Moreover it had something in it of the D, but such as sounded very smoothly as *Mezentius* was pronounced as if it had been *Medsemtius*, &c. The Z had also an Affinity with the G, as *Capella* says: Z, said he, a *Græcis venit, licet etiam ipsi primò G Græcè utebantur*.

ZENOBIÀ, Queen of *Palmyra*, and a Princess who perfectly understood the *Oriental* Tongues, and the *Greek* and *Latin* in their Purity: *Trebellius Pollio* said, she was the handsomest and bravest of Women: She made all the tremble, beat the Lieutenants of the Emperor *Gallienus*, and maintained a vigorous War 'gainst the *Romans*, wherein the Emperor *Aure-*

ZEU

lian after many Battles vanquished and carried her in Triumph to *Rome*: In Consequence to that famous Victory *Aurelian* built a Temple at *Rome* dedicated to the Sun, and enriched with the Spoils of the *Palmyrenians*, and the Statues of the Sun and *Bacchus*, which were brought from *Palmyra* thither, as *Herodotus* assures us.

ZEPHYRUS, the Wind which blows from the Cardinal Point of the Horizon in the West. It's also called *Favonius*, and some confound it with *Africus*, which blows from the Winter-west because of the Nearness thereof. *Virgil* makes them sacrifice a white Beast to the Wind *Zephyrus*.

Pecudem Zephyrii felicitibus albam.

Hesiod makes him to be the Son of *Astræa* and *Aurora*: *Astræo verb Aurora Ventis peperit violentos, celerem Zephyrum, Boreamque rapidum & Notum, in amore cum Deo Dea congressa.*

What *Homer* says by way of Fable concerning *Boreas*, *Virgil* relates as a true Story of *Zephyrus*, in speaking concerning Mares.

Ore omnes versa in Zephyrum stant rapibus altis, Excepantque leves auras, & sæpè sine ullis Conjugiū vento grāvīdæ. *Georg. L. 3.*

They turned up their Mouths to the West-wind and conceived by the Power of it without a Stallion.

ZETES, one of the Sons of the Wind *Boreas* and Nymph *Orithya*, whom he stole away from *Athens*; he was engaged with the *Argonauts* in the Expedition to *Colobos*; and being descended from King *Phineus* the Son of *Agenor*, who was persecuted by his own Daughters the *Harpies*, he expelled them and pursued them as far as the Isles of *Strophades*; he was afterwards put to Death by *Hercules*, and changed into a Wind that blew Eight Days before the rising of the Dog-star: *Hyginus* says, he was buried, and that his Grave-stone trembled when the Wind *Boreas* blew.

ZELIUS, the Son of *Jupiter* and *Amiope*, and the Brother of *Amphion*, whom he helped to build the City of *Thebes*.

ZEUXIS, an ancient Painter very famous in Antiquity; *Ptolemy* makes him to be a Native of *Ephesus*, and *Cicero*, *Pliny* and *Eliau* would have it, that he was born at *Heraclea* near *Crotonia* in *Italy*: He flourished in the 29th *Olympiad* towards the Year of *Rome* 355, and about 400 Years before our Saviour's Nativity. Having found the Art of Painting in the Infancy of its Lustre, he raised it, from the Beginning of the Glory *Apollodorus* had brought it, to great Perfection. *Quintilian* says, it was he that found out the Way of ordering Lights and Shadowings;

Z E U

Luminum umbrarumque rationem invenisse tra-
ditur

And 'tis agreed on all hands that he was excellent at Colours. *Aristotle* found this Fault with his Painting, that Manners and Passions were not exprest therein, however, *Pliny* witnesses quite the Contrary in respect to *Penelope's* Picture, wherein, says he, it seems as if *Zeuxis* had painted her Manners. He got a great Estate, and once appeared very gay during the Celebration of the *Olympick* Games, with his Cloak embroidered with Letters of Gold which formed his own Name, says *Pliny*; and after he grew so rich, he would sell no more of his Works, but gave them away, saying plainly, he did not know how to set a Price upon them equal to their Value: Before he made People pay for the Sight of them, and none were admitted to see his *Helen* without Money in hand, and hence by way of Raillery the Picture was called *Helen* the Courtizan, *Etim.* L. 4. C. 22.

He scrupled not to put those Three Verses of the *Iliads* under this Picture, wherem *Homer* says, that good King *Prismus* and the vnerable Senators of his Council agreed, that the *Grecians* and *Trojans* were not to be blamed for expozing themselves for so long a Time to so many Evils for the Love of *Helen*, whose Beauty was equal ro that of the Goddeses: *Val. Max. L. 3. C. 7.* We cannot well say whether this *Helen of Zeuxis* was the same as that at *Rome* in *Pliny's* Time, or that which he made for the People of *Crotona* to be set up in *Juno's* Temple. *Valerius Maximus* says, *Marfyas* bound painted by *Zeuxis* was to be seen in the Temple of Concord.

It will not be impertinent in this Place to take Notice of what *Zeuxis* required of the Inhabitants of *Crotona* for this Picture, they had got him to come thither by the Power of Money, that they might be furnished with a good Quantity of Pictures by his Hand, wherewith to adorn that Temple; and when he told them, he had Thoughts of painting *Helen*, they were very well satisfied, because they knew his Talent lay in painting of Women. He afterwards asked them what fine young Women they had in their City, and they brought him to the Place where their Boys performed their Exercises, and he had all the Conveniency imaginable to discern whether they were handsome, for they were naked; and as he appeared much satisfied therewith, they gave him to understand by that, that they had handsome Girls in the City, since those Boys whom he most admired had Sisters: He then desired he might see the prettiest of them, and the Council of the City having ordered all of them to assemble in one Place, that *Zeuxis* might take his Choice, he pitched upon five of them and taking what was

Z O D

most beautiful from each of them, he made the Picture of *Eelen* by that. *Cicero* and *Pliny* tell us all this. *Inspexerit eorum nudas virgines, & quinque elegerit, ut quod in quaque laudatissimum esset pictura redderet.* *Pliny* will have it, that he wrought for the *Agrigentines*, and not for the *Crotonians*, and he does not say whose Picture it was: We find he does in a manner tell the same Story as *Cicero*. We must not forget that *Zeuxis* having disputed with *Parrhasius* which of them was the best Painter, *Zeuxis* lost it: the Story is this; *Zeuxis* had painted some Grapes so well, that the Birds alighted upon them to peck them: *Parrhasius* painted a Curtain so ingeniously, that *Zeuxis* taking it for a real Curtain which hid his Antagonist's Work, he very confidently desired that Curtain might be quickly drawn, that so he might see what *Parrhasius* had done, but coming to know his mistake, he acknowledged he was outdone, since he had deceived none but Birds, but *Parrhasius* had deceived the Masters even of the Art it self: Another time he painted a Boy carrying Grapes; the Birds flew also to that Picture, which made him angry, and ingeniously confess, his Work was not complete enough, seeing if he had drawn the Boy as well as he did the Grapes, the Birds would have been afraid of him: It's said, he rubbed out the Grapes, and that he reserved nothing but the Figure wherein he had the least Success. *Sen. Controv. 5. L. 5.* The best Picture made by this Painter was an *Hercules* in a Cradle, who killed the Snakes in his frightened Mother's Presence, but he valued his Champion more than any of the rest, under which he put a Verse that afterward became famous. It's said, that having painted an old Woman, the Sight of that Picture put him into such a Fit of Laughter that he died with it. 'Tis *Petritus Flaccus* who relates this, with these Two Verses that allude to this Accident.

*Nam quid modi facturus risu denique,
Ni pictor fieri vult, qui risu mortuus est.*

We have the Description of a Picture of *Zeuxis* in *Lucian*, that deserves Commendation.

ZODIACUS, the *Zodiac*, an imaginary Circle in the Heavens containing the Twelve Signs or Constellations, which the Sun runs thro' in a Year's Space; it's interferred into Two equal Parts by the *Equator*, one of which contains the Six Northern Signs towards the *Artick Pole*, and the other the Six Southern Signs towards the *Antartick*: It's called the *Zodiac*, that is, Life-bearer, by reason of the Figure of the Animals in it that represent the Twelve Signs, viz. *Aries*, *Taurus* and *Gemini*, for the Spring; *Cancer*, *Leo* and *Virgo*, for Summer; *Libra*, *Scorpio* and *Sagittarius*, for Autumn; *Capricornus*, *Aquarius* and *Pisces*, for Winter: In Veris thus.

Antares, Taurus, Gemini; Cancer, Leo, Virgo; Libraque, Scorpius, Arcitenens; Capri, Amphora, Pisces.

ZONE, the *Zones*, are the Five Circles which divide the World and Sphear into Five Parts; one is called the Torrid Zone, because of its great Heat, Two more temperate, and the other Two Frigid Zones. *Virg.* in *L. 1. Georg.* gives a Description of these Zones, as *Ovid* does also, *L. 1. Met.* Those Five Circles have obtained this Name because the Word *Zona* in *Latin* signifies a *Girdle*. The Torrid Zone is under the *Equator*, included between the Two Tropicks; the Two Temperate Zones lie between the Tropicks and Polar Circles, and the Frigid Zones reach from the Polar Circles to the Poles. The Ancients thought the Torrid Zone was altogether uninhabitable, but now all the World know the Contrary, and that it is rendered very temperate by an Intermixture of Heat in the Day-time, and of Coolness in the Night: They also find it very cold there in the Months of *June, July* and *August*; as to the

Frigid Zones we could never yet fall beyond 75 Degrees: In the mean time the *Lapland History* informs us, that the Heat is sometimes so great there, that they cannot let their bare Feet rest a Minute upon a Stone, without burning them.

ZOROASTER, whom *Pliny* makes to be so much ancients than *Moses*, is believed by *Clemens* in his *Recognitions* to be *Cham*, and to have been worshipped for a Deity: *Justin* says positively, that *Zoroaster* was King of the *Babryans*, and the Inventor of Magick. *Rex Babilonorum Zoroaster, qui primus dicitur artes magicas invenisse*: It was the same *Zoroaster* against whom *Ninus* made War: *Suidas* also places *Zoroaster* in *Media* or *Persia*, and makes him to be the Chief of the *Magi* and Magicians: Several Authors make *Zoroaster* to have lived more lately, and place him no higher than the Time of *Darius Hystaspes*; but 'tis like they might confound several *Zoroasters* in one, and that this being a common Name to several *Magi*, they attributed something of what appertained to the first to the others that came after.

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G. R. No. ...26257



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Sunt Aries, Taurus, Gemini; Cancer, Leo, Virgo; Libraque, Scorpius, Arcitenens; Capri, Amphora, Pisces.

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Z O R

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